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N. B.—In the following list subjects likely to be sought for under various headings are repeated under each heading. Cross-references in this list are to other items in the list, not to articles in the Encyclopedia.

PAGE

Albo, Joseph, Page from the First Edition of the "'Iḳḳarim" by, Soncino, 1485 465
Algiers, Interior of the Old Synagogue at 625
Almemar of the Old Synagogue at Casimir, near Cracow 636
America: see Indianapolis; Montreal; New York; Philadelphia; San Francisco; Semitic Museum.
Amsterdam, Title-Page from a "Tiḳḳun" Printed in 1666 at 221
Antokolski, Mark, Statue of Baruch Spinoza by 518
Archeology: see Cromlechs; Dolmens; Kafr Bir'im; Maẓẓebah; Meron; Seals; Siloam; Solomon; Tomb.
Architecture: see Booths; Semitic Museum; Solomon; Synagogues; Tabernacle; Tomb.
Ark of the Law in the Synagogue at Sarajevo 59
Arms of the De Sola Family 430
Art: see Archeology, Architecture; Scroll of the Law; Shofars; Spinoza; Tables of the Law; Ṭallit; Typography.

Booths Used During the Feast of Tabernacles, Eighteenth Century 657–659
Breastplates for Scrolls of the Law 130, 133, 135
Breslau, Seal of the Head of the Community of ..... Figs. 35, 36 *of plate between* 136–137

California: see San Francisco.
Cases for Scrolls of the Law 126, 133
Cemetery, The Old Jewish, at Sarajevo 60
Ceremonial: see Scroll of the Law; Seder; Shofars; Simḥat Torah; Slaughtering; Stripes; Tabernacles, Feast of; Ṭallit.
Costume: see Shabbethai Ẓebi; Smyrna; Süsskind of Trimberg; Ṭallit.
Cromlechs, Palestinian 556, 557
Cups, Silver, of the Sixteenth Century Used at the Seder 145

Dolmens, Palestinian 557, 558
Dresden, Communal Seal of ..... Fig. 33 *of plate between* 136–137

First Editions: Head-Piece Used by the Soncinos in the 1485 Edition of the Earlier Prophets 462
—— —— Page from Albo's "'Iḳḳarim," Soncino, 1485 465
—— —— Title-Page from Meïr Schiff's "Ḥiddushe Halakot," Homburg-vor-der-Höhe, 1737 99
Flagellation; Inflicting Stripes. From seventeenth- and eighteenth-century prints 569, 570
Florence, Exterior of the Synagogue at 637

Galicia: see Zolkiev.
Germany: see Goeppingen; Heidenheim; Landsberg; Munich; Nikolsburg; Reichenberg; Rotterdam; Strasburg; Worms.
Goeppingen, Plan of the Synagogue at 634

Haggadah, Page from the Mantua, of 1550, Depicting the Seder Ceremonies ..... *folder between* 142–143
Halberstadt, Communal Seal of, Seventeenth Century ..... Fig. 11 *of plate between* 136–137
Hamburg, Seal of the Portuguese Community of ..... Fig. 1 *of plate between* 136–137

PAGE
Heidenheim, Plan of the Synagogue at ... 634
Homburg-vor-der-Höhe, Title-Page from Meïr Schiff's "Ḥiddushe Halakot," Printed in 1737 at ... 99

Incunabula: see Soncino.
Indianapolis, Plan of the Synagogue at ... 635
Inscription, The Siloam, with Transcription in Modern Hebrew Characters ... 340
—— see also Seals; Tombstone.
Italy: see Florence; Rome.

Jerusalem, Interior of a Synagogue at ... 626
—— Seals of Various Communities at ... 139
—— Supposed Stables of Solomon at ... 437
Johannesburg, South Africa, Synagogue of the Witwatersrand Old Hebrew Congregation at ... 478

Kafr Bir'im, Palestine, Ruins of an Ancient Synagogue at ... 621
Karaite Synagogue at Odessa, Russia ... 638
—— —— Ground Plan of a ... 636
—— Ṭallit ... 677
Knives Used in Slaughtering ... 256

Landsberg, Plan of Synagogue at ... 634
Lutomirsk, Russia, Exterior of the Wooden Synagogue at ... 633
Lutsk, Russia, Exterior of the Synagogue at ... 633

Manuscripts: see Scroll of the Law; Seliḥah; Sheṭarim; Sira, Ben; Siyyum; Slave; Spinoza; Süsskind of Trimberg.
Map of Sicily Showing Places Where Jews Resided ... 326
—— of Spain and Portugal Showing Places Where Jews Resided Before the Expulsion ... 491
—— of the World Showing Chief Centers of Jewish Population ... 534, 535
Mazzebah, Phenician ... 558
Medal Established by the Royal Society in Honor of James Sylvester ... 614
—— Struck in Commemoration of the Sanhedrin Convened by Napoleon, 1807 ... 46
—— with Effigy of Gershom Mendez Seixas ... 159
Meron, Palestine, Ruins of an Ancient Synagogue at ... 620
Metz, Seal of the Community of ... 136
Montreal, Canada, Interior of the Synagogue of the Spanish and Portuguese Jews at ... 629
Munich, Plan of the Synagogue at ... 635
Music: "Seliḥot" ... 177–181
—— "Shaḥar Abaḳḳeshka" ... 226
—— "Shema' Ḳoli" ... 267
—— "Shirah Ḥadashah" ... 293, 294
—— "Shofar" ... 305, 306
—— "Shofeṭ Kol ha-Arez" ... 307–310
—— "Shomron Ḳol Titten" ... 311

Napoleon, Medal Struck in Commemoration of the Sanhedrin Convened by, 1807 ... 46
New York, Interior of Shearith Israel Synagogue ... 627
—— —— Main Entrance to Shearith Israel Synagogue ... 628
—— —— Main Entrance to Temple Beth-El ... 627
—— —— Plan of Temple Beth-El ... 635
Nikolsburg, Plan of the Synagogue at ... 634

Odessa, Russia, Karaite Synagogue at ... 638
—— —— Main Entrance to the Great Synagogue at ... 632

Palestine: see Cromlechs; Dolmens; Jerusalem; Kafr Bir'im; Meron; Sandals, Sheep; Shiloah; Siloam; Tombs.
Phenician Mazzebah ... 558
Philadelphia, Interior of Mikvé Israel Synagogue ... 629

PAGE

Plans of Synagogues ... 628, 634-635
Pogrebishche, Russia, Wooden Synagogue at ... 631
Portraits: see

Samuel, Haeem
Saphir, Jacob
Saphir, Moritz Gottlieb
Sasportas, Haham Jacob
Sassoon, Sir Albert
Sassoon, David
Schenk, Leopold
Schiff, Jacob Henry
Schreiber, Moses
Schudt, Johann Jakob
Schulman, Kalman
Schwab, Löw
Schwarz, Joseph
Sée, Germain
Seixas, Gershom Mendez
Seligman, Jesse
Shabbethai ben Meïr ha-Kohen
Shabbethai Żebi
Shneor, Zalman
Simon, Sir John
Simson, Martin Eduard von
Sinzheim, Joseph David
Slonimski, Ḥayyim Selig
Smolenskin, Peter
Sonnenfels, Joseph
Sonnenthal, Adolf
Spektor, Isaac Elhanan
Spinoza, Baruch
Steinschneider, Moritz
Steinthal, Herman
Stern, Abraham
Strashun, Mathias
Straus, Oscar
Sulzberger, Mayer
Sulzer, Solomon

Portugal, Map of Spain and, Showing Places Where Jews Resided Before the Expulsion ... 491
Prague, Seal of the Butchers' Gild of, Seventeenth Century ... Fig. 32 *of plate between* 136–137
—— Seal Granted to the Community of, by Ferdinand II. in 1627 ... Fig. 13 *of plate between* 136–137
Procession Carrying Palms During the Feast of Tabernacles, Eighteenth Century ... 661

Reichenberg, Plan of the Synagogue at ... 628
Rome, The New Synagogue at ... 639
Rotterdam, Interior of the Old Synagogue at ... 624
Russia: see Lutomirsk; Lutsk; Odessa; Pogrebishche; Wilkowiszki; Zaragorod.

Salonica, Jews of, Doing Penance During the Shabbethai Żebi Agitation. From a print of 1701 ... 223
Samson ben Samson, Seal of, Thirteenth Century ... 4
Samuel, Alleged Tomb of, at Mizpah ... 5
Samuel, Hacem, Indian Communal Worker ... 16
San Francisco, Interior of the Sutter Street Synagogue ... 36
—— —— Mortuary Chapel of the Home of Peace and Hills of Eternity Cemeteries ... 35
—— —— The Broadway Synagogue ... 34
Sandals Used in Palestine ... 40
Sanhedrin, Medal Struck in Commemoration of the, Convened by Napoleon, 1807 ... 46
—— Meeting of the, Convened by Napoleon, 1807 ... 49
—— Title-Page from the Prayers Recited at the Meeting of the, Convened by Napoleon, 1807 ... 47
Saphir, Jacob, Rabbi and Traveler ... 51
—— Moritz Gottlieb, Hungarian Humorist ... 51
Sarajevo, Ark of the Law in the Synagogue at ... 59
—— The Old Jewish Cemetery at ... 60
—— The Synagogue at ... 58
Sasportas, Haham Jacob, English Rabbi and Cabalist ... 65
Sassoon, Sir Albert, Anglo-Indian Merchant ... 66
—— David, Indian Merchant ... 67
—— —— Tomb of, at Puna, India ... 68
Schenk, Leopold, Austrian Embryologist ... 95
Schiff, Jacob Henry, American Financier and Philanthropist ... 98
—— Meïr, Title-Page from "Ḥiddushe Halakot," Homburg-vor-der-Höhe, 1737 ... 99
Schreiber, Moses, German Rabbi ... 111
Schudt, Johann Jakob, German Polyhistor and Orientalist ... 113
Schulman, Kalman, Russian Author, Historian, and Poet ... 114
Schwab, Löw, Moravian Rabbi ... 116
Schwarz, Joseph, Palestinian Geographer ... 118
Scroll of the Law, Binder for ... 132
—— —— Breastplates for ... 130, 133, 135
—— —— Ceremonies Accompanying the Presentation of, to a Synagogue ... 127
—— —— from China ... 128
—— —— from Tafilet, Morocco ... 131
—— —— Metal and Wooden Cases for ... 126, 133
—— —— with Crown, Breastplate, and Pointer ... 129

PAGE

Seal of Samson ben Samson, Thirteenth Century 4
—— of Spinoza 136
Seals, Ancient Hebrew 136
—— Communal and Private ..... 136, 138, 139 *and plate between* 136–137
—— with Representation of the Seven-Branched Candlestick, Third Century 136
Seder as Observed by Dutch Jews of the Early Eighteenth Century 143
—— Ceremonies. From the Mantua Haggadah of 1550 ..... *folder between* 142–143
—— Dish and Device for Holding the Three Maẓẓot 146
—— Feast. From a medieval manuscript in the British Museum 144
—— —— From the Sarajevo Haggadah of the fourteenth century 146
—— —— From a seventeenth-century Haggadah 147
—— —— Ewer and Basin Used at the 145
—— —— Silver Cups of the Sixteenth Century Used at the 145
Sée, Germain, French Physician 152
Segovia, Remains of the Ancient Synagogue at 156
Seixas, Gershom Mendez, American Rabbi and Patriot 159
—— —— Tablet in Shearith Israel Synagogue, New York, Erected in Memory of 160
—— —— Tombstone of, Chatham Square Cemetery, New York 160
—— Moses, Tombstone of, Newport, R. I. 161
Seligman, Jesse, American Banker and Philanthropist 168
Seliḥah, Page from a Fifteenth-Century Manuscript 173
"Seliḥot," Music of 177–181
Semitic Museum, Harvard University, Cambridge, Mass., Exterior of 193
Seville, Communal Seal of, Fourteenth Century ..... Fig. 27 *of plate between* 136–137
—— Old Juderia, Street in Which St. Maria la Blanca Is Situated 210
—— The Golden Tower at, Used as a Residence by Jewish Financiers of the Kings of Castile 209
—— Tombstone of Solomon ben Abraham Found at 208
Shabbethai ben Meïr ha-Kohen, Russian Talmudist 217
—— Ẓebi, Pseudo-Messiah. From contemporary portraits 219, 220
—— —— Enthroned. From a print of 1666 221
—— —— in Festive Attire 222
—— —— Jews of Salonica Doing Penance During the Agitation of. From a print of 1701 223
—— —— a Prisoner at Abydos. From a print of 1701 224
"Shaḥar Abaḳḳeshka," Music of 226
Sheep and Shepherd, Palestinian 251
—— Palestinian, with Cart Supporting Tail 250
"Shema' Ḳoli," Music of 267
Sheṭarim, English Jewish, of the Thirteenth Century 286, 287
Shields Depicted on the Assyrian Monuments 288
Shiloah (Siloam), Fountain of 289
"Shirah Ḥadashah," Music of 293, 294
Shneor, Zalman ben Baruch, Leader of Ḥasidim 299
Shofar Calls, Music of 305, 306
Shofaṛs, Various Forms of 302, 303
"Shofeṭ Kol ha-Areẓ," Music of 307–310
"Shomron Ḳol Titten," Music of 311
Sicily, Map of, Showing Places Where Jews Resided 326
Siloam Inscription, with Transcription in Modern Hebrew Characters 340
Simeon the Just, Traditional Tomb of 353
—— ben Yoḥai, Traditional Tomb of, During a Pilgrimage 361
Simḥat Torah, Throwing Cakes to Children on 365
Simon, Sir John, English Politician 369
Simson, Martin Eduard von, German Statesman 376
Sinzheim, Joseph David, Rabbi of Strasburg and Member of the Napoleonic Sanhedrin 386
Sira, Ben, Manuscript Fragments from 391, 394
Siyyum, Poem Written on the Occasion of a, Italian, Seventeenth Century 401
Slaughtering-Knives 256
—— -Yards, German Jewish, of the Eighteenth Century 254, 255

PAGE
Slave, Manumission of a, Dated Cairo, 1087 ... 405
Slonimski, Ḥayyim Selig, Russian Author and Scientist ... 409
Smolenskin, Peter, Russian Writer ... 413
Smyrna, Interior of the Principal Synagogue at ... 415
—— Jewish Girls of ... 416
—— Jewish Hawkers of ... 417
—— Jewish Porter of ... 417
—— Jewish Quarter of ... 414
Sola, de, Abraham ... 432
—— —— Benjamin ... 434
—— —— David de Aaron ... 432
—— —— Family, Arms of the ... 430
Solomon, Supposed Stables of, at Jerusalem ... 437
Solomon's House of the Forest of Lebanon ... 438
Soncino: Head-Piece Used by the Soncinos in the First Edition of the Earlier Prophets, 1485 ... 462
—— Page from the First Edition of Albo's "'Iḳḳarim," Printed by Joshua Solomon Soncino in 1485 ... 465
Sonnenfels, Joseph, Austrian Jurist and Novelist ... 468
Sonnenthal, Adolf, Austrian Actor ... 469
South Africa: see JOHANNESBURG.
Spain, Interior View of St. Maria la Blanca at Toledo ... 487
—— Map of, Showing Places Where Jews Resided Before the Expulsion ... 491
Spektor, Isaac Elhanan, Russian Rabbi ... 503
Spinoza, Baruch, Dutch Philosopher. From an unpublished painting by Vaillant, dated 1672 ... *Frontispiece*
—— —— From a miniature in the possession of the Queen of Holland ... 512
—— —— From a statue by Mark Antokolski ... 518
—— —— Diagram Illustrating the Metaphysical System of ... 515
—— —— Holograph Letter of ... 521
—— —— Residence of, at Rhijnsburg ... 514
—— —— Seal of ... 513
—— —— Workroom of, at Rhijnsburg ... 516
Steinschneider, Moritz, Austrian Bibliographer and Scholar ... 545
Steinthal, Herman, German Philologist and Philosopher ... 547
Stern, Abraham, Russian Inventor and Educator ... 548
Stone and Stone-Worship: Palestinian Cromlechs ... 556, 557
—— —— Palestinian Dolmens ... 557, 558
—— —— Phenician Maẓẓebah ... 558
Strasburg, Exterior of the Synagogue at ... 562
—— Interior of the Synagogue at ... 563
—— Plan of, Showing the Gate Leading to the Jewry. From an early seventeenth-century print ... 561
Strashun, Mathias, Russian Talmudist ... 565
Straus, Oscar, American Statesman ... 566
Stripes, Inflicting. From Leusden, 1657 ... 569
—— —— in a Dutch Synagogue of the Early Eighteenth Century ... 570
Sulzberger, Mayer, American Jurist ... 586
Sulzer, Solomon, Austrian Cantor ... 586
Sun, Table Showing the Times of Sunset for the Entire Year in Various Laṭitudes ... *folder between* 596–597
Süsskind of Trimberg Before Church Dignitaries. From a thirteenth-century manuscript ... 605
Swabia, Seal of the Chief Rabbi of, Eighteenth Century ... Fig. 2 *of plate between* 136–137
Sylvester, James, Medal Established by the Royal Society in Honor of ... 614
Synagogues: see ALGIERS; FLORENCE; GOEPPINGEN; HEIDENHEIM; INDIANAPOLIS; JERUSALEM; JOHANNESBURG; KAFR BIR'IM; LANDSBERG; LUTOMIRSK; LUTSK; MERON; MONTREAL; MUNICH; NEW YORK; NIKOLSBURG; ODESSA; PHILADELPHIA; POGREBISHCHE; REICHENBERG; ROME; ROTTERDAM; SAN FRANCISCO; SARAJEVO; SEGOVIA; SMYRNA; STRASBURG; SZEGEDIN; TOLEDO; WILKOWISZKI; WORMS; ZARAGOROD; ZOLKIEV.
Szegedin, Stained Glass Windows with Jewish Symbols in the Synagogue at ... 650

Tabernacle, The, as Restored by Ferguson ... 654
—— —— as Represented on the Title-Page of "She'elot u-Teshubot," Printed at Venice, 1694 ... 655

PAGE

Tabernacles, Feast of, as Observed by Dutch Jews of the Early Eighteenth Century 659
—— —— as Observed by German Jews of the Eighteenth Century 658
—— —— Booth Used on. From a woodcut of 1695 657
—— —— Procession Showing the Carrying of Palms During the 661
Tables of the Law from an Italian Synagogue, Dated 1671 663
Ṭallit, Embroidered 678
—— Jew with. From a fifteenth-century maḥzor 677
—— Jew with. From a drawing by Alphonse Lévy 677
—— Karaite, and Bag 677
Title-Page from Meïr Schiff's "Ḥiddushe Halakot," Homburg-vor-der-Höhe, 1737 99
—— —— from the Prayers Recited at the Sanhedrin Convened by Napoleon, Paris, 1807 47
—— —— from a "She'elot u-Teshubot," Venice, 1694 655
—— —— from a "Tiḳḳun," Amsterdam, 1666 221
Toledo, Spain, Interior View of St. Maria la Blanca at, Formerly a Synagogue 487
Tomb of David Sassoon, Puna, India 68
—— Traditional, of Samuel, at Mizpah 5
—— —— of Simeon the Just 353
—— —— of Simeon ben Yoḥai During a Pilgrimage 361
Tombstone of Gershom Mendes Seixas in Chatham Square Cemetery, New York 160
—— of Moses Seixas at Newport, R. I. 161
—— of Solomon ben Abraham Found at Seville 208
Typography: see Amsterdam; Homburg-vor-der-Höhe; Soncino; Venice.

Venice, Title-Page from a "She'elot u-Teshubot," Printed in 1694 at 655

Wilkowiszki, Russia, Exterior of the Wooden Synagogue at 633
Worms, Plan of the Old Synagogue at 634

Zaragorod, Russia, Exterior of the Synagogue at 630
Zolkiev, Galicia, Exterior of the Synagogue at 633

THE
JEWISH ENCYCLOPEDIA

SAMSON.—Biblical Data: One of the judges of Israel, whose life and acts are recorded in Judges xiii.–xvi. At a period when Israel was under the oppression of the Philistines the angel of the Lord appeared to Manoah, a man of Dan, of the city of Zorah, and to his wife, who was barren, and predicted that they should have a son. In accordance with Nazaritic requirements, she was to abstain from wine and other strong drink, and her promised child was not to have a razor used upon his head. In due time the son was born; he was reared according to the strict provisions of the Nazariteship, and in the camp of Dan the spirit of the Lord began to move him.

The Philistines about and among the Israelites naturally became very familiar with them. So infatuated was Samson with a Philistine woman of Timnah that, overcoming the objections of his parents, he married her. The wedding-feast, like that celebrated in certain parts of the East to-day, was a seven-day banquet, at which various kinds of entertainment were in vogue. Samson, equal to the demands of the occasion, proposes a riddle for his thirty companions. Upon the urgent and tearful implorings of his bride he tells her the solution, and she betrays it to the thirty young men. To meet their demands he slays thirty Ashkelonites, and in anger leaves the house of his bride and returns home. The father of the young woman gives her to Samson's companion, probably his right-hand man; so that when, after some time, Samson returns to Timnah, her father refuses to allow him to see her, and wishes to give him her sister. Samson again displays his wrath, and through the strange plan of turning loose pairs of foxes with firebrands between their tails, he burns the grain of the Philistines. Inquiry as to the cause of this destruction leads the Philistines to burn the house of the Timnite and his daughter, who had stirred up Samson's anger.

Samson then smote the Philistines "hip and thigh," and took refuge in the rock of Etam. An army of them went up and demanded from 3,000 men of Judah the deliverance to them of Samson. With Samson's consent they tied him with two new ropes and were about to hand him over to the Philistines when he snapped the ropes asunder. Picking up the jawbone of an ass, he dashed at the Philistines and slew a full thousand. At the conclusion of Judges xv. it is said that "he judged Israel in the days of the Philistines [' sway] twenty years."

Ch. xvi. records the disgraceful and disastrous end of Samson. His actions at Gaza display his strength and also his fascination for Philistine women. The final and fatal episode, in which Delilah betrays him to his enemies, is similar in its beginnings to the art practised by the Timnitess. Samson's revenge at the feast of Dagon was the end of a life that was full of tragic events. Despite his heroic deeds he does not seem to have rid his people of the oppression of the Philistines; his single-handed combats were successful, but they did not extricate Israel from Philistine tyranny. His death was the severest revenge for the Philistines' cruelty in putting out his eyes.

J. I. M. P.

——**In Rabbinical Literature:** Samson is identified with BEDAN (I Sam. xii. 11); he was called "Bedan" because he was descended from the tribe of Dan, "Bedan" being explained as "Ben Dan" (R. H. 25a). On the maternal side, however, he was a descendant of the tribe of Judah; for his mother, whose name was Zelelponit (B. B. 91a) or Hazelelponit (Num. R. x. 13), was a member of that clan (comp. I Chron. iv. 3). The name "Samson" is derived from "shemesh" (= "sun"), so that Samson bore the name of God, who is also "a sun and shield" (Ps. lxxxiv. 12 [A. V. 11]); and as God protected Israel, so did Samson watch over it in his generation, judging the people even as did God. Samson's strength was divinely derived (Soṭah 10a); and he further resembled God in requiring neither aid nor help (Gen. R. xcviii. 18). In the blessings which Jacob pronounced on the tribe of Dan (Gen. xlix. 16–17) he had in mind Samson (Soṭah 9b), whom he regarded even as the Messiah (Gen. R. *l.c.* § 19). Jacob compared him to a serpent (Gen. *ib.*) because, like the serpent, Samson's power lay entirely in his head—that is, in his hair—while he was also revengeful like the serpent; and as the latter kills by its venom even after it is dead, so Samson, in the hour of his death, slew more men than during all his life; and he also lived solitarily like the serpent (Gen. R. *l.c.* §§ 18–19).

Samson's shoulders were sixty ells broad. He was lame in both feet (Soṭah 10a), but when the spirit of God came upon him he could step with one stride from Zoreah to Eshtaol, while the hairs of his head

arose and clashed against one another so that they could be heard for a like distance (Lev. R. viii. 2).

His Strength.

He was so strong that he could uplift two mountains and rub them together like two clods of earth (*ib.*; Soṭah 9b), yet his superhuman strength, like Goliath's, brought wo upon its possessor (Eccl. R. i., end). In licentiousness he is compared with Ammon and Zimri, both of whom were punished for their sins (Lev. R. xxiii. 9). Samson's eyes were put out because he had "followed them" too often (Soṭah *l.c.*). When Samson was thirsty (comp. Judges xv. 18–19) God caused a well of water to spring from his teeth (Gen. R. *l.c.* § 18).

In the twenty years during which Samson judged Israel (comp. Judges xv. 20, xvi. 31) he never required the least service from an Israelite (Num. R. ix. 25), and he piously refrained from taking the name of God in vain. As soon, therefore, as he told Delilah that he was a Nazarite of God (comp. Judges xvi. 17) she immediately knew that he had spoken the truth (Soṭah *l.c.*). When he pulled down the temple of Dagon and killed himself and the Philistines (comp. Judges *l.c.* verse 30) the structure fell backward, so that he was not crushed, his family being thus enabled to find his body and to bury it in the tomb of his father (Gen. R. *l.c.* § 19).

Even in the Talmudic period many seem to have denied that Samson was a historic figure; he was apparently regarded as a purely mythological personage. A refutation of this heresy is attempted by the Talmud (B. B. *l.c.*), which gives the name of his mother, and states that he had a sister also, named "Nishyan" or "Nashyan" (variant reading, נשיש; this apparently is the meaning of the passage in question, despite the somewhat unsatisfactory explanation of Rashi).

W. B. J. Z. L.

SAMSON AND THE SAMSON SCHOOL. See Wolfenbüttel.

SAMSON BEN ABRAHAM OF SENS (RaSHBa or HaRaSH of שאנץ): French tosafist; born about 1150; died at Acre about 1230. His birthplace was probably Falaise, Calvados, where lived his grandfather, the tosafist Samson ben Joseph, called "the Elder." Samson ben Abraham was designated also "the Prince of Sens." He received instruction from Rabbenu Tam (d. 1171) at Troyes and from David ben Kalonymus of Münzenberg while the latter was Tam's pupil, and for ten years attended the school of Rabbi Isaac ben Samuel ha-Zaḳen of Dampierre, after whose death he took charge of the school of Sens. Asheri says of him that after R. Tam and Isaac ben Samuel he exercised the greatest influence upon Talmudical studies in France and in Germany during the thirteenth century. Joseph Colon declares that Isaac ben Samuel, Judah Sir Leon of Paris, and Samson ben Abraham formed the three strong pillars of the northern French school. Samson's tosafot, abridged by Eliezer of Touques, are the principal sources for the interpretation of the Talmud.

Being recognized as a high authority, Samson was frequently consulted upon religious and ritual questions; and most of his decisions were accepted. He did not slavishly submit to tradition, nor did he consider his opinions irrefutable. "If my opinion does not agree with yours, reject it," he once remarked ("Mordekai," on Ḥul. viii. 718). In his love for truth he once revoked a former decision of his own ("Or Zaruaʻ," ii. 175); and with great

His Views.

reserve he decided against the views of R. Tam ("Mordekai," *l.c.* p. 733) and against those of his teacher Isaac ben Samuel (*ib.* Pes. ii. 556). But he showed himself very intolerant toward the Karaites, whom he looked upon as heathens with whom Israelites should neither intermarry nor drink wine.

Samson sided with the adversaries of Maimonides in their polemics. With Meïr ben Todros ha-Levi Abulafia he kept up a lively correspondence; through Abraham ben Nathan ha-Yarḥi he sent an answer to the letter which Abulafia had addressed to the rabbis of Lunel and Toledo, and said, "I did not come to refute the great lion after his death." But, like Abulafia, he condemned Maimonides' rationalistic views on bodily resurrection and Talmudic haggadah; he likewise sided with Abulafia in his objection to some halakic views of Maimonides, and reproached the last-named for not having indicated the Talmudic sources in his "Mishneh Torah." But later on they quarreled because Abulafia was offended by some of Samson's remarks. Samson refers to Saadia Gaon, whose works he knew not through Judah Tibbon's Hebrew translation, but probably through extracts made for him by Abraham ben Nathan.

In consequence of the persecution of the Jews by Pope Innocent III. (1198–1216), Samson, joining 300 English and French rabbis, emigrated to Palestine about 1211. For some years he lived

Migrates to Palestine.

in Jerusalem, hence he is designated "the Jerusalemite" ("SeMaG," Prohibitions, 65, 111; Precepts, 48). As mentioned above, he died at Acre (Acco), and he was buried at the foot of Mount Carmel.

Besides tosafot, many of which he composed under the direction of his teacher Isaac ben Samuel, Samson wrote a commentary on that part of the Mishnah not treated in the Babylonian Talmud, namely, the orders Zeraʻim and Ṭohorot with the exception of the tractates Berakot and Niddah. He frequently refers therein to the Palestinian Talmud, to which he devoted more attention than any of his predecessors or contemporaries, and to the older compilations Tosefta, Mekilta, Sifra, and Sifre, and he tries to reconcile the discrepancies between them and the Mishnah. He refers to Nathan ben Jehiel, to Rashi, and other authorities, but never mentions Maimonides' commentary, which he probably did not know (see Tos. Yom-Ṭob on Maksh. v. 10). A revised edition which he prepared was not printed. According to Jacob ben Aksai, Samson wrote also commentaries on Sheḳalim, ʻEduyot, Middot, and Ḳinnim, but none of them is extant. The tosafot of Sens on ʻEduyot, published under the title "ʻEdut Ne'emanah" (Dessau, 1813), are wrongly attributed to him.

He further wrote a commentary on the Sifra; for this, besides other older works, he utilized the

commentary of Abraham ben David of Posquières (RaBaD), which he quotes under the designation "sages of Lunel," "sages of the Provence," without mentioning the author's name. An inadequate edition of Samson's commentary, the manuscript of which is in the Bodleian Library at Oxford, was published at Warsaw in 1866. As Samson therein explains numerous Pentateuchal passages, it was erroneously supposed that he had written a commentary on the Pentateuch. He wrote also a few liturgical poems, and sometimes used rime in his letters.

His Writings.

Of Samson's father, **Abraham,** Meïr Abulafia speaks as a pious, saintly, and noble man. Samson's brother, Isaac of Dampierre (RIBA or RIẒBA), called also Isaac the Younger to distinguish him from his teacher Isaac the Elder (Isaac ben Samuel), whom he succeeded as principal of the school of Dampierre, is also one of the prominent tosafists. He wrote, too, some liturgical poems and a commentary on the Pentateuch. He died about 1210, and Samson attended his funeral. Both brothers are frequently mentioned in "Or Zarua'," "Mordekai," "Orḥot Ḥayyim," "SeMaG," "Semaḳ," "Sefer ha-Yashar," "Kol Bo," "Sha'are Dura," "Haggahot Maimuniyyot," "Terumat ha-Deshen," and similar works, and by Asher ben Jehiel and Meïr of Rothenburg. In his "Milḥamot Adonai" Abraham ben Maimon refers to Samson's presence in Acre and to his attacks on Maimonides (pp. 16, 17). A son of Samson, **Jacob,** was buried at the foot of Mount Tabor; a grandson, **Solomon,** who lived at Acre about 1260, was known as a great scholar. The statement of Grätz ("Gesch." vii. 61) that Moses of Coucy was a brother-in-law of Samson is refuted by Gross (in "R. E. J." vi. 181, and "Gallia Judaica," p. 555); he was a brother-in-law of Samson of Coucy.

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D. S. Man.

SAMSON BEN ELIEZER: German "sofer" (scribe) of the fourteenth century; generally called **Baruk she-Amar,** from the initial words of the blessing which he delighted to repeat, even in boyhood, at the early morning service. He was born in Saxony, but later went with his parents to Prague. Orphaned when eight years old, he was adopted by R. Issachar, a learned scribe, who taught him to write tefillin, mezuzot, and scrolls of the Law. Samson apparently traveled through Austria, Poland, Lusatia, Thuringia, and Bavaria, and finally went to Palestine to study the work of the soferim of the Holy Land, where he found that the majority of the scribes were ignorant of the correct tradition in regard to the form of the letters. He endeavored to correct this evil in his work "Baruk she-Amar" (Shklov, 1804), which contains a treatise by R. Abraham of Sinzheim, a pupil of Meïr of Rothenburg, on the making and writing of tefillin, together with Samson's own notes from the "Halakot Gedolot," "SeMaG." "Terumah," "Roḳeaḥ," and other works. This same edition, which is poorly edited, likewise contains the "Otiyyot de-Rabbi 'Akiba" and various cabalistic notes on the form of the letters.

According to Azulai ("Shem ha-Gedolim," ii. 19), the name "Baruk she-Amar" became hereditary in the family; and Joseph Caro in his "Bet Yosef" (Oraḥ Ḥayyim, p. 37) mentions a certain R. Isaac Baruk she-Amar, probably a descendant of Samson.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 209; Steinschneider, *Cat. Bodl.* col. 2634.

W. B. M. F.

SAMSON BEN ISAAC OF CHINON: French Talmudist; lived at Chinon between 1260 and 1330. In Talmudic literature he is generally called after his native place, Chinon (Hebr. קינון), and sometimes by the abbreviation MaHaRShaḲ. He was a contemporary of Perez Kohen Gerondi, who, as reported by Isaac ben Sheshet, declared Samson to be the greatest rabbinical authority of his time (Responsa, No. 157).

Samson was the author of the following works: (1) "Sefer Keritut" (Constantinople, 1515), a methodology of the Talmud divided into five parts: (*a*) "Bet Middot," treating of the thirteen rules of R. Ishmael; (*b*) "Bet ha-Miḳdash," on the rules for deductions by analogy and conclusions a fortiori; (*c*) "Netibot 'Olam," containing explanations of the thirty-two rules of R. Eliezer ben Jose ha-Gelili; (*d*) "Yemot 'Olam," giving the names of the Tannaim and Amoraim, and setting forth a method for deciding between the contrary opinions of two doctors; (*e*) "Leshon Limmudim," explanations of certain halakic decisions. The "Sefer Keritut," owing to its easy style and its author's great authority, became a classic. (2) "Ḳontres," a commentary on the Talmudic treatises 'Erubin and 'Abodah Zarah; mentioned in the "Sefer Keritut." (3) "Bi'ur ha-Geṭ" (Vienna MS. No. 48), on the laws concerning divorce.

Samson wrote also responsa, several of which are quoted by Joseph Colon (Responsa, No. 187) and Solomon ben Adret (Responsa, iii., No. 1; iv., No. 152). According to Gross, Samson was the author of the supercommentary on Ibn Ezra's commentary on the Pentateuch found by Judah Mosconi at Perpignan between 1363 and 1375 (Halberstam MS.). As regards the word ממרשילאה (= "of Marseilles"), which appears in the manuscript after the name Samson of Chinon, Gross believes that Samson settled at Marseilles after the banishment of the Jews from France.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 182; Zunz, *Z. G.* p. 44; Luzzatto, *Halikot Kedem*, p. 46; Halberstam, in *Jeshurun*, 1866, pp. 167–168; *Magazin*, iii. 47; Renan-Neubauer, *Les Rabbins Français*, p. 461; Gross, *Gallia Judaica*, pp. 581 *et seq.*

W. B. I. Br.

SAMSON BEN JOSEPH OF FALAISE: Tosafist of the twelfth century; grandfather of the tosafists Isaac ben Abraham of Dampierre and Samson of Sens. Jacob Tam, with whom he carried on a scientific correspondence, held him in high esteem.

Samson was the author of tosafot to the Talmudical treatises Shabbat, 'Erubin, Yebamot, and Ḥullin. He wrote also ritual decisions, cited by Joel ha-Levi under the title "Pesaḳim." One of his decisions, permitting a woman still nursing her

child to marry again within three months of her divorce, was severely criticized by Jacob Tam ("Sefer ha-Yashar," p. 59d; Tos. Ket. 60b).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, ed. Berlin, p. 18a; Gross, *Gallia Judaica*, p. 477.

K. I. Br.

SAMSON BEN SAMSON (called **HaRaSH**, and by anagram **Ha-Sar** [= "the prince" of Coucy]): French tosafist; flourished at the end of the twelfth and in the first half of the thirteenth century. Many of his explanations are found in the tosafot to the Talmud. He is mentioned also as a Biblical commentator. Samson was a descendant of Joseph b. Samuel Bonfils, a nephew of the tosafist Judah of Corbeil, and a brother-in-law of Moses of Coucy, who in "SeMaG" often quotes him. In the glosses of Perez on "SeMaG" (Prohibitory Laws, 111) he is erroneously called השר מישנין; hence Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Venice, p. 55a) and after him Grätz ("Gesch." vii. 61) falsely state that Samson ben Abraham of Sens was a brother-in-law of Moses of Coucy.

Seal of Samson ben Samson.
(In the British Museum.)

Samson was a disciple of Isaac ben Samuel the Elder of Dampierre and one of the prominent rabbis to whom Meïr ben Todros Abulafia addressed his letter of protest against Maimonides. Isaac ben Moses of Vienna, with whom Samson corresponded, was one of his pupils. Many of Samson's ritual decisions are mentioned in the rabbinical works "Or Zarua'," "SeMaG," "Orḥot Ḥayyim," and "Piske Rekanati."

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 18a; Gross, *Gallia Judaica*, pp. 554-556; Michael, *Or ha-Ḥayyim*, No. 1230; Neubauer, in Geiger's *Jüd. Zeit.* ix. 217; Zunz, *Z. G.* p. 204.

D. S. Man.

SAMUDA: Old Spanish and Portuguese family, identified for some generations with the communal affairs of the London Jewry. The first member to settle in England was the physician and scientist **Isaac de Sequeyra Samuda.** In 1728 he pronounced a funeral oration over the grave of Haham David Nieto. In the records of Bevis Marks he is described as "Medico do Real Colleges de Londres" and "E. Socia da Real Sociedade."

In the early part of the nineteenth century **David Samuda** founded the firm of David Samuda & Sons, of Leman street, Goodman's Fields, London. In 1789 he was a member of the Board of Deputies. One of his sons, **Jacob Samuda,** was an opulent London broker, and for some years was president of the Mahamad of Bevis Marks.

Jacob Samuda: English civil engineer; born at London Aug. 24, 1811; died Nov. 12, 1844; described on his tombstone, in the Sephardic cemetery, Mile End, London, as "the first Jewish engineer"; elder son of **Abraham Samuda,** an East and West India merchant of London, by his marriage with Joy, daughter of H. d'Aguilar of Enfield Chase, Middlesex. On completing his apprenticeship with John Hague, an engineer, Jacob started business on his own account in partnership with his brother Joseph d'Aguilar; and the firm of Samuda Brothers thereafter advanced steadily in wealth and influence.

Samuda displayed considerable inventive genius, which led to important discoveries. One of these, the atmospheric railway, received at first with considerable opposition, was subsequently adopted as a means of transit by several important companies. The Dublin and Kingstown Railway was the first to recognize its advantages and to utilize them (Aug., 1842). Sir Robert Peel later recommended its adoption to the House of Commons and the Board of Trade. The first English line formed was from Epsom to London; and later the South Devon Railway adopted the principle of the new invention.

Another invention of Samuda's was his improvement in marine engines, a type of which he constructed on a novel pattern possessing many advantages. In 1843 he contracted to build the "Gypsy Queen," an iron boat to be fitted with his improved engine. On the trial trip, which took place on Nov. 12, 1844, Samuda, with six persons who had accompanied him, met his death through an explosion.

BIBLIOGRAPHY: *Voice of Jacob*, Nov. 29, 1844.

J. G. L.

Joseph d'Aguilar Samuda: English civil engineer and politician; born at London May 21, 1813; died there April 27, 1885; younger son of Abraham Samuda. He gained his first experience of business in his father's counting-house; but in 1832 he left it to join his elder brother, Jacob Samuda.

Joseph and his brother Jacob established themselves as marine and general engineers and shipbuilders, and their operations were of the most extensive and important character. For the first ten years of the existence of the firm they confined themselves principally to the building of marine engines. Then they engaged in the construction of railway lines on the atmospheric principle. In 1843 they entered the ship-building business, and from that time onward, notwithstanding the tragic death of Jacob in the following year, the firm was uninterruptedly engaged in constructing iron steamships for the navy, merchant marine, and passenger and mail services of England as well as of other countries, besides royal yachts and river-boats. Many of these vessels were built under Samuda's personal superintendence.

In 1860 Samuda helped to establish the Institute of Naval Architects, of which he was the first treasurer and subsequently a vice-president, contributing frequently to its "Transactions." A couple of years later he became a member of the Institution of Civil Engineers, to whose "Proceedings" he likewise contributed. He was the author of "A Treatise on the Adaptation of Atmospheric Pressure to the Purposes of Locomotion on Railways."

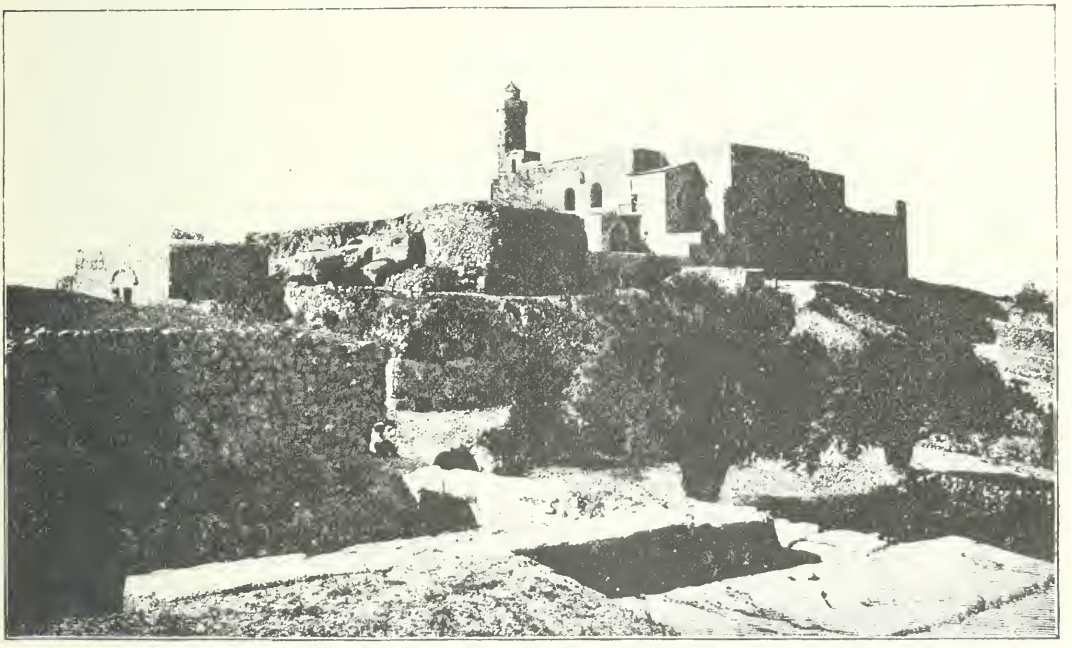
Samuda created for himself also an important parliamentary career. He had been a member of the Metropolitan Board of Works from 1860 to 1865, and in the latter year he entered Parliament in the Liberal interest for Tavistock. He sat for that constituency until 1868, when he was returned for the Tower Hamlets, which he continued to represent until 1880. He then lost his seat owing to the support which he gave to Lord Beaconsfield's for-

eign policy. While in the House he spoke with much authority on all matters connected with his profession. Some of his speeches are described as "treasure-houses of technical and political knowledge." Having, with his family, seceded from the Jewish community, he was interred in Kensal Green Cemetery. He married, in 1837, Louisa, daughter of Samuel Ballin of Holloway.

BIBLIOGRAPHY: *Jew. World*, May 1, 1885; *Celebrities of the Day*, July, 1881; *Dict. of National Biography*, s.v.; *The Times* (London), April 29, 1885.

J. I. H.

SAMUEL.—Biblical Data: Samuel was the son of Elkanah and Hannah, of Ramathaim-zophim, in the hill-country of Ephraim (I Sam. i. 1). He was born while Eli was judge. Devoted to YHWH in fulfilment of a vow made by his mother, who had long been childless, he was taken to Shiloh by Hannah as soon as he was weaned, to serve YHWH during his lifetime (i. 11, 22–23, 28).



ALLEGED TOMB OF SAMUEL AT MIZPAH.
(From a photograph by the American colony at Jerusalem.)

The sons of Eli being sons of Belial, wicked and avaricious, Samuel ministered before YHWH in their stead, being even as a lad girded with a linen ephod (ii. 12 *et seq.*, 22 *et seq.*). His mother, on her yearly visits, brought him a robe. As he grew up Samuel won ever-increasing favor with YHWH and with men (ii. 26). How he was called by YHWH is related as follows: Eli, old and dim of vision, had lain down to sleep, as had Samuel, in the Temple of YHWH, wherein was the Ark. Then YHWH called "Samuel!" Answering, "Here am I," Samuel, thinking Eli had summoned him, ran to him explaining that he had come in obedience to his call. Eli, however, sent him back to his couch. Three times in succession Samuel heard the summons and reported to Eli, by whom he was sent back to sleep. This repetition finally aroused Eli's comprehension; he knew that YHWH was calling the lad. Therefore he advised him to lie down again, and, if called once more, to say, "Speak, for Thy servant heareth." Samuel did as he had been bidden. YHWH then revealed to him His purpose to exterminate the house of Eli.

The Call of Samuel.

Samuel hesitated to inform Eli concerning the vision, but next morning, at Eli's solicitation, Samuel related what he had heard (iii. 1–18). YHWH was with Samuel, and let none of His words "fall to the ground." All Israel from Dan to Beer-sheba recognized him as appointed to be a prophet of YHWH; and Samuel continued to receive at Shiloh revelations which he imparted to all Israel (iii. 19–21).

During the war with the Philistines the Ark was taken by the enemy. After its mere presence among the Philistines had brought suffering upon them, it was returned and taken to Kirjath-jearim. While it was there Samuel spoke to the children of Israel, calling upon them to return to YHWH and put away strange gods, that they might be delivered out of the hands of the Philistines (vii. 2 *et seq.*). The test came at Mizpah, where, at Samuel's call, all Israel had gathered, under the promise that he would pray to YHWH for them, and where they fasted, confessed, and were judged by him (vii. 5–6). Before the Philistines attacked, Samuel took a sucking lamb and offered it for a whole burnt offering, calling unto YHWH for help; and as the Philistines drew up in battle array YHWH "thundered with a great thunder" upon them, "and they were smitten before

Samuel as Judge.

Israel." As a memorial of the victory Samuel set up a stone between Mizpah and Shen, calling it "Ebenezer" (= "hitherto hath the Lord helped us"). This crushing defeat kept the Philistines in check all the days of Samuel (vii. 7–14).

In his capacity as judge Samuel went each year in circuit to Beth-el, and Gilgal, and Mizpah, but he dwelt at Ramah, where he built an altar (vii. 15 *et seq.*). When he had grown old, and was ready to surrender his duties to his sons, neither Joel, the first-born, nor Abijah, the second, proved worthy; they "turned aside after lucre, and took bribes" (viii. 1–3). This induced the elders to go to Ramah and request Samuel to give them a king, as all the other nations had kings. Samuel was much vexed, but upon praying to YHWH and receiving the divine direction to yield, he acquiesced, after delivering a powerful address describing the despotism they were calling upon themselves and their descendants; this address, however, did not turn the people from their purpose (viii. 3 *et seq.*). In this crisis Samuel met Saul, who had come to consult him, the seer, concerning some lost asses. YHWH had already apprised him of Saul's coming, and had ordered him to anoint his visitor king. When Saul inquired of him the way to the seer's house, Samuel revealed his identity to the Benjamite, and bade him go with him to the sacrificial meal at the "high place," to which about thirty persons had been invited. He showed great honor to Saul, who was surprised and unable to reconcile these marks of deference with his own humble origin and station. The next morning Samuel anointed him, giving him "signs" which, having come to pass, would show that God was with him, and directing him to proceed to Gilgal and await his (Samuel's) appearance there (ix., x. 1–9).

In preparation for the installation of Saul, Samuel called the people together at Mizpah, where the private anointment of Saul was confirmed by his selection by lot (x. 17–24). Samuel is reported also to have taken active part in the coronation of Saul at Gilgal (xi. 12–15). He profited by the opportunity to rehearse before the people his own life and secure their acknowledgment of his probity. After a solemn admonition to the people to be loyal to YHWH, Samuel, as a sign that the demand for a king was fundamentally wicked, called forth thunder and rain, which so impressed the people that they implored him to intercede with YHWH for them, "that we die not." Samuel turned the occasion into a solemn lesson as to what the penalties for disobedience would be (xii.).

Samuel and Saul.

At Gilgal a break with Saul came because, in the absence of Samuel, the king had offered the burnt offering. Samuel announced then and there that Saul's dynasty was not to be permitted to continue on the throne (xiii. 8–14). Nevertheless, Samuel sent Saul to accomplish the extermination of Amalek (xv.). Again Saul proved refractory, sparing Agag, the Amalekite king, and the flocks, and everything that was valuable. Thereupon the word of YHWH came unto Samuel, announcing Saul's deposition from the throne. Meeting Saul, Samuel declared his rejection and with his own hand slew Agag (xv.). This led to the final separation of Samuel and Saul (xv. 34–35). Mourning for Saul, Samuel was bidden by YHWH to go to Jesse, the Beth-lehemite, one of whose sons was chosen to be king instead of Saul (xvi. 4). Fearing lest Saul might detect the intention, Samuel resorted to strategy, pretending to have gone to Beth-lehem in order to sacrifice. At the sacrificial feast, after having passed in review the sons of Jesse, and having found that none of those present was chosen by YHWH, Samuel commanded that the youngest, David, who was away watching the sheep, should be sent for. As soon as David appeared YHWH commanded Samuel to anoint him, after which Samuel returned to Ramah (xvi. 5–13).

Samuel and David.

Nothing further is told of Samuel until David's flight to him at Ramah, when he accompanied his fugitive friend to Naioth. There, through Samuel's intervention, Saul's messengers, as did later Saul himself, turned prophets "before Samuel" (xix. 18 *et seq.*). The end of Samuel is told in a very brief note: "And Samuel died, and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah" (xxv. 1, Hebr.). But after his death, Saul, through the witch of En-dor, called Samuel from his grave, only to hear from him a prediction of his impending doom (xxviii. 3 *et seq.*).

In I Chron. xxvi. 28 Samuel the seer is mentioned as having dedicated gifts to the Sanctuary. He is again represented in I Chron. xi. 3 as having, in YHWH's name, announced the elevation of David to the throne. He is furthermore credited with having ordained the "porters in the gates" (I Chron. ix. 22).

In the Biblical account Samuel appears as both the last of the Judges and the first of the Prophets, as the founder of the kingdom and as the legitimate offerer of sacrifices at the altars (I Sam. vii. 9 *et seq.*, ix. 22 *et seq.*, x. 8, xi. 15, xvi. 1 *et seq.*). In fact, Chronicles (I Chron. vi. 28) makes him out to be of Levitical descent. According to I Sam. ix. 9, the prophets preceding Samuel were called seers, while it would appear that he was the first to be known as "nabi," or "prophet." He was the man of God (ix. 7–8), and was believed by the people to be able to reveal the whereabouts of lost animals. In his days there were "schools of prophets," or, more properly, "bands of prophets." From the fact that these bands are mentioned in connection with Gibeah (I Sam. x. 5, 10), Jericho (II Kings ii. 5), Ramah (I Sam. xix. 18 *et seq.*), Beth-el (II Kings ii. 3), and Gilgal (II Kings iv. 38)—places focal in the career of Samuel—the conclusion seems well assured that it was Samuel who called them into being. In the Acts of the Apostles (xiii. 20) Samuel occurs as the last of the Judges and the first true prophet in Israel (Acts iii. 24, xiii. 20; Heb. xi. 32), while a gloss in Chronicles (II Chron. xxxv. 18) connects his time with one of the most memorable celebrations of Passover. The Old Testament furnishes no chronological data concerning his life. If Josephus ("Ant." vi. 13, § 5) is to be believed, Samuel had officiated twelve years as judge before Saul's coronation. The year 1095 B.C. is commonly accepted as that of Saul's accession to the throne. E. G. H.

——**In Rabbinical Literature:** Samuel was a Levite (Lev. R. xxii. 6) of the family of Korah (Num. R. xviii. 17), and was also a Nazarite (Naz. 66a). As a child he was extremely delicate (Ḥag. 6a), but highly developed intellectually. Thus, when he was weaned and brought by his mother to Shiloh, he noticed that the priests were most careful that the sacrificial victims should be slain by one of their number. Samuel, however, declared to the priests that even a layman might offer sacrifice, whereupon he was taken before Eli, who asked him the grounds of his statement. Samuel answered: "It is not written that the priest shall slay the victim, but only that he shall bring the blood" (Lev. i. 5; comp. Zeb. 32a). Eli acknowledged the validity of his argument, but declared that Samuel merited the penalty of death for giving legal decisions in the presence of a master; and it was only the entreaty of Samuel's mother which saved the child (Ber. 31b). When God revealed Himself to Samuel for the first time and called his name, he cautiously answered only "Speak" (I Sam. iii. 10) and not, as Eli commanded him, "Speak, O God" (Shab. 113b).

Samuel was very rich. On his annual journeys as judge to various cities (comp. I Sam. vii. 16-17) he was accompanied by his entire household, and would accept hospitality from no one (Ber. 10b; Ned. 38a). While Moses commanded the people to come to him that he might declare the Law to them (comp. Ex. xviii. 14–16), Samuel visited all the cities of the land to spare the people weary journeys to him; and while Samuel was considered equal to Moses and to Aaron (Ber. 31b; Ta'an. 5b), he was favored above Moses in one respect; for the latter was obliged to go to the Tabernacle to receive a revelation from God, whereas God Himself came to Samuel to reveal His will to him (Ex. R. xvi. 4). For ten years Samuel judged Israel; but in the tenth the people asked for a king. Samuel anointed Saul; and when the latter was rejected by God, Samuel grieved bitterly and aged prematurely (Ta'an. 5b). Cruel though he was in hewing Agag to pieces, yet this was a righteous punishment for the Amalekite, who had been equally barbarous to the children of Israel (Lam. R. iii. 43).

Samuel wrote the books of Judges and Ruth, as well as those bearing his own name, although the latter were completed by the seer Gad (B. B. 14b-15a). He died at the age of fifty-two (M. Ḳ. 28a). When he was raised from the dead by the witch of Endor at the request of Saul (comp. I Sam. xxviii. 7–19), he was terrified, for he believed that he was summoned to appear before the divine judgment-seat; he therefore took Moses with him to bear witness that he had observed all the precepts of the Torah (Ḥag. 4b).

W. B. J. Z. L.

——**Critical View:** The outline of the life of Samuel given in the First Book of Samuel is a compilation from different documents and sources of varying degrees of credibility and age, exhibiting many and not always concordant points of view (see Samuel, Books of—Critical View). The name "Shemu'el" is interpreted "asked of Yhwh," and, as Ḳimḥi suggests, represents a contraction of שׁאול מאל, an opinion which Ewald is inclined to accept ("Lehrbuch der Hebräischen Sprache," p. 275, 3). But it is not tenable. The story of Samuel's birth, indeed, is worked out on the theory of this construction of the name (i. 1 *et seq.*, 17, 20, 27, 28; ii. 20). But even with this etymology the value of the elements would be "priest of El" (Jastrow, in "Jour. Bib. Lit." xix. 92 *et seq.*). Ch. iii. supports the theory that the name implies "heard by El" or "hearer of El." The fact that "alef" and "'ayin" are confounded in this interpretation does not constitute an objection; for assonance and not etymology is the decisive factor in the Biblical name-legends, and of this class are both the first and the second chapter. The first of the two elements represents the Hebrew term "shem" (= "name"); but in this connection it as often means "son." "Shemu'el," or "Samuel," thus signifies "son of God" (see Jastrow, *l.c.*).

Sources of Biography.

The older strata in the story are more trustworthy historically than are the younger. In I Sam. ix. 1–x. 16 Samuel is a seer and priest at one of the high places; he is scarcely known beyond the immediate neighborhood of Ramah. Saul does not seem to have heard of him; it is his "boy" that tells him all about the seer (ix.). But in his capacity as seer and priest, Samuel undoubtedly was the judge, that is, the oracle, who decided the "ordeals" for his tribe and district. In order to apply to him the title of "judge" in the sense it bore in connection with the heroes of former days—the sense of "liberator of the people"—the story of the gathering at Mizpah is introduced (vii. 2 *et seq.*). Indeed, the temptation is strong to suspect that originally the name שׁאול (Saul) was found as the hero of the victory, for which later that of שׁמואל (Samuel) was substituted. At all events, the story proceeds on the assumption that Samuel had given earnest thought to his people's plight, and therefore was prepared to hail the sturdy Benjamite as the leader in the struggle with the Philistines (ix. 15, 17, 20 *et seq.*; x. 1 *et seq.*). His hero was to be the champion of Yhwh and of Yhwh's people, the anointed prince ("nagid"), whose call would rouse the scattered tribes from their lethargy and whose leadership would unite the discordant elements into a powerful unit for offense and defense. Favoring Saul even before the people had recognized in him their predestined leader, Samuel soon had cause to regret the choice. Common to both accounts of the rupture (xiii. 8 *et seq.* and xv. 10 *et seq.*) is the disobedience Saul manifested in arrogating to himself Samuel's functions as priest and offerer; the story concerning Agag's exemption from the ban (see Schwally, "Der Heilige Krieg im Alten Israel," p. 30) seems to be the more likely of the two, but in both instances the data show clear traces of having been recast into prophetic-priestly molds.

Probably Shaped Under Influence of Deuteronomy.

In fact, the majority of the reports concerning Samuel reflect the post-Deuteronomic, prophetic conception, and therefore, on the theory that before the erection of the central and permanent sanctuary the "altars" and "high places" were legitimate, no offense is manifested at his having, though not a priest, sacrificed at these places, though pre-

cisely for this reason the Book of Chronicles lays stress upon his Levitical descent. In ch. iii. 20 Samuel appears as the prophet of YHWH, known as such from Dan to Beer-sheba. In ch. xix. 18 *et seq.* Samuel is at the head of prophet bands (differing from ix. 1 *et seq.*, where these roving bands of "shouters" ["nebi'im"] appear to be independent of him). Again, ch. vii., viii., and ix. represent him as the theocratic chief of the nation. Ch. vii. 7 *et seq.* must be held to be pure fiction, unless it is one of the many variants of SAUL's victory over the Philistines (comp. xiii. 1 *et seq.*). Nor is there concordance in the conceptions of the rise and nature of the monarchy and the part Samuel played in its founding. In ix.–x. 16 YHWH legitimatizes the nomination of the king, but in ch. viii. the view of Deut. xvii. 14 *et seq.* predominates. This chapter could not have been written before Hos. x. 9, and the reign of Solomon and some of his successors. The fact is, the monarchy developed without the intervention of Samuel. Such deeds as those performed at Jabesh caused the people to offer Saul the crown at Gilgal (xi. 1 *et seq.*), an act which Samuel, who at first may have welcomed the young leader as chief only, expecting him to remain under his tutelage, was compelled to ratify.

The story of David's elevation (xvi. 1–13) presents itself as an offset to that of Saul's (I Sam. x. 17 *et seq.*), the historical kernel in it being the fact that Samuel, disappointed in Saul, transferred his favor to the rival tribe of Judah, and intrigued to bring about the raising of a counter-king in the young freebooter David. Ch. xv. is a prophetic apotheosis of Samuel, which rings with the accents familiar in the appeals of Amos, and which makes Samuel a worthy forerunner of Elijah. The Levitical genealogy of I Chron. vi. is not historical.

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E. G. H.

SAMUEL, BOOKS OF.—Biblical Data: Two books in the second great division of the canon, the "Nebi'im," or Prophets, and, more specifically, in the former of its subdivisions, the "Nebi'im Rishonim," or Earlier Prophets, following upon Joshua and Judges; the third and fourth of the historical writings according to the arrangement of the Masoretic text. Originally the two books of Samuel formed a single book, as did the two books of Kings. In the Septuagint Samuel and Kings were treated as one continuous and complete history of Israel and Judah, and the work was divided into four books under the title Βιβλια Βασιλειῶν ("Books of Kingdoms"). This division was accepted in the Vulgate by Jerome, who changed the name to "Books of Kings." Thence it passed into the editions of the Hebrew Bible published by Daniel Bomberg of Venice in the sixteenth century; and it has since reappeared in every Hebrew printed edition, though the individual books retained the captions they had in the Hebrew manuscripts, viz., "I Samuel" and "II Samuel" for the first two of the four Kings, and "I Kings" and "II Kings" for the last two. But the Masorah continued to be placed after II Samuel for both I and II.

Name and Contents.

The name "Samuel," by which the book, now divided into two, is designated in Hebrew, was construed to imply that Samuel was the author (see below). More likely, the title was chosen because Samuel is the most important of all the personages mentioned in the record, he having a prominent, even dominant, part in most of the events related in book I. The two books comprise, according to the Masoretic note at the end, thirty-four "sedarim" (the mnemonic word is given as ירך); in the printed editions the first book has thirty-one chapters and the second twenty-four, making fifty-five chapters in all. They give the history of Israel from the concluding days of the period of the Judges—Samuel being considered the last of them—through the reigns of the first two kings, Saul and David, and continue the story not up to the latter's death, but merely to his incipient old age, the account of his declining years forming the prelude to the history of Solomon in I Kings.

First Book of Samuel: This book consists of three main sections, to which the following headings may respectively be prefixed: (1) Eli and Samuel, ch. i.–vii.; (2) Samuel and Saul, viii.–xv.; and (3) Saul and David, xvi.–xxxi. In detail the contents are as follows:

(1) Eli and Samuel: *Samuel's Younger Days and the Story of Eli:* Birth of Samuel and his dedication to YHWH (i.); Hannah's song (ii. 1–10); Samuel's service in the sanctuary (ii. 11–iv. 1).

The Story of the Ark: Loss of the Ark and its dire consequences (iv.); the Ark retained by the Philistines (v.); return of the Ark (vi. 1–18); the Ark at Beth-shemesh and Kirjath-jearim (vi. 19–vii. 1).

Samuel as Judge: The people's sorrow (vii. 2–6); defeat of the Philistines (vii. 7–12); Samuel judges Israel (vii. 12–17).

(2) Samuel and Saul: *Israel Clamors for a King:* The desire of the people (viii. 1–5); Samuel consults YHWH (viii. 6–9); Samuel admonishes the people (viii. 10–18); their persistence (viii. 19–22).

Saul Anointed as King: Details of Saul's pedigree and character (ix. 1–2); his adventure with his father's asses and his visit to the seer (ix. 3–14); meeting of Samuel and Saul (ix. 15–21); meal set before Saul (ix. 22–24); Saul anointed by Samuel (ix. 25–x. 8); Saul's home-coming (x. 9–16).

Saul's Election to the Kingship: The election by lot (x. 17–25a); dismissal of the people (x. 25a–27a).

The Peril of Jabesh-gilead; Saul's Valor and Its Reward—the Crown: Siege of Jabesh-gilead; outrageous conditions of peace (xi. 1–3); messengers for relief at Gibeah; Saul, stirred by the spirit, calls Israel to arms (xi. 4–8); Saul relieves the city (xi. 9–11); his kingship acknowledged and confirmed (xi. 12–15).

Saul Assumes the Kingship.

Samuel Relinquishes His Judgeship: Samuel's challenge to prove malfeasance in office against himself (xii. 1–6); his pleading with the people in a retrospect of Israel's history (xii. 7–15); he calls down thunder and rain upon the people, who are thereby compelled to request his intercession for them as sinners; he exhorts them to fear YHWH (xii. 16–25).

War against the Philistines: Saul begins his reign

(xiii. 1); war breaks out; the people in distress hide for their lives (xiii. 2–7a); Saul's failure; his rejection at Gilgal (xiii. 7b–15); Philistines in possession of the mountains of Ephraim (xiii. 16–18, 23); the people of Israel are unarmed, the Philistines having forbidden work at the smithies (xiii. 19–22); Jonathan's great feat of arms (xiv. 1–15); battle with the Philistines (xiv. 16–24); Saul's curse on the man that should eat, and Jonathan's violation of the prohibition (xiv. 25–30); Saul prevents the people from eating blood (xiv. 31–35); discovery of Jonathan's transgression; his rescue by the people (xiv. 36–45); brief exposition of Saul's wars; names of his sons and daughters; and other details (xiv. 46–52).

War Against the Amalekites; Saul's Rejection: Command to Saul to destroy Amalek (xv. 1–3); the war; Saul disobeys by sparing Agag and the flocks (xv. 4–9); Samuel's censure and menace for this disobedience (xv. 10–23); Saul, repentant, pleads for mercy (xv. 24–31); death of Agag (xv. 32–33); Samuel's complete separation from Saul (xv. 34–35).

(3) Saul and David: *David's Family and Qualifications:* Selection and consecration of David, the son of Jesse, after the rejection of his brothers (xvi. 1–13); David, as a cunning player on the harp, is brought to Saul to drive away the evil spirit from the king (xvi. 14–23); David's valor; his victory over Goliath (xvii. 1–54); David becomes Jonathan's friend and a general of Saul (xvii. 55–xviii. 5).

David Distrusted by Saul; His Flight: Saul's jealousy; the women's song, "Saul has slain his thousands, and David his ten thousands"; the king hurls his spear at David; the latter is relieved of the duty of attending on Saul; David is loved by all Israel and Judah; Saul attempts to lure David to his death at the hands of the Philistines by the promise of his elder daughter, Merab, in marriage; David weds Michal, the king's younger daughter, in spite of the dangerous conditions Saul imposes for the marriage (xviii. 6–30); Jonathan's intercession leads to a reconciliation between Saul and David; futile attempt by Saul to assassinate David; the latter, aided by a ruse of Michal, flees (xix. 1–17); David with Saul at Ramah; Saul repeatedly attempts to seize him, but is foiled (xix. 18–24); David and Jonathan (xx.); David at Nob with Ahimelech the priest; he eats the SHOWBREAD, feigns madness before Achish (King of Gath), takes refuge in the cave of Adullam, and goes to Mizpah of Moab; he returns to Judah upon the advice of the prophet Gad; Saul's revenge against Ahimelech, who is killed under his orders by Doeg (xxi.–xxii.).

Saul's Jealousy of David.

David a Freebooter in Philistia: David and the city of Keilah; Saul threatening to besiege him there, David consults Abiathar's ephod and at the oracle's advice departs (xxiii. 1–13); David's adventures while pursued by Saul in the wilderness of Ziph and in the strongholds of En-gedi (xxiii. 14–xxiv. 23); Samuel's death (xxv. 1a); David in the wilderness of Paran; his dealings with Nabal and Abigail (xxv.); his night visit to Saul's camp (xxvi.); his escape into the land of the Philistines, where he finds protection at the hand of Achish at Gath, receiving later Ziklag as a gift; he dwells in the land a year and four months, raiding his neighbors, while duping the king into the belief of his loyalty to him and in his active hostility to the people of Judah (xxvii.).

Saul's End: War breaks out between Achish and Philistia, and Saul of Israel (xxviii. 1–2); Saul and the witch of En-dor (xxviii. 3–25); Achish, upon the complaint of his chieftains, who distrust David, dismisses him to Ziklag (xxix.); David's expedition against the Amalekites, who, during his absence, had raided Ziklag and set it on fire, taking large booty and carrying off among the women David's wives. Consulting the ephod, David pursues the marauders. Meeting on the way an Egyptian slave abandoned by the Amalekites, David is led by him to where the enemies are feasting. He fights them till sundown, slaying or capturing all save 400, and recovering his own; David's ordinance concerning the division of the spoils; his gifts to the elders of Judah (xxx.); the last battle of Saul; death of his sons Jonathan, Abinadab, and Melchi-shua; Saul, after the refusal of his armor-bearer to kill him, dies by falling upon his own sword; his body and those of his sons are stripped; Saul's head is cut off, to be sent as a trophy into the cities of Philistia; his body is fastened to the wall of Beth-shan, whence it is recovered by the men of Jabesh-gilead, who burn it, together with the remains of his sons, at Jabesh, and later bury the bones under a tamarisk-tree (xxxi.).

Closing Days of Saul's Reign.

Second Book of Samuel: This book likewise readily lends itself to a division into three main parts: (1) David as king (i.–viii.); (2) David and his crown princes (ix.–xx.); and (3) complementary appendixes consisting of various historical glosses (xxi.–xxiv.). The details are as follows:

(1) David as King: *David Learns of Saul's Death:* Arrival of the messenger (i. 1–5); he reports that he had slain Saul at the latter's own request (i. 6–10); David mourns for Saul and Jonathan (i. 11–12); he directs that the messenger, "the son of a stranger, an Amalekite," be surreptitiously killed (i. 13–16).

The Lament ("Ḳinah") of David for Saul and Jonathan: Superscription, with note that the lamentation is written in the Book of Jashar (i. 17–18); the lamentation (i. 19–27).

David Reigns in Hebron; War Against Abner, Ish-bosheth's (Esh-baal's) Captain: Upon YHWH's advice, David goes up to Hebron with his two wives, his men, and their households; he is anointed king by the men of Judah (ii. 1–4); he sends a message of approval to the men of Jabesh-gilead for having buried Saul (ii. 5–7); Abner is loyal to Saul's son Ish-bosheth or Esh-baal (ii. 8–11); Abner meets Joab, David's captain, by the pool of Gibeon, where twelve young men on each side engage in a trial by combat, all twenty-four falling; Abner is defeated in the battle which ensues (ii. 12–19); Abner is pursued, but slays Asahel, his pursuer, after vainly imploring him to desist (ii. 20–23); Joab, after parleying with Abner, blows the trumpet as a signal for the pursuit to cease (ii. 24–32).

David in Hebron.

The Extermination of Saul's House: War between the house of Saul and that of David (iii. 1, 6a); enumeration of David's sons (iii. 2–5); relations be-

tween Abner and Ish-bosheth disturbed by suspicions on the latter's part (iii. 7–11); Abner makes treasonable overtures to David, inducing him to demand his wife Michal from Ish-bosheth, who takes her away from her second husband, Paltiel, and sends her to David (iii. 12–16); Abner urges the elders of Israel to go over to David; he himself pays a visit to him and promises to deliver over to him all Israel (iii. 17–21); Abner is treacherously slain by Joab (iii. 22–30); David mourns for Abner; he refuses to eat until sunset, which pleases the people (iii. 31–39); Ish-bosheth is assassinated; and his head is taken to David, who, however, causes the assassins to be killed (iv. 1–3, 5–12; verse 4 is a gloss giving an account of the escape of Mephibosheth, Jonathan's son, when five years old, and of his fall from the arms of a nurse, which resulted in his lameness).

David and Jerusalem: David is made king over all Israel (v. 1–3); his age and length of reign (v. 4, 5); he takes Jerusalem from the Jebusites; comment on David's growing power (v. 6–10); Hiram of Tyre sends materials and workmen and builds David a house (v. 11–12); David increases his harem; names of his sons born in Jerusalem (v. 13–16); war with the Philistines leading to their defeat (v. 17–25).

Removal of the Ark: The Ark is brought on a new cart out of the house of Abinadab, David and the Israelites playing before it on all sorts of instruments; its arrival at the thrashing-floor of Nachon; Uzzah, to save the Ark from falling when the oxen stumbled, puts forth his hand, for which act he is smitten dead (vi. 1–8); David, afraid to remove the Ark to Jerusalem, carries it aside to the house of Obed-edom, the Gittite, where it remains for three months (vi. 9–12); hearing that Obed-edom has prospered in consequence, David brings the Ark to Jerusalem, offering sacrifices along the way; David dances before the Ark, which causes Michal to despise him; the Ark is set in the midst of a tent, David offering "'olot" and "shelamim" before YHWH, and the people receiving a share of the sacrificial meal; Michal's censure of David; her reproof and punishment (vi. 13–23).

The Ark Brought to Jerusalem.

Plans to Build Temple: Nathan and David; the prophet recalls that no permanent sanctuary has existed during Israel's history, and bids David desist from his plan to build one (vii. 1–12); the prophet promises that David shall have a successor, who will be permitted to carry out his (David's) plans (vii. 13–17); David's prayer of thanks for his own elevation and for the divine promise that his dynasty shall continue to rule (vii. 18–29).

Data Concerning David's Reign: David's wars (viii. 1–6); the spoils of gold and silver vessels dedicated to YHWH (viii. 7–12); other military records (viii. 13–14); David as a just ruler; details of the administration and the names of his chief officers (viii. 15–18).

(2) David and His Crown Princes: *The Story of David and Jonathan's Son:* Ziba, a servant, upon David's inquiry, reveals the existence and place of sojourn of Mephibosheth (ix. 1–5); David sends for him, receives him graciously, assigns him Ziba for a body-servant, restores to him all of Saul's lands, and accords him a place as a daily guest at the royal table (ix. 6–10a); Ziba, his fifteen sons, and twenty retainers serve Mephibosheth and his son Micha (ix. 10b–13).

The Expeditions Against Ammon and Syria: The first campaign; the provocation: Ammon's king having died, David sends a deputation to present his condolence to Hanun, the son and successor; his envoys are grossly insulted, and are sent back with one-half of their beards shaved off, and their clothes cut off in the middle, so that they have to wait at Jericho until they obtain fresh garments and their beards are grown (x. 1–5); the first battle: Ammon hires Syrian mercenaries, against whom David sends Joab and an army of mighty men; with fine strategy Joab and his brother Abishai defeat the enemy (x. 6–14); the second battle: Hadarezer leads the Syrians, against whom David in person takes the field, marching to Helam, where he defeats them (x. 15–19); war against Ammon is renewed, but David remains at Jerusalem; he sins with Bath-sheba, wife of Uriah the Hittite, who is with the army (xi. 1–5); to hide his sin David commands Uriah to return home, but is foiled in his designs (xi. 6–13); Uriah delivers to Joab a letter from David containing an order to place Uriah in the forefront of the battle so that he may be killed; this is done, and Uriah falls (xi. 14–17); Joab sends a report to David (xi. 18–25); David takes Bath-sheba into his house, where she gives birth to the first son born unto him while king; YHWH is displeased (xi. 26, 27); Nathan's parable: "Thou art the man"; Nathan rebukes the king; David confesses (xii. 1–15); the child sickens; David fasts; death of the child; David, to the surprise of his servants, now eats; his explanation (xii. 16–23); Solomon born of Bath-sheba; Nathan gives him the name "Jedidiah" (xii. 24–25); Joab calls upon David to join the army lest all the glory of the victory fall to his (Joab's) name; David captures Rabbah, taking the king's crown for himself, and treating the prisoners most cruelly; end of the war (xii. 26–31).

David and Uriah.

Amnon and Absalom: Amnon, in love with Tamar, the sister of his half-brother Absalom, upon the counsel of his cousin Jonadab feigns sickness and secures his father's consent for Tamar to nurse him; he outrages her, and sends her off with insults (xiii. 1–19); Absalom, seeing her grief, consoles her, takes her to his house and awaits an opportunity to take revenge (xiii. 20–22); two years later Absalom invites the king and his sons to a sheep-shearing feast in Baal-hazor, in which Amnon, after the king's refusal to attend, takes part; at the bidding of Absalom, Amnon is killed at the table (xiii. 23–29a); the king's sons fleeing, David hears that all have been killed; Jonadab reassures him, revealing to him Absalom's plot; Absalom takes refuge with Talmai, King of Geshur, remaining in exile three years (xiii. 29b–38); the king yearns for Absalom; Joab's ruse in sending for a wise woman from Tekoah, who feigns to be a widow and to having had an experience with her two sons similar to that of the king; extracting a promise from David that the avenger of blood shall destroy no more, she invokes the promise in Absalom's case; she confesses to be in league

with Joab (xiii. 39–xiv. 20); Absalom is granted complete immunity; Joab is sent to bring him home; Absalom is bidden to stay in his own house without seeing the king (xiv. 21–24); Absalom's beauty; his sons and daughter (xiv. 25–27); Absalom, after living two years in Jerusalem without seeing the king, in order to force an interview with Joab sets fire to the latter's field; Joab meets Absalom, and at his bidding intercedes in his behalf with David; David pardons Absalom (xiv. 28–33).

Absalom's Rebellion: Outbreak of the rebellion at Hebron (xv. 1–12); David has to leave Jerusalem; incidents of the flight; Ittai; Zadok and the Ark; Ahithophel and Hushai; Ziba reveals Mephibosheth's plot against David, and is rewarded; Shimei curses David, who, however, will not have him punished (xv. 13–xvi. 14); Absalom at Jerusalem; Hushai joins him; Ahithophel advises Absalom to seize the harem (in token of his being the ruling sovereign), and asks to be allowed to pursue David; Hushai counsels that Absalom should go out in person at the head of all Israel; Hushai's advice is followed; Hushai sends to Zadok and Abiathar asking them to warn David; Jonathan and Ahimaaz, the messengers, are seen by a lad who betrays them, but they are hidden in a well by a woman, and Absalom can not find them; they warn David, who passes over the Jordan; Ahithophel commits suicide (xvi. 15–xvii. 23); David at Mahanaim; Absalom crosses the Jordan with Amasa as his general; Shobi, Machir, and Barzillai provide beds and food (xvii. 24–29).

David and Absalom.

The Battle and Absalom's Death: David not allowed to go into battle; he gives orders to deal gently with Absalom; the battle in the forest of Ephraim; Absalom is defeated; he is caught by his hair in the boughs of an oak while his mule passes from under him; Joab, learning of this, takes three darts and thrusts them into Absalom's heart; this ends the pursuit (xviii. 1–16); glosses concerning Absalom's monument and grave (xviii. 17–18); Joab sends the Cushite to the king; Ahimaaz, after having been refused by Joab, is allowed to follow the Cushite, whom he outruns; Ahimaaz informs the king of the victory; David inquires after Absalom, and receives from Ahimaaz an evasive answer; the Cushite arriving, David learns of his son's fate; David's lamentation (xviii. 19–33); the people mourn, the soldiers entering the city as though they had been defeated; Joab forces David to show himself to the people (xix. 1–9); David returns at the solicitation of the people and the priests; Shimei supplicates for pardon; Mephibosheth, whose appearance shows grief, pleads that his servant deceived him; Ziba and he are told to divide the land; Barzillai invited to live at court; he declines, pleading old age, and begging that Chimham may take his place; jealousy between Judah and Israel (xix. 10–44).

Sheba's Uprising and Amasa's Violent Death: Sheba instigates a rebellion on the part of Israel (xx. 1–2); David's return to Jerusalem; treatment of his concubines (xx. 3); Amasa, bidden to call the Judeans together, exceeds the prescribed limit of three days; Abishai given command to pursue Sheba; at the great stone in Gibeon, Amasa meets them; Joab in full equipment salutes him, and thrusts a sword into his bowels, killing him; kindness of a young man to the dying Amasa (xx. 4–13); Sheba besieged in Abel; the wise woman's parley with Joab to save the city; Joab asks that Sheba be delivered up, and the woman promises that his head shall be thrown to Joab over the wall; she induces the people to kill Sheba, and his head is cast out to Joab; the siege is raised (xx. 14–22); repetition of viii. 16–18 (xx. 23–26).

(3) **Complementary Appendixes:** Famine and the extermination of Saul's house (xxi. 1–14); the four giants and their capture (xxi. 15–22); David's song of triumph (xxii.); his last words (xxiii. 1–7); his thirty-three "mighty men" (xxiii. 8–39); census (xxiv. 1–9), plague (xxiv. 10–17), and erection of the altar (xxiv. 18–25).

——**Critical View:** Rabbinical tradition assigns to Samuel the prophet the authorship of ch. i.–xxiv. (his own biography up to his death), while, on the strength of I Chron. xxix. 29, it credits Gad and Nathan with having written the remainder of the book (I and II forming one book in the Jewish canon; B. B. 14b, 15a; see Biblical Data, above). In so far as tradition recognizes that the books of Samuel are not by one author, it accords with the conclusions of the critical schools. It is, however, needless to add that modern scholars reject the theory of the joint authorship of Samuel, Gad, and Nathan. As preserved in the canon, the books of Samuel are clearly not the work of men contemporary with the events chronicled. Behind these documents lie various and conflicting traditions which, in keeping with the method of early Hebrew historiography, the compiler has to a certain extent incorporated in his work without making any attempt to harmonize discrepancies. Thus, in recording how Saul was chosen king, the first book in ch. ix., x. 1–16, xi. 1–11, 15, xiii., and xiv. 1–46 proceeds on the theory that Yhwh had appointed a king over the people in order to liberate them from the yoke of the Philistines, commanding the seer to anoint young Saul, who had come to him while seeking his father's asses (ix. 15 *et seq.*). In the war against the Ammonites, Saul proves himself a hero and is chosen king by the people (xi.), after which he leads them against the Philistines (xiii. *et seq.*). It is for this war that he enlists young David's services (xiv. 52). An altogether different sequence of events and ideas is unfolded in vii 2 *et seq.*, viii., x. 17–24a, xii., and xv. Samuel the judge is remembered as having finally and conclusively driven off the Philistines. Ungrateful Israel, in order to be like the other peoples, compels Samuel in his old age to yield to their clamor for a king; and Yhwh, though greatly incensed, at last gives His consent (viii., x. 17 *et seq.*). With due solemnity Samuel relinquishes the office which he has administered so faithfully, but reserves for himself the post of censor and counselor, and interceder with Yhwh (xii.). At the first test Saul is discovered to be disobedient and is rejected by Yhwh (xv.).

Complex Documentary Sources.

In the story of David a similar duplication and divergence are easily established. In xvi. 14–23 David is called to Saul's court to dispel the king's evil

moods by playing on the harp. He is a young but tried warrior, and is at once appointed armor-bearer to the monarch. In ch. xvii. David is a lad who, up to the time when the story opens, tended his father's flock. He is not inured to war and kills Goliath with a stone from his shepherd's sling. This feat of valor attracts to him the attention of Saul, who has him trained subsequently for a warrior's career. Analysis with reference to both the content and the religious conception thereby disclosed, and also to stylistic and linguistic peculiarities, makes it apparent that the books of Samuel in their present form are a compilation from various written and oral sources, their last editor being post-Deuteronomic.

Oldest Literary Strata.

Undoubtedly, the oldest literary documents are David's elegies (on the death of Saul and Jonathan, II Sam. i. 18 *et seq.*; on Abner, a fragment, II Sam. iii. 33–34). Next in age are those portions which are assigned to the "Jerusalem" cycle of stories. This cycle takes its name from the fact that the scene of the happenings it purports to describe is always Jerusalem. It gives a history of David and his house, and is probably the work of a Judean writing shortly after Solomon (II Sam. v. 3–16, vi. 9–20). To the ninth century, and to a Judean, or perhaps a Benjamite, author, are credited the fragments of Saul's (I Sam. ix. 1–x. 16, xi., xiii., xiv.) and David's histories (I Sam. xvi. 14–23; xviii. 6–11, 20, 27; xx. 1–3, 11, 18–39; xxiii.–xxv.; xxvii.–xxxi.; II Sam. i.–iv.; v. 1, 2, 17–25; xxi. 15–22; xxiii. 8–39).

Story of the Ark.

The story of the Ark (I Sam. iv. 1–vii. 1) displays a character of its own; it interrupts the story of Samuel begun in the preceding chapters; the punishment of Eli and his sons, which, according to ch. iii., might be expected to be the central event, is treated as a mere incident, the whole of Israel being involved in the catastrophe. Moreover, the fate of the Ark does not emphasize the misfortune of Israel nearly as much as it does the triumph of Elohim, and the episode seems to have been written to bring the latter idea into bold relief. In this account the Ark is regarded as a tribal or national palladium, not as a mere case for the tablets of the Decalogue. This part exhibits the coloring of a situation in which a resident of the Northern Kingdom, before the cruder conceptions of the Deity had given way to higher ones, would most likely be interested. For this reason it has been held to be a fragment from a history of sanctuaries of northern origin.

The remaining portions of the book reflect the views of prophetism. The histories of Saul and Samuel are rewritten from a very rigid, prophetic point of view (I Sam. i.–iii.; viii.; x. 17–24; xv. [perhaps]; xvii. 1–xviii. 5 [for the most part], 12–19, 28–30; xix. [most]; xxi. 2–10; xxii.; xxvi.; II Sam. i. 6–10, 13–16). Ch. xv. seems to be planned to connect the older Saul story with this newer prophetic reconstruction. It presupposes the details of the former (xv. 1, 17 [Saul's anointment] refers to x. 1; the phraseology of xv. 19 recalls xiv. 32), but the prophetic reconstruction of this chapter appears not to have been known when the old Saul story was incorporated. Otherwise there would have been no occasion for the elaborate justification of Samuel's right to counsel and command Saul. Still, the point of view is similar to that of the prophetic reconstruction. Samuel is the king's superior. He is not the seer, but the prophet, of the type of Amos and Hosea. The story emphasizes the teaching that obedience is more precious than sacrifice (comp. Jer. vii. 21–26).

Supposed Time of Redaction.

These various components were probably gathered into one compilation shortly before the Exile. The redactor (Rd) traces of whose hand are found mainly in I Sam. ii. 27–36, vii. 2b–16, xii., and II Sam. vii., is held to have been under Deuteronomic influences, and thus to have been antecedent to the redactor whose views reflect those of the Priestly Code and through whose hands all of the historical books passed, though in Samuel there are few indications of his revisions, among them the glosses in I Sam. ii. 22b and the introduction of the Levites in I Sam. vi. 15 and II Sam. xv. 24. Additions in loose connection are noticeable that can not be classified; for instance, I Sam. xix. 18–24 and xx. They break the sequence of the narrative and introduce several contradictions. Ch. xix. 18–24 is an attempt to explain a proverbial idiom ("Saul among the prophets"), and, as such, is a double to I Sam. x. 11. According to ch. xv. 35, Samuel never saw Saul again, but here Saul appears before him. Ch. xx., an account of David's flight, is similar to xix. 1–7. Among such additions, gleaned from popular traditions or merely literary embellishments, are reckoned I Sam. xxi. 11–16 and II Sam. ii. 13–16, viii., xxi.–xxiv. The song of Hannah (I Sam. ii. 1 *et seq.*), the psalm in II Sam. xxii., and David's "last words" (II Sam. xxiii. 1 *et seq.*) are very late. These additions may have been made at various periods, but they antedate the final redaction as a part of the second larger division of the canon.

Historically, the prophetic reconstruction is entitled to the least confidence. So strongly is the "Tendenz" impressed upon the narratives of this group that some recent critics have come to the conclusion that they do not represent an originally independent source, but are due to the literary activity of the Deuteronomic redactor. Being more naively primitive, the Saul and David histories reflect actual occurrences, colored, however, by the desire to exalt the national heroes. The Jerusalem cycle intends to glorify David's dynasty as the legitimate royal family of all Israel.

The Masoretic text is highly corrupt; that underlying the Septuagint version is more nearly correct. The literalism of the Greek has enabled scholars in many instances to reconstruct a text much nearer the original than is the extant Hebrew. Unfortunately, the Greek text of the Septuagint itself requires careful editing. In many passages the Septuagint shows interpolations based on the Masorah, so that it presents duplicate versions, while in others the original independent Greek has been replaced by the translated Hebrew of the Masoretic text. The various Septuagint codices are not of equal value for purposes of textual criticism. The "Codex Vaticanus B" is the most important for the books of

Samuel, while the Alexandrinus itself shows too many emendations of the Greek after the extant Hebrew to be of much aid.

BIBLIOGRAPHY: Textual criticism: Friedrich Böttcher, *Neue Exegetisch-Kritische Aehrenlese zum A. T.* 1863, vol. i.; Julius Wellhausen, *Der Text der Bücher Samuelis*, 1871; S. R. Driver, *Notes on the Hebrew Text of the Book of Samuel*, 1890; R. Kittel, *Textkritische Erläuterungen* (appendix to E. Kautzsch, *Die Heilige Schrift des Alten Testaments*, 1896); Karl Budde, in *S. B. O. T.*; A. Mes, *Die Bibel des Josephus*, 1895; H. Oort, *Texti Hebraici Emendationes*, 1900. Commentaries: Otto Thenius, *Die Bücher Samuels*, 1898; August Klostermann, *Die Bücher Samuelis und der Könige*, 1887; H. P. Smith, *A Critical and Exegetical Commentary on the Books of Samuel*, 1899; Karl Budde, *Die Bücher Richter und Samuel*, 1890; idem, *Die Bücher Samuel* (in *K. H. C.*); Bleek, *Einleitung*, 1878; Guthe, *Kurzes Bibelwörterbuch*, 1903.

E. G. H.

SAMUEL, MIDRASH TO: Midrash Shemu'el, a haggadic midrash on the books of Samuel, is quoted for the first time by Rashi in his commentary on I Sam. ii. 30. In his "Ha-Pardes" (ed. Constantinople, p. 24b) Rashi again quotes from this midrash (xvii. 1; ed. Buber, p. 48a), saying that it is entitled "'Et la-'Asot la-Adonai"; it probably derived this name from Ps. cxix. 126, with which it begins. The midrash is entitled also "Agadat Shemu'el" (Rashi, in his commentary on Sukkah 53b, *s.v.* "Ahaspa"; Tos. Soṭah 42b, *s.v.* "Me'ah"; *et al.*), and the name "Shoḥer Ṭob" has been erroneously given to it (in the editions of Zolkiev, 1800, and Lemberg, 1808 and 1850); the error is due to the fact that in the Venice edition of 1546 the midrash was printed together with the midrash on the Psalms, the title of the latter, "Shoḥer Ṭob," being taken to refer to both.

The midrash contains haggadic interpretations and homilies on the books of Samuel, each homily being prefaced and introduced by a verse taken from some other book of the Bible. It resembles most of the other haggadic midrashim both in diction and in style; in fact, it is a collection of sentences found in such midrashim and referring to the books of Samuel. The editor arranged the sentences in the sequence of the Scripture passages to which they refer. The midrash, however, does not entirely cover the Biblical books; but as it contains all the passages quoted from it by other authorities, it may be assumed that, with the exceptions mentioned in the following sentence, it never contained any more than it does now and that its present form is that into which it was cast by its compiler. In two places only have passages been added by later copyists: ch. iv. 1 (ed. Buber, p. 27b; comp. note 7) and ch. xxxii. 3 *et seq.* (comp. ed. Buber, notes 9, 17, 19).

The midrash is divided into thirty-two chapters. Ch. i.–xxiv. contain interpretations and homilies on the First, and ch. xxv.–xxxii. on the Second, Book of Samuel. The author has collected these sentences from the Mishnah, Tosefta, Mekilta, Sifre, Yerushalmi, Bereshit Rabbah, Wayiḳra Rabbah, Shir ha-Shirim Rabbah, Ḳohelet Rabbah, Ekah Rabbah, Ruth Rabbah, Midrash Esther, Midrash on the Psalms, Pesiḳta de-Rab Kahana, Pesiḳta Rabbati, and Tanḥuma. Only once (x. 10 [ed. Buber, p. 26a]) does he quote a sentence from Babli ('Er. 64a), which he introduces with the words "Taman amrin" (They say there; comp. Buber, "Einleitung," p. 4a, note 1). This, as well as the fact that all the amoraim mentioned in this midrash were Palestinians, justifies the assumption that its compiler lived in Palestine. His name and the time at which he lived can not be definitely determined. Zunz assigns him to the first half of the eleventh century, although the reasons which he gives for this assumption have been refuted by Buber ("Einleitung," p. 4b).

A manuscript of this midrash is in the Parma Library (Codex De Rossi, No. 563). The first printed edition of the work appeared at Constantinople in 1517 or 1522; the Hebrew date is not fully legible, but it undoubtedly refers to one of these years. It was printed again at Venice in 1546, and subsequently at various places and times. The latest and best edition is that by Solomon Buber, with introduction and notes (Cracow, 1893).

BIBLIOGRAPHY: Zunz, *G. V.* pp. 269–270; Weiss, *Dor*, iii. 276; Buber, preface to his edition of the midrash.

W. B. J. Z. L.

SAMUEL. See SAMAEL.

SAMUEL: Tax-gatherer and treasurer to King Ferdinand IV. of Castile (1295–1312); born in Andalusia. He was hated by the queen mother D. Maria de Molina because, according to Spanish historians who were friendly toward her, he had become involved in court intrigues, and also because he had encouraged the young king in his prodigality and led him to commit thoughtless acts. One day when in Badajoz, where he was preparing to accompany the king to Seville, he was attacked by an assassin and dangerously wounded, but, owing to the careful nursing and treatment which the king procured for him, his life was saved (1305).

BIBLIOGRAPHY: *Cronica de Fernando IV.* ch. xviii. *et seq.*; Florez, *Reinas Catolicas*, ii. 589; Rios, *Hist.* ii. 96 *et seq.*; Lindo, *History of the Jews in Spain*, p. 124; Grätz, *Gesch.* vii. 290 *et seq.*

S. M. K.

SAMUEL (SANWEL) BEN AARON BENJAMIN: Scribe at Worms in the seventeenth century. After the fire of 1689 (Lewysohn, "Nafshot Ẓaddiḳim," p. 73, Frankfort-on-the-Main, 1855) he left Worms and settled in Hamburg. He was the author of "Ḥidah Mezuḳḳaḳah u-Ẓerufah," a rimed riddle on the subject of tobacco (Hamburg, 1693). His "Shir," a poem on the Pentateuch dedicated to the Talmudical students in Worms, bears the acrostic "Samuel of Worms" (זנוויל מיוורמייישא; Hamburg, 1692).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2403.

E. C. S. O.

SAMUEL BEN ABBA: Palestinian amora of the latter half of the third century. Although a pupil of Johanan, he did not receive ordination (Yer. Bik. 65c). He declined to permit Hela and Jacob to do him honor by rising before him (*ib.*). He appears to have been a pupil also of R. Assi and Ze'era, to whom he addressed several halakic questions (Ḳid. 59b; Yer. M. Ḳ. 82d; Yer. Ḥag. 76a; Yer. Yeb. 2c; Yer. Naz. 52c; 'Er. 9a; Yoma 47a). He is sometimes confounded with the great Samuel (Tan., Bo, 10; Midr. Teh. to Ps. xix. 4).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 125b; Bacher, *Ag. Pal. Amor.* p. 619.

W. B. S. O.

SAMUEL BEN ABBAHU: Babylonian amora of the fourth century. He engaged in a ritual controversy with R. Aḥai in regard to the use of the Circassian goat as food. Samuel was disposed to permit it to be eaten, but R. Aḥai opposed him. Finally it became necessary to refer the question to Palestine for adjudication; the answer was in favor of Samuel ben Abbahu (Ḥul. 59b).

W. B. S. O.

SAMUEL BEN ABIGDOR: Russian rabbi; born about 1720; died 1793 at Wilna, where his father, who had been rabbi in Pruzhani, Rushany, and Wilkowyszky, spent his last years (see ABIGDOR BEN SAMUEL). His father-in-law, Judah ben Eliezer, surnamed "Yesod," was probably the most influential citizen of Wilna in his time, and contributed much to Samuel's advancement. The latter was at first engaged in business; and several financial agreements between him and the "ḳahal" (communal council) of Wilna (*c.* 1745) are recorded. In 1750, while still a young man, he was chosen rabbi of the old community of Wilna, but for several years his father-in-law administered the office, which, in those times of rabbinical jurisdiction over all secular Jewish affairs, was one of great responsibility. Later Samuel became rabbi of Smorgony, and there is a record of his having held also (*c.* 1777) the rabbinate of Königsberg (Epstein, "Geburot ha-Ari," p. 29, Wilna, 1870).

In 1777 the ḳahal of Wilna decided to remove Samuel from the rabbinate. The community was divided on the matter, and a quarrel ensued, which was conducted with much bitterness. The Gentile authorities also took sides, Prince Radziwill, the waywode of Wilna, agreeing with the views of the ḳahal, which represented the secular authority of the Jewish community, while Archbishop Masolski took the part of the rabbi. Samuel and many of his partizans removed to the suburb of Antokol, which was under the bishop's jurisdiction, in order to be safe from the persecutions of Radziwill, who ruled the city. Many were subjected to imprisonment or exile; and it may be said that both sides lost in the end. The power of the ḳahal was broken, and under the new Russian dominion it was unable to regain its former status.

Samuel remained rabbi in name only. The office died with him; and in the strict sense of the word Wilna has not since had a rabbi or "ab bet din." Samuel is not known to have left any writings; but he is mentioned in contemporary rabbinical works with the highest respect.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, pp. 126-132, Wilna, 1860.

H. R. P. WI.

SAMUEL IBN ABUN B. YAḤYA: Arabo-Jewish poet of the eleventh century; great-grandfather of Samuel ibn Nazar and a contemporary of Moses ibn Ezra. A poem of his with the acrostic אבן was edited from the fourth section of the Oran Maḥzor by Luzzatto in "Kerem Ḥemed," iv. 31-32; and an elegy on his death by Moses ibn Ezra was printed *ib.* p. 86.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 242.

E. C. S. O.

SAMUEL IBN 'ADIYA (Arabic, **Samau'al ibn Jarid ibn 'Adiya'**): Poet and warrior; lived in Arabia in the first half of the sixth century. His mother was of the royal tribe of Ghassan, while his father, according to some, was descended from Aaron, or, according to others, from Kahin, son of Harun and progenitor of the Jewish tribes of Ḳuraiẓa and Naḍir. Samuel owned a castle near Taima (eight hours north of Medina), built by his grandfather 'Adiya and called, from its mixed color, Al-Ablaḳ. It was situated on a high hill and was a halting-place for travelers to and from Syria.

More than for his poetic talents Samuel ibn 'Adiya is famous for his connection with the warrior-poet and prince Amru al-Ḳais, which won for him the epithet "faithful," and gave rise to the saying, still common among the Arabs, "more faithful than Samuel." This came about in the following manner: Amru al-Ḳais, being abandoned by his followers in his fight with the Banu Asad to avenge the death of his father, and being pursued by Manẓur ibn Ma'assama', wandered about from tribe to tribe seeking protection as well as support in his endeavor to regain his inheritance. When he came to the Banu Fazarah their chief advised him to seek out the Jew Samau'al ibn 'Adiya' in his castle Al-Ablaḳ, saying that although he had seen the emperor of the Greeks and visited the kingdom of Ḥira, he had never found a place better fitted for assuring safety to those in need, nor known a more faithful protector than its owner. Amru al-Ḳais, who was accompanied by his daughter Hind, and his cousin, and had with him five suits of mail besides other weapons, immediately set out for the castle, and on the way he and his guide composed a poem in praise of their prospective host. Samuel received the poet hospitably, erected a tent of skins for Hind, and received the men into his own hall. After they had been there "as long as God willed," Amru al-Ḳais, wishing to secure the assistance of the emperor Justinian, asked Samuel to give him a letter to the Ghassanid prince Ḥarith ibn Abi Shamir, who might further him on his way. The poet then departed, leaving Hind, his cousin, and his armor in Samuel's keeping, and he never came to reclaim them. According to Arabian tradition, while on his homeward journey from Constantinople, he was poisoned by order of Justinian, who had listened to treacherous accusations against him.

"More Faithful than Samuel."

After Amru al-Ḳais had left Al-Ablaḳ, Prince Manẓur—it is not known whether before or after Amru's death—sent Ḥarith to Samuel ordering him to deliver up the articles deposited with him. Samuel refusing to do so, Ḥarith laid siege to the castle. The besiegers met with no success until one day Ḥarith captured Samuel's son, who, according to the story in the "Kitab al-Aghani," was returning from the chase. Ḥarith then called upon the father to choose between giving up the property and witnessing his son's death. Samuel answered that his son had brothers, but that his honor once lost could not be recovered. Ḥarith at once struck off the boy's head before the unhappy father's eyes and then withdrew, perceiving that he

Prefers Death of Son to Loss of Honor.

could accomplish nothing in the face of such steadfastness. There are a few verses handed down by different Arabian writers in which Samuel ibn 'Adiya refers to this deed.

A description of the castle Al-Ablaḳ is given by the poet A'sha (Yaḳut, i. 96), who confuses it with Solomon's Temple. It is related of this poet that, being captured together with other Arabs, he was taken as a prisoner to the castle at Taima, at that time belonging to Samuel's son Shuraiḥ, without his captor's knowing that he was in the company. Waiting until Shuraiḥ was within hearing, A'sha began to recite a poem extolling the deed of his father, and calling on the son to emulate his example by rescuing him (A'sha). Shuraiḥ procured the poet's release, and allowed him to depart, first presenting him with a swift camel. Shuraiḥ himself, his brother Jarid, and Samuel's grandson Sa'ba were all poets.

Samuel ibn 'Adiya's reputation as a poet rests upon one of the first poems in the collection called the "Ḥamasa." It is full of warlike vigor and courage, and manifests a high ideal of honor. There is nothing in it to distinguish it from the work of any other Arabian poet; and it has been doubted whether Samuel was really its author, as the verse (6), upon which the compiler of the "Ḥamasa" bases his ascription to Samuel, is not wholly convincing. Since, however, old, reliable authorities attribute parts of the poem, at any rate, to him, it is probable that most of it was written by Samuel. Another poem attributed to him has been published in Arabic and Hebrew, with an English translation, by H. Hirschfeld ("J. Q. R." xvii. 431–440).

His Poems.

Bibliography: Caussin de Perceval, *Essai sur l'Histoire des Arabes Avant l'Islamisme*, ii. 319 *et seq.*, Paris, 1847; Franz Delitzsch, *Jüdisch-Arabische Poesien aus Vormuhammedischer Zeit*, Leipsic, 1874; Grätz, *Gesch.* 3d ed., v. 83–86; *Hamasa*, ed. Freytag, pp. 49 *et seq.*; *Kitab al-Aghani*, Index; Nöldeke, *Beiträge zur Kenntniss der Poesie der Alten Araber*, pp. 57–72, Hanover, 1864; Rasmusen, *Additamenta ad Historiam Arabum* (from Ibn Nubata), p. 14; *R. E. J.* vii. 176; Baron MacGuckin de Slane, *Diwan des Amru'l Kais*, Introduction.

J. M. W. M.

SAMUEL BEN ALEXANDER OF HALBERSTADT: German rabbi and scientist; perhaps a resident of Frankfort-on-the-Oder; died July 6, 1707. He was the author of "Peri Megadim," an alphabetical index to Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Frankfort-on-the-Oder, 1691).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2403; Benjacob, *Ozar ha-Sefarim*, p. 495; Roest, *Cat. Rosenthal. Bibl.* ii. 1020.

E. C. S. O.

SAMUEL BEN AMMI: Palestinian amora of the beginning of the fourth century. He is known through his controversies with other scholars. He contended, for instance, that II Chron. xiii. 17 should be interpreted as meaning that King Abijah of Judea allowed the bodies of the fallen Israelites to remain exposed until the faces had become unrecognizable, in order that their widows might be prevented from remarrying (Yer. Yeb. 15c; Gen. R. lxv., lxxiii.; Ruth R. vii.).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 162, 501.

W. B. S. O.

SAMUEL BAR ASHER: Martyr; lived at Neuss, Rhenish Prussia, in the eleventh century. According to Salomon ben Simeon, he, with his two sons, was murdered on St. John's Day (June 24), 1096. Samuel and one of his sons were buried on the river-bank, while the body of the other son was hanged to the door of his father's house, exposed to general derision. According to another report, by Eliezer ben Nathan, the body of neither son was buried, but both were smeared with dirt and hanged.

Bibliography: Neubauer and Stern, *Quellen zur Gesch. der Juden in Deutschland*, ii. 18, 41.

S. S. O.

SAMUEL DE CACERES. See Caceres.

SAMUEL BEN DAVID MOSES HA-LEVI OF MESERITZ: Polish Talmudist; born about 1625; died April 24, 1681, at Kleinsteinbach, Bavaria. As a wandering scholar he is found for a time at Meseritz and then at Halberstadt. In 1660 he was rabbi of Bamberg, with his residence at Zeckendorf. His stay here was of short duration, for he made many enemies through his violent temper and the self-assertion which he displayed in his new office; and it was in vain that his relative and subsequent successor warned him that he would endanger his position if he did not heed the views of the German scholars; for he had even dared to set up his own scholarship against the infallibility of MaHaRIL by saying: "Knowledge is free; I will speak openly even before kings; for the philosophers have not idly used the simile of the dwarf who bestrides the shoulders of the giant." In view of these circumstances it is not surprising to learn that Samuel resigned the rabbinate about 1665—whether voluntarily or not is not known.

During the period of enforced idleness that followed he prepared for the press the manuscript of his "Naḥalat Shib'ah" (see below). At length he found a position in the unimportant rabbinate of Kleinsteinbach, where he remained until his death. In spite of his great scholarship and wide reading Samuel still showed himself the child of his time in believing in magic and the black arts as well as in the Messiahship of Shabbethai Ẓebi.

Samuel's chief work, to which he owes his general popularity, appeared in Amsterdam (1667–68) under the title "Naḥalat Shib'ah," being a collection of formulas for all documents and records, interspersed with thorough discussions of questions of civil and matrimonial laws in connection therewith. A second edition of this work, with much supplementary matter, appeared (Frankfort-on-the-Main, 1681) shortly before his death, under the title "Mahadura Batra le-Sefer Naḥalat Shib'ah." After his decease the responsa written by him or addressed to him by others were published by his son Abraham under the title "Naḥalat Shib'ah" (Fürth, 1692). The "Seder Tiḳḳun Shetarot" (Fürth, 1698) is a compilation from the "Naḥalat Shib'ah."

Bibliography: A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 160, Bamberg, 1898.

E. C. A. Pe.

SAMUEL, BARON DENIS DE: English financier; born 1782; died in London 1860. He came of a Polish family, and counted among his ancestors several eminent rabbis. Samuel was a native

of England; but early in life he established himself in business at Rio de Janeiro, Brazil. There he soon acquired high standing as a merchant, and attained considerable influence at court, enjoying the confidence of some of the highest personages. Through his instrumentality the English were permitted in 1821 to erect a church at Rio, and to engage publicly there in the Protestant worship, which had previously been forbidden. The letter of thanks written to him by the leading Protestants at Rio was read in Parliament in 1848.

After a stay of seventeen years in Brazil, Samuel returned to London, where he married and spent the remainder of his life. He continued to be held in favor at the Brazilian court, as is evidenced by his decoration with the Order of the Rose. He received the title of baron at a later period from the Portuguese government, in recognition of eminent services rendered by him.

Bibliography: *Jew. Chron.* Aug. 24 and Oct. 12, 1860.

J. G. L.

SAMUEL (SANWEL) BEN ENOCH: Polish rabbi; flourished in the seventeenth century; born at Lublin. He officiated as dayyan at Jassy and later at Mayence. He was the author of "Dibre Shemu'el," derashot on the Pentateuch; but only that part of it on Genesis, Exodus, and Leviticus (Amsterdam, 1678; Venice, 1702) is now extant.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 107, No. 141; Fürst, *Bibl. Jud.* iii. 244; Steinschneider, *Cat. Bodl.* col. 2413.

D. S. Man.

SAMUEL OF ESCALETA (ESCALETTE; called also **Samuel Sulami):** French Talmudist, poet, and philanthropist of the fourteenth century. Jacob of Provence considers him one of the first poets of Provence. His piety, learning, and generosity also were praised by his contemporaries. At first he lived in Narbonne, and then in Perpignan. He took an active interest in the religious controversies of 1303–6, and announced his adherence to the principles of the liberal party by harboring the unfortunate Levi of Villefranche in his house at Perpignan (Gross, "Gallia Judaica," p. 200). Despite many warnings on the part of Ben Adret, he did not abandon the persecuted Levi. However, he was not the man to remain true to his inner convictions at all costs, and when fate pursued him relentlessly and his daughter died, he believed that these events were consequences of his sins; hence he withdrew his favor and hospitality from Levi. This course of action, which was, in a certain sense, unmanly, seems to have evoked the pity rather than the displeasure of his contemporaries. In any case it did not diminish the esteem in which he was held by all.

The misfortunes that befell Samuel seem to have wrought a great change in his religious attitude. Whereas formerly, despite the piety which his opponents conceded to him, he had not wished to hear of limitations to the study of the liberal sciences, now, broken by his misfortune and hence irresolute in his views, he joined with Ben Adret in forbidding the young to study the sciences and the allegoric interpretation of the Biblical narratives.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 658, 701; Grätz, *Gesch.* vii. 220, 224; Gross, *Gallia Judaica*, pp. 328, 432.

E. C. A. Pe.

SAMUEL OF EVREUX: French tosafist of the thirteenth century. He is identified by Gross with Samuel ben Shneor (not ben Yom-Ṭob, as given by Zunz in "Z. G." p. 38), whose explanations of Nazir are cited by Solomon ben Adret (Responsa, iii., No. 345), and whose authority is invoked by Jonah Gerondi. Samuel directed a rabbinical school at Château-Thierry, and had for disciples R. Ḥayyim (brother of Asher ben Jehiel of Toledo), R. Perez, and R. Isaac of Corbeil. He carried on a correspondence on scientific subjects with Jehiel of Paris ("Oraot Ḥayyim," i. 110c) and with Nathaniel the Elder ("Mordekai" on Ḥul. vii., No. 681). Samuel's Talmudic interpretations are often quoted in the Tosafot (Beẓah 14b, 20b, 24b; Ḳid. 27b, 39a; Ned. 90b; 'Ab. Zarah 68a; Tem. 19b). From the fact that the author of the tosafot to Soṭah mentions there the name of Moses of Evreux as being his brother, it is inferred that these tosafot were written by Samuel.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 593, No. 1202; Gross, *Gallia Judaica*, p. 258.

E. C. I. Br.

SAMUEL, HAEEM: Indian communal worker; born at Alibag, near Bombay, in 1830; educated at the Robert Money School in Bombay. Samuel entered the service of the government in 1851, and was promoted to be second assistant to the inspector-general of ordnance at Puna. He was pensioned in 1878. During his period of service he succeeded in inducing the government to issue European rates of batta to the Beni-Israel soldiers.

Samuel founded in 1853 the Bombay Beni-Israel Benevolent Society, and in 1881 the Israelite High School of the Anglo-Jewish Association of London. Of this school he has been the honorary president, secretary, and treasurer for twenty-four years. To supplement the school Samuel opened a prayer-hall in 1888, an act for which he was excommunicated by the three Beni-Israel synagogues of Bombay. He introduced the system of seat-holders and the delivery of sermons in the prayer-hall. Owing to his efforts a building, with a spacious playground, was erected (Nov., 1898) for the school. Samuel published a sketch of the history of the Beni-Israel.

Haeem Samuel.

Samuel's eldest son, **Samuel,** who died in 1884, was editor of the periodical "Israel." In 1882 he, with his eldest uncle, saved the community from the consequences of a blood accusation by explaining to the cazi of the Juma Masjid the restrictions placed by the Mosaic law on the eating of blood. He pub-

lished a catechism of the Hebrew faith. Samuel's second son. **A. Hyams,** a well-known doctor in Bombay, died of the plague in 1897 at the age of thirty-two.

J. J. Hy.

SAMUEL, HARRY SIMON: English politician; born Aug. 31, 1853; son of Horatio S. Samuel by his marriage with Henrietta Montefiore. He was educated at Eastbourne College and St. John's College, Cambridge (B.A. 1875). Samuel is a freeman of the city of London and a member of the Coopers' Company, and has been a captain in the First Middlesex Volunteer Royal Engineers. In 1892 he contested the Limehouse division of the Tower Hamlets, but was defeated. In 1895 he was elected member of Parliament for Limehouse in the Conservative interest.

J. G. L.

SAMUEL IBN ḤAYYIM: Medieval liturgical poet; the time and place of his birth are unknown. He composed eighty-two liturgical poems, of which the four mentioned last by Zunz in his addenda are intended for the Simḥat Torah festival. Twice the author signs his name in acrostic as **Samuel ha-Ḳaṭan ha-Kohen Berabbi Memeli Sofer.**

Bibliography: Zunz, *S. P.* pp. 593-596, 652-653.

E. C. S. O.

SAMUEL ḤAYYIM OF SALONICA: Maternal grandson of Samuel of Modena; lived in Salonica during the sixteenth century. He wrote "Bene Shemu'el," a collection of novellæ on Ṭur Ḥoshen Mishpaṭ, as well as on Hilkot Yom-Ṭob and Ta'anubot. Sixty-three responsa by him were published at Salonica in 1613 (2 vols.).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2413; Azulai, *Shem ha-Gedolim*, i. 174, ii. 18; Heilprin, *Seder ha-Dorot*, iii. 20a; Conforte, *Ḳore ha-Dorot*, p. 44a.

E. C. S. O.

SAMUEL, HERBERT: English politician; born in London 1870; youngest son of Edwin L. Samuel, and nephew of Sir Samuel Montagu. He was educated at Balliol College, Oxford, where he took first class honors in history and the degree of M.A. in 1897. At Oxford he was president of the Russell Club, and in 1895 he stood unsuccessfully as a candidate for South Oxfordshire in the Liberal interest. In Oct., 1900, he again contested this seat unsuccessfully. In 1902 he was elected as a Liberal for the Cleveland division of the North Riding of Yorkshire.

Samuel is honorary secretary of the Home Counties' Liberal Union, a member of the committee of the Eighty Club, of the governing body of the London School of Economics and Political Science, of the Central Chamber of Agriculture, and of the committee of the Thames Preservation League, and a fellow of the Royal Agricultural Society.

Bibliography: *Jew. Chron.* Sept. 28, 1900; *Jewish Year Book*, 1903.

J. G. L.

SAMUEL B. ḤIYYA: Palestinian amora of the second half of the third century of the common era. None of his halakic or haggadic maxims has been preserved; and he is known only through his quotations of the statements of others. He is twice mentioned in the Babylonian Talmud: in Ḥul. 56b, where he transmits an apothegm of R. Mani, and in B. M. 72b, where he cites an opinion by R. Eleazar. He is apparently identical with Samuel b. Ḥiyya b. Judah, who is frequently mentioned in the Palestinian Talmud as quoting the maxims of R. Ḥanina b. Ḥama. Furthermore, in Gen. R. xlviii. 6 Samuel b. Ḥiyya is named as the authority for the same statement of R. Ḥanina b. Ḥama as is quoted in the name of Samuel b. Ḥiyya b. Judah in Pesiḳ. R. 15 (ed. Friedmann, p. 72a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 179a; Frankel, *Mebo ha-Yerushalmi*, p. 125b.

W. B. J. Z. L.

SAMUEL BEN ḤOFNI: Last gaon of Sura; died in 1034. His father was a Talmudic scholar and chief judge ("ab bet din," probably of Fez), one of whose responsa is extant (see Zunz, "Ritus," p. 191; Steinschneider, "Hebr. Bibl." xx. 132), and on whose death Samuel wrote an elegy. Samuel was the father-in-law of Hai ben Sherira Gaon, who is authority for the statement that Samuel, like many of his contemporaries, zealously pursued the study of non-Jewish literature ("Teshubot ha-Ge'onim," ed. Lyck, 1864, No. 99). Beyond these few data, nothing is known of the events of Samuel's life.

Although, as a rule, geonic literature consists mainly of responsa, Samuel ben Ḥofni composed but few of these (see Rapoport in "Bikkure ha-'Ittim," xi. 90; Fürst in "Orient, Lit." x. 188; Weiss, "Dor," iv. 192, note 2; Müller, "Mafteaḥ," pp. 168 *et seq.*; Harkavy, "Zikron la-Rishonim," etc., iv. 146, 258; Winter and Wünsche, "Die Jüdische Litteratur," pp. 50 *et seq.*; Schechter, "Saadyana," p. 61). This was due to the fact that the Academy of Sura had for a century occupied a less prominent position than that of Pumbedita, and that, especially in the time of Hai ben Sherira, information was preferably sought at the latter institution. A genizah fragment of the Taylor-Schechter collection, containing a letter to Shemariah ben Elhanan written, according to Schechter's opinion, by Samuel ben Ḥofni, and another letter of Samuel's to Kairwan ("J. Q. R." xiv. 308), show the great efforts which at this time the last representative of the Babylonian schools had to make to maintain the ancient seats of learning in Babylonia (Schechter, *l.c.* p. 121).

His Responsa.

Samuel's responsa, written in Hebrew, Aramaic, and Arabic (those written in the last-named tongue were translated into Hebrew), treat of "tefillin" and "ẓiẓit," the Sabbath and holy days, forbidden and permitted food, women, priests, servants, property rights, and other questions of civil law. They consist chiefly of explanations of the Talmud and include some very short halakic decisions, from which fact it is surmised that they are taken from his Talmud treatise "Sha'are Berakot" (Weiss, *l.c.* p. 193; Steinschneider, "Die Arabische Literatur der Juden," p. 109). With the intellectual independence peculiar to him, he occasionally declares a Talmudic law to be without Biblical foundation; and when an explanation in the Talmud seems inadequate, he adds one of his own which is satisfactory ("Sha'are Ẓedeḳ," i. 305).

Samuel wrote "Madkhal ila 'al-Talmud" (Hebrew title, "Mebo ha-Talmud"), an Arabic introduction to the Talmud which is known only through citations from it made by Abu al-Walid ("Kitab al-Uṣul," ed. Neubauer, p. 166), Joseph ibn 'Aḳnin, and Abraham Zacuto. His treatise concerning the hermeneutic rules in the Talmud is known only by name.

Samuel's systematic treatises on many portions of the Talmudic law surpassed in number those of his predecessors. They were composed in Arabic, although some bore corresponding familiar Hebrew titles. They are: (1) "Aḥkam Shar' al-Ẓiẓit," ten chapters, on rules concerning fringes (Harkavy, "Studien und Mittheilungen," iii. 31, note 77). (2) "Lawazim al-Aḥkam," known from a citation (Harkavy, *l.c.* p. 35, note 93), from the catalogue of a book-dealer of the twelfth century (this catalogue was found among the genizah fragments of Fostat, and was published by E. N. Adler and I. Broydé in "J. Q. R." xiii. 52 *et seq.*), and from fragments recently discovered and published by Schechter (*l.c.* p. 114). (3) "Al-Bulugh wal-Idrak," in six chapters, on the attainment of one's majority (Harkavy, *l.c.* p. 31, note 77). (4) "Fi al-Ṭalaḳ" (appears in the above-mentioned catalogue under the title "Kitab al-Ṭalaḳ"), on divorce.

Treatises.

(5) "Naskh al-Shar' wa-Uṣul al-Din wa-Furu'ha" (*i.e.*, "Abrogation of the Law and Foundations of Religion and Its Branches"), cited by Judah ibn Balaam and Moses ibn Ezra (Steinschneider, "Cat. Bodl." cols. 880, 2164; *idem*, "Polemische und Apologetische Litteratur," p. 102; Harkavy, *l.c.* p. 40, notes 112–114). (6) "Fi al-Nafaḳat," concerning taxes (Harkavy, *l.c.* p. 34, note 90). (7) "Al-Shuf'a," twenty chapters, concerning boundary disputes (Harkavy, *l.c.* p. 30, note 60). (8) "Risalah al-Shakiriyyah" (= Hebrew, שכירות, mentioned by Moses ibn Ezra; see Schreiner in "R. E. J." xxii. 69), probably concerning the hiring of persons. (9) "Al-Shara'i'," concerning commandments (see Scheehter, *l.c.* p. 43); divided into "gates" or chapters ("she'arim") with separate titles, *e.g.*, "Sha'are Sheḥiṭut"; "Sha'ar shel Bediḳut ha-Basar min ha-Ḥeleb"; "Sha'are Berakot." The last-mentioned part has been edited in Hebrew by I. H. Weiss in "Bet Talmud," ii. 377, and partially translated into German in Winter and Wünsche, "Die Jüdische Litteratur," ii. 49. (10) "Shuruṭ," concerning contracts (see "Œuvres de Saadia," ix., p. xxxviii.). (11) "Ha-Mattanah," concerning gifts (Harkavy, *l.c.* p. 36, notes 97, 98). (12) "Ha-Shuttafut," concerning partnership (Harkavy, *l.c.* note 96; for further references see Steinschneider, "Die Arabische Literatur," pp. 108 *et seq.*).

The above-mentioned catalogue (see "J. Q. R." xiii. 60, 62) contains in addition the following titles of works by Samuel on the same subjects of Talmudic law: (13) "Kitab Aḥkam al-Piḳḳadon," concerning deposits; (14) "Kitab al-Mujawara," concerning neighborhood; (15) "Al-Kitab [sic!] al-Bai'," concerning sales. The catalogue (*l.c.* p. 59, No. 56) ascribes to Samuel ben Ḥofni likewise a commentary on the treatise Yebamot. Moreover, Schechter's genizah fragments contain the beginning of an Arabic commentary by Samuel on a Hebrew "reshut" of Saadia's ("Saadyana," pp. 43, 54, where further writings of his previously unknown are mentioned; see also Poznanski in "Zeit. für Hebr Bibl." vii. 109).

The most important work of Samuel, however, was in Bible exegesis. As early a writer as Abu al-Walid ("Kitab al-Luma'," p. 15) called him a leading advocate of simple, temperate explanation ("peshaṭ"), and Ibn Ezra, although finding fault with his verbosity, placed him in the front rank of Bible commentators of the geonic period (see Bacher, "Abraham ibn Ezra's Einleitung zu Seinem Pentateuch-Commentar," etc., p. 18). In modern times his significance as a Bible exegete has been given proper appreciation through Harkavy's studies of the manuscripts in the St. Petersburg Library (see Berliner's "Magazin," v. 14 *et seq.*, 57 *et seq.*; Harkavy, *l.c.* i., iii.; Steinschneider, "Hebr. Bibl." xx. 132 *et seq.*).

As Bible Exegete.

Samuel ben Ḥofni wrote, besides, an Arabic translation of the Pentateuch with a commentary, a commentary on some of the Prophets, and perhaps a commentary on Ecclesiastes (see Harkavy, *l.c.* iii. 24, note 59; Poznanski, *l.c.* ii. 55, note 5). M. I. Israelsohn ("Samuelis b. Hofni Trium Sectionum Posteriorum Libri Genesis Versio Arabica cum Commentario," St. Petersburg, 1886) has published a portion of Samuel's Pentateuch translation (Gen. xli.–l.) with commentary. The deficiencies in these edited fragments might be supplied by the citations in Abraham Maimonides' commentary on Genesis and Exodus (Neubauer, "Cat. Bodl. Hebr. MSS." No. 276). The German translation of a specimen of these fragments is given in Winter and Wünsche (*l.c.* ii. 254). The fragments show that Samuel's translation of the Pentateuch was dependent upon, though it was more literal than, that of Saadia, which had been written almost one hundred years earlier. In contrast to Saadia, Samuel gives Hebrew proper names in their original form. Grammatical notes occupy a remarkably small space in his verbose commentary; and his grammatical point of view was that taken by scholars before the time of Ḥayyuj. On the other hand, he gives careful consideration to the chronology of Bible accounts; and in explaining a word he gives all its various meanings besides references to its occurrence elsewhere. His source is the midrashic and Talmudic literature, though he specifically mentions only the Seder 'Olam and the Targum Onḳelos (see Bacher in "R. E. J." xv. 277, xvi. 106 *et seq.*).

Translations of the Bible.

Samuel ben Ḥofni is mentioned in connection with Saadia and Muḳammaṣ as a polemical writer (Steinschneider, "Jewish Literature," p. 319); and an anti-Karaite work entitled "'Arayot," on the degrees of relationship, is ascribed to him (Fürst, "Gesch. des Karäert." ii. 153), but whether correctly or incorrectly is not certain (see the above-mentioned catalogue, Nos. 58–59). Cabalists have assigned to him a "Sefer ha-Yashar" (Zunz, "S. P." p. 146), and a request directed to Saadia for his decision on oaths.

Polemical Writings.

Samuel ben Ḥofni is justly called a rationalist (Schreiner, in "Monatsschrift," 1886, pp. 315 *et seq.*). In religious matters he considered reason higher than tradition (Harkavy, *l.c.* note 34). Holding to a belief in the creation of the world out of nothing, he rejected astrology and everything that reason denies. He deliberately placed himself in opposition to Saadia, who had held fast to the belief that the witch of En-dor had brought Samuel to life again, that the serpent had spoken to Eve, and the ass to Balaam, even though he felt himself compelled to explain the wonders by supplying the intermediary agency of angels. Samuel denied these and similar miracles, and, with an irony reminiscent of Ḥiwi al-Balkhi, he put the question, "Why, if they were able to do so at one time, do serpents not speak at present?"

Theological Views.

According to his conception, God changes the natural order of things only when He wishes to verify before all people the words of a prophet ("Teshubot ha-Ge'onim," ed. Lyck, No. 99). This view was opposed by his son-in-law Hai Gaon.

That his contemporaries did not denounce him as holding heretical views shows the enlightened spirit of the time, when the study of the profane sciences was general; and that in later times he was not termed a heretic, although disparaging criticism was not lacking, was due to his position as gaon (see Weiss, *l.c.* iv. 198; Menahem Me'iri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 225).

Bibliography: In addition to the references given above see Zunz, *Ritus*, p. 191; G. Margoliouth, in *J. Q. R.* xiv. 311.

W. B. M. Sc.

SAMUEL, ISAAC: English ḥazzan; born in London March 9, 1833. He was appointed minister of the Bristol congregation in 1860, and became the senior ḥazzan of the Bayswater Synagogue in 1864. He has acted as honorary secretary of the Jews' Deaf and Dumb Home for forty-one years. He was mainly instrumental in effecting the erection of its present building and its subsequent extension. He was appointed teacher of ḥazzanut at Jews' College in 1888. In 1892 the London County Council appointed him Jewish chaplain to the Colney Hatch Asylum, which he had served for many years in an honorary capacity. He is the only Jewish minister in England who has received a stipendiary appointment as Jewish chaplain in a non-sectarian institution.

Bibliography: *Jewish Year Book* (English), 5664 (1904-5).

J. M. de S.

SAMUEL BEN ISAAC HA-SARDI: Spanish rabbi; flourished in the first half of the thirteenth century. In his youth he attended the school of Rabbi Nathan ben Meïr of Trinquetaille, Provence, and later he returned to Spain, his native country. Conforte ("Ḳore ha-Dorot," p. 20a) derives the name "Sardi" from the city of Sardinia. Zacuto ("Yuḥasin," ed. Filipowski, p. 221a) calls Samuel "Ha-Sefaradi"; so does Heilprin in "Seder ha-Dorot," i. 216b, 292a in the Warsaw edition of 1883, but in iii. 108b of the Warsaw edition of 1882 he designates him "Ha-Sardi."

Samuel was a contemporary of Naḥmanides, whom he consulted on Talmudical questions. Solomon ben Abraham of Montpellier, who in his implacable hatred of philosophy denounced the works of Maimonides and appealed to the Inquisition to burn them, wrote a letter to Samuel in which he speaks highly of his learning and reminds him of their friendly relations in their youth. This letter, one of the many that Solomon addressed to French and Spanish rabbis against Maimonides, was published by S. J. Halberstam in Kobak's "Jeschurun," viii. 98.

Samuel wrote in 1225: "Sefer ha-Terumot" (Salonica, 1596 and 1628; Prague, 1605, with Azariah Pigo's commentary "Giddule Terumah," Venice, 1643), novellæ on the civil laws of the Talmud, divided into "she'arim" (gates) and "peraḳim" (chapters). In the preface the author mentions another work written by him, "Sefer ha-Zikronot," on the arrangement of the tractates and chapters of the Mishnah; but it was not printed, and the manuscript is no longer extant.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 124b, No. 129; ii. 115b, No. 98, Warsaw, 1876; Benjacob, *Ozar ha-Sefarim*, p. 673, No. 978; Frankel, *Der Gerichtliche Beweis*, p. 111; Gross, *Gallia Judaica*, p. 326; Michael, *Or ha-Ḥayyim*, No. 1208; Steinschneider, *Cat. Bodl.* col. 2476.

D. S. Man.

SAMUEL BEN ISAAC OF UCEDA: Talmudist of Safed in the sixteenth century; descendant of a family of Uceda, which, when banished from Spain, settled at Safed. Samuel was head of the Talmudical school which was conducted in the latter city by the liberality of the wealthy Solomon di Shiraz. On the death of Solomon, Samuel was obliged to become an itinerant preacher. In Constantinople he was befriended by Abraham Algazi, at whose expense he published his last book.

Samuel was the author of the following works: (1) "Midrash Shemu'el" (Venice, 1579), a commentary on the Pirḳe Abot; (2) "Leḥem Dim'ah" (*ib.* 1600), a commentary on Lamentations; (3) "Iggeret Shemu'el" (Constantinople, 1600), a commentary on Ruth, printed together with the text and Rashi.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 42a, 48a; Azulai, *Shem ha-Gedolim*, i. 172; De Rossi, *Dizionario*, p. 254; Steinschneider, *Cat. Bodl.* col. 2493.

W. B. I. Br.

SAMUEL BEN JACOB OF CAPUA: Italian translator; lived, probably at Capua, at the end of the thirteenth century, if Steinschneider's supposition that Samuel was the father of the physician Solomon of Capua (MS. Turin No. 42) be correct. Samuel translated, under the general title "Meha-'Eẓah weha-Teba'im weha-Tena'im," the work "Shel Refu'ot ha-Meshalshelot ha-Peshuṭot weha-Murkabot" ("De Medicamentorum Purgantium Delectu et Castigatione" or "De Consolatione," etc.). The original work, written in Arabic by Mesue the Elder under the title "Iṣlaḥ al-Adwiyah al-Mushilah" (according to "Fihrist," p. 226), or "Fi Tartib Saḳyi al-Adwiyah al-Mushilah" (according to Ibn Abi Usaibi'ah), is divided, in the Latin translation as well as in the Hebrew, into two parts: (1) Canones Generales (מאמר כללי); (2) Simplicia (הפיטוטות). Samuel's translation is still extant in manuscript.

Bibliography: Steinschneider, *Hebr. Bibl.* xxi. 28; idem, *Hebr. Uebers.* p. 718; Mortara, *Indice*, p. 10.

G. I. Br.

SAMUEL BEN JACOB IBN JAM': Rabbi of a North-African community (קאבם); flourished in the twelfth century. He was on intimate terms with Abraham ibn Ezra, who dedicated to him his "Ḥai ben Meḳiẓ" and mentioned eulogiously three of his sons—Judah, Moses, and Jacob. Under the title "Elef ha-Magen," or, perhaps, "Agur" (the Hebrew equivalent of his Arabic name, "Jam'"), Samuel wrote a supplement to the "'Aruk" of Nathan ben Jehiel. Excerpts from this supplement, which is still extant in manuscript (Parma MSS. Nos. 140, 180), were published by Solomon Buber in "Grätz Jubelschrift." Samuel is believed to be identical with the author of the same name whose novellæ on Sanhedrin are mentioned by Isaac ben Abba Mari of Marseilles in his "Sefer ha-Iṭṭur." Two Arabic works, "Risalat al-Burhan fi Tadhkiyat al-Ḥaiwan," containing the laws concerning the slaughtering of animals (Neubauer, "Cat. Bodl. Hebr. MSS." No. 793), and "Kitab al-Zahdah lil-Muta'ammilin fi Yaḳaẓat al-Mutaghaflilin," on ethics, are also credited to him. According to Dukes and other scholars, Samuel was the author also of the grammatical work "Reshit ha-Leḳaḥ," which is found in manuscript in the Vatican and Paris libraries, and which bears the name of Samuel ben Jacob. This, however, is denied by Steinschneider, who believes this grammar to have been written by another Samuel ben Jacob, of a later day.

Bibliography: Rapoport, *'Erek Millin*, Introduction; Dukes, in *Ben Chananja*, 1861, p. 11; *idem*, in *Orient, Lit.* xii. 350; *idem*, in *Ozar Neḥmad*, ii. 199; Pinsker, *Likḳuṭe Kadmoniyyot*, i. 151; Geiger, in *Z. D. M. G.* xii. 145; Reifman, in *Ha-Karmel*, ii. 243; Halberstam, *ib.* iii. 215; Neubauer, in *J. Q. R.* iii. 619; Kohut, *Aruch Completum*, Introduction; Steinschneider, *Hebr. Bibl.* vi. 10, xiii. 3; idem, *Die Arabische Literatur der Juden*, § 105.

W. B. I. Br.

SAMUEL BEN JACOB OF TROYES: French Talmudist of the first half of the thirteenth century a descendant of Rashi. In his youth he addressed a circular letter, probably cabalistic in nature, to the Provençal Asher ben David, to which the latter alludes in his cabalistic work, written about the middle of the thirteenth century, on the explanation of the thirteen attributes of God.

Bibliography: Gross, *Gallia Judaica*, p. 239.

E. C. A. Pe.

SAMUEL BEN JEHIEL: Martyr of Cologne in the First Crusade, June 25, 1096. When the Crusaders hunted the Jews of Cologne out of the villages where, under the protection of Archbishop Hermann, they had sought refuge, Samuel, standing in one of the marshes of the village of Wevelinghoven, pronounced a blessing before killing his son, and as the victim answered "Amen" all those looking on intoned the "Shema'" and threw themselves into the water. After this act of despair Samuel handed the knife to Menahem, the sexton of the synagogue, and caused himself to be killed (see Jew. Encyc. iv. 379, *s.v.* Crusades).

Bibliography: Grätz, *Gesch.* 1st ed., vi. 108.

D. S. Man.

SAMUEL BEN JONAH: Palestinian amora of the fourth century. He is perhaps identical with Samuel ben Inijah or Inia (אינא). Samuel ben Jonah once gave an opinion concerning Samuel ben Naḥman's system of calculating the advent of the new moon (Pesiḳ. R. 54b). Samuel ben Inia transmitted traditions of Aḥa (Yer. Ber. 3d; Yoma 51b; Eccl. R. ix. 7) on the triple designation of Daniel as "Ḥamudot" (Dan. ix., x.).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 478; iii. 111, 112, 115, 118, 152.

W. B. S. O.

SAMUEL BEN JOSE BEN BUN (ABUN): Palestinian amora of the fourth century, in whose time the Jerusalem Talmud is said to have been arranged and completed by his father, Jose. Some of his sayings have been preserved in Yer. R. H. i. 5; Ber. i. 6; Soṭah ix. 5; and Ḳid. iv. 8.

Bibliography: Frankel, *Mebo*, p. 125b; Weiss, *Dor*, iii. 118–119; Bacher, *Ag. Pal. Amor.* iii. 749.

W. B. S. O.

SAMUEL BEN JOSEPH JOSKE: Polish Talmudist of the sixteenth and seventeenth centuries; born at Lublin. He was the first known rabbi of Jung-Bunzlau, and was the author of "Leḥem Rab" (Prague, 1609), supplementing the Shulḥan 'Aruk, Oraḥ Ḥayyim, and arranged in the order followed in the latter. This work was approved by Judah Löw ben Bezaleel.

Bibliography: Fürst, *Bibl. Jud.* iii. 238; Steinschneider, *Cat. Bodl.* col. 2431.

S. M. Sel.

SAMUEL BEN JOSEPH OF VERDUN: French tosafist of the twelfth and thirteenth centuries. He was a disciple of Isaac ben Samuel the Elder of Dampierre, with whom he corresponded, and is mentioned in the Tosafot, in "Or Zarua'," and in "Haggahot Maimuniyyot" as "ha-Baḥur" (the Younger). He is sometimes confounded with Samuel ben Ḥayyim, likewise cited as "Samuel of Verdun."

Bibliography: Gross, *Gallia Judaica*, pp. 206–207; Zunz, *Z. G.* p. 55.

D. S. Man.

SAMUEL BEN JUDAH: Scholar and head of the Jewish community at Lemberg. He suffered martyrdom in a terrible form outside the city on the 8th of Iyyar (a Sabbath), 1667.

Bibliography: Buber, *Anshe Shem*, p. 211.

E. C. S. O.

SAMUEL BEN JUDAH (Provençal name, **Meles Benjudas**; called also **Borbe-Vaire** = "gray" or "blue beard"): French physician and translator; born at Marseilles 1294. He devoted himself early in life to the study of science, especially philosophy. When he was about eighteen years old he went to Salon, where he studied astronomy under the guidance of Sen Astruc de Noves.

Together with many other Jews, Samuel was detained as a prisoner in 1322 in the Tower of Rotonde at Beaucaire, but subsequently was released. Later he sojourned successively at Murcia (Spain), Tarascon, Aix (Provence), and Montélimar. Samuel made himself known by his translations of scientific works from Arabic into Hebrew, which he began at a very early age. These translations are: (1) "Ha-She'elot ha-Dibriyyot weha-Derushim Asher la-Filusufim," dissertations on some obscure passages of Averroes' commentary on the "Organon," by the Arabic writers Abu al-Ḳasim ben Idris, Abu al-

Ḥajjaj ibn Ṭalmus, Abu al-'Abbas Aḥmad ben Ḳasim, and 'Abd al-Raḥman ben Ṭahir. These dissertations were rendered into Latin from Samuel's Hebrew translation by Abraham de Balmas (first published in 1550). (2) Averroes' middle commentary on the "Nicomachean Ethics" of Aristotle, finished Feb. 9, 1321, at the age of twenty-seven (Oxford MSS. Nos. 1350, 1355, 1424, 1425, 1426; Turin MS. No. clxix.; Florence MS., Laurentiana I., No. lxxxviii. 25; Rome MS., Casanantense I., vi. 11). (3) Averroes' commentary on Plato's "Republic," finished Sept. 3, 1321, in the prison of Beaucaire (Oxford MSS. Nos. 1350, 1355; Munich MS. No. 308; Turin MS. No. 40; Florence MS. No. lxxxviii. 25; Milan MS., Ambrosiana, No. 33, suppl.; Vienna MS. No. cxxix.). (4) Averroes' "Compendium of the Organon," finished Dec. 13, 1329, at Tarascon (Paris MS. No. 956, 4). (5) On the geometrical bodies 30 and 31 of Euclid, as a supplement to the translation of Kalonymus ben Kalonymus, in which these two bodies are missing. (6) Commentary on the "Almagest," parts i.–iii. (Vatican MS. No. 398). (7) Abridgment of the "Almagest" by Abu Mohammed Jabbar ibn Aflaḥ (Paris MSS. Nos. 1014, 1024, 1025, 1036). (8) "Ma'amar Alaksander ha Firḍusi" (*ib.* Nos. 893, 894; Berlin MS. No. 332). (9) On the eclipse of the sun July 3, 1097, and "Iggeret be-'Ammud ha-Shaḥar," on the aurora, both by Abu 'Abd Allah Mohammed ibn Mu'ad of Seville (Paris MS. No. 1036). (10) "Ma'amar bi-Tenu'at ha-Kokabim ha-Ḳayyamim," treatise on the fixed stars by Abu Isḥaḳ al-Zarḳalah (*ib.* No. 1036, 3).

Bibliography: Steinschneider, in Berliner's *Magazin*, 1887, Hebrew part, pp. 8–10; idem, *Alfarabi*, pp. 93, 117; idem, *Hebr. Uebers.* pp. 106, 122, 152, 544; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 207; Gross, *Gallia Judaica*, p. 379.

J. I. Br.

SAMUEL B. JUDAH IBN ABUN. See Abbas, Samuel abu Nasr, ibn.

SAMUEL BEN KALONYMUS HE-ḤASID OF SPEYER: Tosafist, liturgical poet, and philosopher of the twelfth century; surnamed also "the Prophet" (Solomon Luria, Responsa, No. 29). He seems to have lived in Spain and in France. He is quoted in the tosafot to Yebamot (61b) and Soṭah (12a), as well as by Samuel b. Meïr (RaSHBaM) in his commentary on "'Arbe Pesaḥim" (Pes. 109a).

Samuel was the author of a commentary on the treatise Tamid, mentioned by Abraham b. David in his commentary thereon, and of a liturgical poem, entitled "Shir ha-Yiḥud," divided into seven parts corresponding to the seven days of the week. This poem is a philosophical hymn on the unity of God, for which Ibn Gabirol's "Keter Malkut" served as the basis. Like the latter, Samuel he-Ḥasid treats of the divine nature from the negative side, that is to say, from the point of view that God is not like man. The Hebrew, if not very poetical, is pure; but foreign words are used for the philosophical terms. The recitation of the poem was forbidden by Solomon Luria; but other rabbis, among whom was Samuel Judah Katzenellenbogen, who wrote a commentary on it, decided to the contrary. On the different opinions concerning the authorship of the "Shir ha-Yiḥud" see Dukes in "Orient, Lit." vii., cols. 483, 484.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 592; Dukes, *Orient, Lit.* vii., cols. 483–488; idem, *Neuhebräische Religiöse Poesie*, p. 105; Landshuth, *Siddur Hegyon Leb*, pp. 529–531; Steinschneider, *Cat. Bodl.* cols. 2413–2417; Zunz, *Z. G.* pp. 55, 72, 74.

J. M. Sel.

SAMUEL BEN KALONYMUS HA-ḤAZZAN (known also as **Samuel Dewlin** [דוולין]): Leader of the congregation at Erfurt in the twelfth and thirteenth centuries. He is sometimes, but erroneously, referred to as **Samuel de Aphota Dicti Dovlin.** He wrote a number of piyyuṭim, including five for Sabbath weddings, one for the Friday evening service, one for the Sabbath of Ḥukḳat, one for the Sabbath after Sukkot, and, perhaps, a "Me'orah" for Purim. The last-named, however, is generally credited to Samuel of Magdeburg. On June 16, 1221, Samuel and his wife, Hannah, died as martyrs (Aronius, "Regesten," pp. 183, 413).

Bibliography: Zunz, *Ritus*, pp. 127, 201; Jacob Weil, *Responsa*, No. 41; Dukes, in *Orient, Lit.* 1844, No. 15, p. 232; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 425; Zunz, *Literaturgesch.* p. 465, note 1, and Supplement, p. 63; Parma De Rossi MS. No. 586; Steinschneider, *Cat. Hamburg*, Nos. 49, 58; Berliner, *Magazin*, No. 13.

J. S. O.

SAMUEL HA-ḲAṬON: Tanna of the second generation; lived in the early part of the second century of the common era. His surname "ha-Ḳaṭon" (= "the younger") is explained by some as an epithet given him on account of his extreme modesty, while others regard it as an allusion to the fact that he was only slightly inferior to the prophet Samuel (Yer. Soṭah 24b). It is also possible, however, that the name was first applied to him posthumously, since he died at an early age.

Samuel was so humble that when, during a conference on the intercalation of a month to make a leap-year, the nasi asked an outsider to withdraw, Samuel, not wishing the intruder to feel humiliated, arose and said that he was the one who had come without invitation (Sanh. 11c). He was, moreover, held in such esteem by his contemporaries that when, in an assembly of sages, a voice was heard proclaiming that one of those present was worthy of the Holy Spirit ("Ruaḥ ha-Ḳodesh"), the entire company considered that Samuel was intended (Yer. Soṭah, *l.c.*).

None of his halakot has been preserved; but some of his haggadic aphorisms are still extant, including the following: When asked to explain Eccl. vii. 15 he said: "The Creator of the world knows and understands that the pious may waver; wherefore God says, 'I will take him away in his righteousness' [this being the meaning of "be-ẓidḳo"], that he may not falter" (Eccl. R. *ad loc.*). The words "and all the upright in heart shall follow it" (Ps. xciv. 15) are interpreted as meaning that the holy may expect their reward only in the future world (Midr. Teh. *ad loc.*).

Samuel was exceedingly pious, and once, when he ordered a fast on account of drought, rain fell on the very morning of the day designated by him for the fast (Ta'an. 25b). According to Brüll, he originated the use of the invocation "Ribbono shel 'Olam" = "Lord of the World," that he might avoid pronouncing the name of God (comp. Shab. 33a, where he employs this periphrasis of the divine name).

Samuel is known especially for the anathema against Judæo-Christians, Minæans, and informers ("birkat ha-minim") which he composed at the request of the patriarch Gamaliel II., and which was incorporated into the daily "Shemoneh 'Esreh" prayer (Ber. 28b–29a). He is known also for the sinister prophecy uttered by him on his death-bed: "Simeon and Ishmael are doomed to destruction; their companions, to death; the people, to pillage; and bitter persecutions shall come upon them" (Soṭah 48b). This prophecy, which many of those present did not understand, was fulfilled in its entirety (comp. Krochmal, "Moreh Nebuke ha-Zeman," p. 62). His favorite maxim, Prov. xxiv. 17, shows his pious and humane character, although some deny that this was his motto (Ab. iv. 19; comp. Rahmer's "Jüdisches Lit.-Blatt," 1892, p. 195), while others ascribe to him the apothegm on the ages of life (Ab. v. 21; Taylor, "Sayings of the Jewish Fathers," p. 23).

Bibliography: Brüll, *Einleitung in die Mischna*, i. 98–99, Frankfort-on-the-Main, 1876; Bacher, *Ag. Tan.* i. 370–372; Grätz, *Gesch.* iv. 59.

W. B. J. Z. L.

SAMUEL HA-KOHEN: Rabbi of the sixteenth century. He was the author of the following works: "Derek Ḥayyim" (Constantinople, n.d.), on the 613 precepts; "Ner Miẓwah" (Venice, 1598), seventeen homilies on the thirteen articles of faith; and "Torah Or" (*ib.* 1605), homilies on the Pentateuch.

Bibliography: Fürst, *Bibl. Jud.* iii. 238.

H. R. A. S. W.

SAMUEL HA-KOHEN DI PISA: Portuguese scholar of the sixteenth and seventeenth centuries. He wrote a commentary on the difficult passages in Ecclesiastes and the Book of Job, discussing in it the immortality of the soul and the question as to whether Job denied the resurrection of the dead. The work, which is divided into fourteen chapters, appeared in Venice in 1650.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2433; Benjacob, *Oẓar ha-Sefarim*, p. 512; De Rossi, *Dizionario*, p. 265; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 327, 329.

E. C. S. O.

SAMUEL MAR. See Samuel Yarḥina'ah.

SAMUEL, SIR MARCUS, Bart.: English financier and lord mayor of London; born in London 1853; son of Marcus Samuel and senior partner of the shipping firm of Samuel, Samuel & Co. of Yokohama, a house of the highest standing in Japan and entrusted with the placing of the Japanese loan in 1898. Samuel was elected alderman for Portsoken Ward in 1891, and was knighted in May, 1898. He is lord of the manor at the Mote, Maidstone, and is a justice of the peace for the county of Kent. He was made a baronet in 1903 on the conclusion of his year of office as lord mayor of London.

Bibliography: *Jew. Chron.* May 27, 1898; *Jewish Year Book*, 1901, p. 320; *Who's Who*, 1900.

J. G. L.

SAMUEL BEN MARTA (מרתא): Palestinian amora of the third century. The word "mishkan," twice occurring in Ex. xxxviii. 21, is explained by him as having reference to the fact that the sanctuary was twice confiscated as a pledge ("mashkon"; *i.e.*, the first and second destructions; see Ex. R. l.). Simeon ben Marta, who is mentioned in Gen. R. ix., seems to be identical with Samuel, the subject of this article.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 313, note 3; iii. 620, note 10.

W. B. S. O.

SAMUEL B. MEÏR (RaSHBaM): French exegete of Ramerupt, near Troyes; born about 1085; died about 1174; grandson of Rashi on his mother's side, and eldest son of the family. He was a pupil of his grandfather, and was at first an adherent of haggadic interpretation, although he subsequently approached more closely to the school of Menahem b. Ḥelbo. He was one of the first realistic exegetes, and is also frequently mentioned as a tosafist. His Biblical commentaries include the following: (1) On the Pentateuch, of which the section from Gen. xviii. to Deut. xxxiii. 3 was first printed, with several other commentaries, under the title "Ha-Rashbam" in the edition of the Hebrew Pentateuch published in Berlin in 1705, while the portion on Gen. i. 1-31 was edited in "Kerem Ḥemed," viii. 44 *et seq.* (2) On Judges and Kings (Perles, in "Monatsschrift," 1877, pp. 363, 367 *et seq.*; Berliner's "Magazin," i. 2–5). (3) On Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. (4–7) On Ezra and Nehemiah (many notes in the existing commentary on these books which is ascribed to Rashi, appear to be by RaSHBaM). (8) On Job, beginning, in De Rossi MS. No. 181, with ch. xi. 27, but extending, in "Cat. Munich," No. 2 (according to Lilienthal), from ch. xxxviii. to the end. (9) On the Five Megillot, of which the portion on Canticles and Ecclesiastes has been published by A. Jellinek (Leipsic, 1855), together with some fragments from the other three Megillot (see, however, Rosin, "R. Samuel ben Meïr," pp. 17–21, Breslau, 1880). (10) On the Psalms, said to have been discovered by Isaac ha-Levi of Satanow in the Berlin Library and published by him in 1793 (reprinted at Vienna, 1816).

One of the earliest writings of Samuel is undoubtedly his commentary on Canticles, which he regards as the representation of a dialogue between God and the Jewish people, and as a description of the condition of Israel in times of misery and of happiness. In his other Biblical commentaries, on the contrary, he opposes all haggadic interpretation. His sources for this commentary were: the Bible, the Masoretic text of which he closely followed, and with which he compared French, German, and Spanish manuscripts; the Targum Onḳelos; the Babylonian Targum to the Prophets; the Jerusalem Targum to the Pentateuch; the Palestinian Targum to the Hagiographa; the Vulgate, in so far as he objected to its renderings; the Mishnah, Mekilta, Sifra, and Sifre; the Baraita of R. Eliezer; Seder 'Olam; Pirḳe Rabbi Eli'ezer; the "Dibre ha-Yamim shel Mosheh" (Jellinek, "B. H." ii. 1–11); Eleazar Ḳalir; Menahem ibn Saruḳ; Dunash ben Labraṭ; Kalonymus of Rome (on Num. xi. 35); and Menahem b. Ḥelbo.

Rashbam explains his aim in Biblical exegesis thus: "Those who love pure reason should always remember that the sages have said a Biblical passage must not be deprived of its original meaning [on Gen. xxxvii. 1]. Yet as a consequence of the opinion expressed by them, that the

constant study of the Talmud is one of the most laudable pursuits, commentators have been unable, by reason of such study, to expound individual verses according to their obvious meaning. Even my grandfather Solomon was an adherent of this school; and I had an argument with him on that account, in which he admitted that he would revise his commentaries if he had time to do so." It is subsequently related that Rashbam so thoroughly convinced his grandfather that the latter burned his own works.

Briefly Rashbam may be said to have had the following objects in view in his exegesis: to harmonize his comments with the progress made by the exegesis of his time; to simplify exegesis and investigate the inner meaning of the Scriptural text; to preserve the traditional interpretation when it agrees with the literal sense; to show the connection of disconnected passages of the Bible; and to defend Judaism (תשובת המינין). In regard to form, he advances, adopts, or rejects explanations with a brief and pointed statement of his reasons therefor (see Rosin, *l.c.* pp. 92–98).

The following passage on Gen. xxxiv. 25 may be quoted as an example of the simplicity of Samuel's exegesis: "'They [Simeon and Levi] came upon the city [Shechem].' This certainly means that they came upon the city when it felt itself secure, since the Hebrew word 'beṭaḥ' can be applied only to an object at rest." This explanation is at the same time a criticism of Rashi, who first refers "beṭaḥ" to the inhabitants and not to the city, and then interprets the passage haggadically. Rashbam was himself attacked by Ibn Ezra in "Iggeret Shabbat" because in his interpretation of Gen. i. 5 he tries to prove that the Jewish day, even the Sabbath, begins at dawn and not at evening.

In his comment on Ex. ii. 14 Rashbam shows his mastery in determining the most evident meaning. The names of God are explained as verb-forms, the first one, אהיה, as placing in the mouth of God Himself the declaration of eternal existence, אהיה אשר אהיה, and the second, יהוה, as placing in the mouth of man the same declaration. Equally obvious is the connection he finds between the Feast of Tabernacles and the festival of ingathering (Lev. xxiii. 43), basing it on the sentiment of humility and gratitude; the humble hut being occupied during the most beautiful outdoor festival of the year, and being a reminder at the same time of the ancient tent life. He explains the threefold repetition of the word ציצית in Num. xv. 39 by saying that a notable play on words underlies its third occurrence. The obscure use of אמר in Deut. xxvi. 17, 18, he explains, as no commentator before him had done, by the passages Num. xv. 41 and Ex. xix. 6. On other philosophical explanations, some of which are untenable, comp. Rosin, *l.c.* pp. 104–108.

The most radical of Rashbam's commentaries is that on Ecclesiastes. For instance: (1) He declares that the words "vanity of vanities" were not spoken by the preacher, but were prefixed by the editor who arranged the book in its present form. (2) He draws a distinction between practical wisdom, which is not speculative (Eccl. ii. 3), and theoretical wisdom, which must not be confounded with it. (3) In opposition to all the earlier commentators — unless the comments of this nature were added by a later editor (comp. Rosin, *l.c.* p. 108, note 4)—he explains according to their natural literal meaning all the sentences of the preacher relating to doubts and to pessimism (Eccl. iii. 21, v. 7).

Rashbam's attitude toward science may be considered from two points of view, (1) the theological, and (2) the secular. In regard to theology he clings to the doctrine of the spirituality and omniscience of God (Gen. i. 26; "Kerem Ḥemed," viii. 45), holding that neither the former nor the latter is in any way circumscribed. In his views on angels, prophecy, and the miracles mentioned in the Bible he falls short of the religious philosophers both of his own and of a later epoch. Nor does he rise superior to the superstitions of his time and country, explaining many Biblical passages (*e.g.*, Gen. xxxi. 19; Ex. xxxi. 1) according to the prevailing ideas. He bases the Biblical laws (*e.g.*, Gen. xxxii. 33 [A. V. 32]; Ex. xii. 8, 9, 17; xxv. 31) not only on ethical but also on other grounds. Occasionally he offers to his reader extraneous ideas suggested by some occurrence or train of thought. As regards his secular attainments, he gives evidence of being conversant with Old French (see the Old French philological explanations which he quotes, given in alphabetical order in Rosin, *l.c.* pp. 92–97). He knew Latin also, and could even read the Vulgate (see on Ex. xx. 13, in reference to the translation of "Non occides" = "Thou shalt not kill," and "Ego occidam," Deut. xxxii. 39).

Some correct geographical notes (on Gen. xxxv. 21; Num. xxi. 28; Deut. ii. 3) show that Rashbam was conversant also with the geography of Palestine. In his knowledge of Hebrew grammar and lexicography not only was he the equal of his contemporaries, but he even surpassed Menahem and Dunash in point of general scholarship, although he could not make use of Saadia's works, as he did not know Arabic (this topic is treated in detail in Rosin, *l.c.* pp. 120–144, 145–155).

Among Rashbam's Talmudical works are the following commentaries: (1) On the treatise Baba Batra (iii. 29a to the end). (2) On Pesaḥim (x. 99b to the end). (3) On 'Abodah Zarah, of which only a few passages are quoted in "Temim De'im," ed. Venice, iii. 19b, 20b, 28c. (4) On the treatise Niddah, as appears from the "Or Zarua'" (Berliner's "Magazin," i. 100a). (5) Additions to Alfasi (Ahaba, ed. Amsterdam, i. 136b). (6) Additions to Rashi's commentary (Zunz, "Z. G." p. 32). (7) "Teshubot," in R. Eliezer b. Nathan's "Eben ha-'Ezer," ed. Prague, 143b-146c, and in the "Pardes," ed. Constantinople, fol. 4a (Berliner's "Magazin," 1876, p. 60; "Or Zarua'," i. 79b; "Mordekai" on Ket. viii. 300, fol. 108b, in "Haggahot Maimuniyyot," "Ishot," iii.). (8) On the treatise Abot (Zunz, "Z. G." pp. 124 *et seq.*); also the work "Ba'al ha-Ma'or" (according to Rieti), and the conclusions of the commentaries on the Talmud left incomplete by Rashi.

Rashbam is, however, much weaker than Rashi in his Talmudic commentaries, and he occasionally becomes prolix in attempting detailed explanations while the simplicity of Rashi is at once evident. As a tosafist Rashbam is quoted in B. Ḳ. 6b, 10a, and in B. M. 96b, while additions of his to the Pirke

Abot are found also in the "Migdal 'Oz" of Shem-Ṭob Gaon.

Few details of Rashbam's life are known. He is said to have been so modest that he always walked with downcast eyes; and Mordecai b. Hillel says ('Erubin, end) that he was so absent-minded that once, while traveling, he climbed into a wagon loaded with cattle.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 32, 57, 70, 124; *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 39b; Rieti, *Migdash Me'at*, p. 100; Azulai, *Shem ha-Gedolim*, i. 776, ii. 162; Dukes, in *Zion*, ii. 104; D. Rosin, *R. Samuel b. Meïr als Schrifterklärer*, Breslau, 1880; Geiger, *Beiträge*, p. 29; idem, *Parschandatha*, p. 20, Leipsic, 1855; Jellinek, in *Monatsschrift*, iii. 116; *Orient, Lit.* viii. 354; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 115; Steinschneider, *Cat. Bodl.* col. 2452; Gross, *Gallia Judaica*, pp. 179, 229, 259, 542, 637; Winter and Wünsche, *Jüdische Literatur*, ii. 278, 286–288.

W. B. S. O.

SAMUEL, MOSES: English author; born in London 1795; died at Liverpool 1860. He acquired considerable reputation as a Hebrew scholar and an authority on rabbinical literature. While at Liverpool he published an "Address to the Missionaries of Great Britain," a forcible protest against the attempts of conversionist societies to entice Jews from their faith. He wrote also a pamphlet on the position of Jews in Great Britain, and was one of the editors of a monthly magazine entitled "The Cup of Salvation." Samuel was a zealous advocate of the emancipation of his coreligionists, and a rebuke, entitled "The Jew and the Barrister," he administered to a member of the bar was favorably noticed in several magazines. He translated "The Book of Jasher" and Mendelssohn's "Jerusalem," London, 1838.

BIBLIOGRAPHY: *Jew. Chron.* April 27, 1860; Picciotto, *Sketches of Anglo-Jewish History*, pp. 364–365.

J. G. L.

SAMUEL BEN MOSES: Russian cabalist; lived at Swislotz, government of Grodno, in the seventeenth and eighteenth centuries. He was the author of "Shem Shemu'el," containing cabalistic interpretations of the Pentateuch and giving cabalistic reasons for the precepts therein. In the preface the author quotes another work of his entitled "Yad Shemu'el," on the Psalms.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2455; Fürst, *Bibl. Jud.* iii. 240.

J. I. Br.

SAMUEL B. MOSES PHINEHAS: Polish rabbi; died in Posen Nov. 25, 1806. He was a descendant of R. Joshua (d. 1648), the author of "Maginne Shelomoh," and was related to the Heilprin family. At the age of twenty-three he became rabbi of Bilguria, near Zamosc, and later held similar positions in Przeworsk and in Tarnopol, where he was living in 1795. In 1801 he succeeded his brother Joseph "ha-Zaddik" (son-in-law of R. Ezekiel Landau of Prague) in the rabbinate of Posen, where he remained until his death. He was the author of "Bet Shemuel Aharon," of which the first parts contain responsa, and the last is devoted to sermons on the weekly lessons from the Pentateuch (Novidvor, 1806).

BIBLIOGRAPHY: Preface to *Bet Shemuel Aharon*; *Monatsschrift*, xiv. 256 *et seq.*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 69, St. Petersburg, 1897–98.

H. R. P. Wi.

SAMUEL HA-NAGID (SAMUEL HA-LEVI BEN JOSEPH IBN NAGDELA): Spanish statesman, grammarian, poet, and Talmudist; born at Cordova 993; died at Granada 1055. His father, who was a native of Merida, gave him a thorough education. Samuel studied rabbinical literature under Enoch, Hebrew language and grammar under the father of Hebrew philology, Judah Ḥayyuj, and Arabic, Latin, and Berber under various non-Jewish masters. In 1013, in consequence of the civil war and the conquest of Cordova by the Berber chieftain Sulaiman, Samuel, like many other Jews, was compelled to emigrate. He settled in the port of Malaga, where he started a small business, at the same time devoting his leisure to Talmudic and literary studies.

Samuel possessed great talent for Arabic calligraphy; and this caused a change in his fortunes. A confidential slave of the vizier Abu al-Ḳasim ibn al-'Arif often employed Samuel to write his letters. Some of these happened to fall into the hands of the vizier, who was so struck by their linguistic and calligraphic skill that he expressed a desire to make the acquaintance of the writer. Samuel was brought to the palace, and was forthwith engaged by the vizier as his private secretary. The former soon discovered in Samuel a highly gifted statesman, and allowed himself to be guided by his secretary's counsels in all the affairs of state. In 1027 the vizier fell ill, and on his death-bed confessed to King Ḥabus, who had expressed his sorrow at losing such an able statesman, that his successful undertakings had been mainly due to his Jewish secretary. Being free from all race prejudices, Ḥabus raised Samuel to the dignity of vizier, and entrusted him with the conduct of his diplomatic and military affairs.

Appointed Vizier.

In his exalted position Samuel remained the same pious and modest scholar, and disarmed his enemies, who could not forgive him his Jewish faith, by his gentleness of manner and his liberality. The following is an illustration of his magnanimity: A fanatical Mohammedan dealer in spices, who lived near the calif's palace, once grossly offended Samuel while accompanying the calif. Incensed at the offense, the calif commanded Samuel to punish the fanatic by cutting out his tongue. Instead of executing this order Samuel made a present to the offender, and thus gained his gratitude. When the calif again noticed the seller of spices he was astonished at the change, and questioned Samuel about it. "I have torn out," answered the vizier, "his angry tongue, and given him instead a kind one."

The year 1037 proved to be the turning-point in Samuel's life. Habus died, and there arose two parties in Granada who respectively rallied round two princes. The majority of the Berber nobles, and some influential Jews—Joseph ibn Migas, Isaac ben Leon, and Nehemiah Ashkofa—sided with the younger son of Ḥabus, while Samuel at the head of a smaller party supported the elder son Badis. The chances were all in favor of the majority, and Samuel ran the risk of losing not only his position, but also his life, when unexpectedly the younger son of Ḥabus abdicated in favor of his elder brother. Badis was then hailed king, and Samuel not only

retained his former position, but became practically king of Granada, as the pleasure-seeking Badis paid but little attention to affairs of state.

As Nagid.

Samuel not only employed his power for the benefit of the Jews of Granada, of whom he was the authorized chief ("nagid"), exercising the functions of rabbi, but also strove, in his diplomatic relations, to ameliorate the condition of the Jews in other places. Greatly interested in the propagation of science, he spent enormous sums for copies of books, which he presented to poor students. He corresponded with the leading scholars of his time, especially with Hai Gaon and R. Nissim of Kairwan. Among the recipients of his bounty was Ibn Gabirol, who had been banished from Saragossa. "In Samuel's time," says Moses ibn Ezra in his "Kitab al-Muḥaḍarah" (comp. Munk, "Notice sur Abu'l Walid," p. 57), "the kingdom of science was raised from its lowliness, and the star of knowledge once more shone forth. God gave unto him a great mind which reached to the spheres and touched the heavens, so that he might love Knowledge and those that pursued her, and that he might glorify Religion and her followers." Samuel found recognition not only among his coreligionists, but also among the Mohammedans, many of whom were his stanch friends and admirers. An Arabic poet, Muntafil, extolled him in verse, and acknowledged that Samuel had made him a secret worshiper of the God who had prescribed the sanctification of the Sabbath. The best proof, however, of Samuel's great popularity is that, notwithstanding the machinations of the Mohammedan fanatics, he remained vizier until his death, and was succeeded in that office by his son Joseph.

His Works.

Of Samuel's writings only a few have been preserved. Besides two responsa, which have been inserted in the "Pe'er ha-Dor" (Amsterdam, 1765), only the "Mebo ha-Talmud" has been published (Constantinople, 1510; frequently reprinted together with the "Halikot 'Olam" of Joshua ha-Levi; and since 1754 together with the Talmud, at the end of the treatise Berakot). The work is divided into two parts: the first containing a list of the bearers of tradition from the members of the Great Assembly down to Enoch, Samuel's teacher; the second, a methodology of the Talmud. It was translated into Latin by Constantin l'Empereur, under the title "Clavis Talmudica, Completas Formulas, Loca Dialectica et Rhetorica Priscorum Judæorum" (Leyden, 1633). Another Talmudic work of Samuel's, entitled "Hilkata Gibbarwa," containing Talmudic decisions, is quoted by Me'iri in his commentary on Abot, by Bezaleel Ashkenazi ("Shittah Mekubbezet," Ketubot 36b), and by others.

Of the poetical productions of Samuel there have been preserved a part of the "Ben Mishle," containing aphorisms and maxims, some of which have been published in various periodicals (see bibliography below), and fragments of a diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2422, 18). Some verses of his are cited by Moses ibn Ezra, and his poem on the pen is quoted by Judah ibn Tibbon in a letter addressed to his son Samuel. Mention is made also of a poem in seven languages addressed to King Ḥabus. In addition Samuel wrote "Ben Mishle," containing devotional poems, and "Ben Ḳohelet," containing philosophical meditations, both of which are no longer extant. Samuel's poetic compositions are distinguished for their elevation of thought; but they are devoid of elegance of form. It became proverbial to say, "Cold as the snow of Hermon, or as the songs of the Levite Samuel" (Dukes, "Naḥal Ḳedumim," p. 5). The diwan of Samuel ha-Nagid was edited, although not in its entirety, by A. Harkavy in "Studien und Mittheilungen aus der St. Petersburger Kaiserlichen Bibliothek," i. ("Zikron la-Rishonim"), St. Petersburg, 1879.

Among Samuel's works on grammar, which are no longer in existence, mention should be made of the "Sefer ha-'Osher" (Arabic title, "Kitab al-Istighna"), which was divided into twenty-two sections. In this work, as in all of his writings on grammar, Samuel did not go beyond the rules laid down by his master Judah al-Ḥayyuj. Indeed, his respect for the father of Hebrew philology was so great that he waged war against Ibn Janaḥ and wrote and caused others to write the pamphlets known as "Epistles of the Companions" ("Rasa'il al-Rifaḳ"), in which that grammarian was violently attacked for his strictures on Ḥayyuj's writings.

BIBLIOGRAPHY: Abraham ibn Daud, *Sefer ha-Kabbalah*, ed. Constantinople, p. 43a; Abraham Zacuto, *Sefer ha-Yuḥasin*, ed. Amsterdam, p. 127a; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 29b; David Gans, *Zemaḥ Dawid*, for the year 1027; Saadia ibn Danan, in *Hemdah Genuzah*, p. 29; Conforte, *Kore ha-Dorot*, p. 6a; Azulai, *Shem ha-Gedolim*, i. 89; De Rossi, *Dizionario*, s.v.; Dukes, *Beiträge*, p. 179; idem, *Naḥal Ḳedumim*, p. 31; idem, *Blumenlese*, p. 56; Luzzatto, in *Kerem Ḥemed*, iv. 31; Zunz, *S. P.* p. 218; Dozy, *Introduction à l'Histoire de l'Afrique et de l'Espagne Intitulée al-Bayan al-Maghrib par Ibn Adhari*, i. 81 *et seq.*, Leyden, 1846–51; Munk, *Notice sur Abu'l Walid*, p. 87; Jost, *Gesch.* iv. 137; Steinschneider, *Cat. Bodl.* col. 2457; Grätz, *Gesch.* vi. 11 *et seq.*; idem, *Blumenlese*, p. 33; Bacher, *Leben und Werke Abulwalids*, 1888, pp. 18–25; *idem*, in Winter and Wünsche, *Jüdische Literatur*, ii. 180; Joseph Derenbourg, *Opuscules d'Aboulwalid*, p. xxxv. *et passim*.

J. I. Br.

SAMUEL BEN NAḤMAN (NAḤMANI): Palestinian amora; born at the beginning of the third and died at the beginning of the fourth century. He was a pupil of R. Jonathan ben Eleazar (Pes. 24a) and one of the most famous haggadists of his time (Yer. Ber. 12d; Midr. Teh. to Ps. ix. 2). He was a native of Palestine and may have known the patriarch Judah I. (Gen. R. ix.). It appears that he went to Babylon in his youth but soon returned to Palestine (Sanh. 96b). He seems, however, to have gone to Babylon a second time in an official capacity in order to determine the intercalation of the year, which, for political reasons, could not be done in Palestine (Yer. Ber. 2d; Pes. 54b). As an old man he went to the court of Empress Zenobia (267–273) to petition her to pardon an orphaned youth who had committed a grave political crime (Yer. Ter. 46b).

Relations with Diocletian.

In the days of Judah II., Samuel ben Naḥman appears among the most intimate associates of the patriarch, with whom he went (286) to Tiberias at Diocletian's order; later he joined the emperor at Paneas (Yer. Ter. ix., end; Gen. R. lxiii.). In the school Samuel held a position of authority; to him is ascribed the rule

that during the heat of the day instruction should be suspended (Lam. R. i. 3, end; Midr. Teh. to Ps. xci. 6). On account of his fame as a haggadist questions were addressed to him by such authorities as the patriarch Judah II. (Gen. R. xii., end), Simeon ben Jehozadak (Gen. R. iii., beginning; Lev. R. xxxi.; Pes. 145b; Midr. Teh. to Ps. civ.; Tan. to Wayaḳhel, beginning; Ex. R. l., beginning), Ammi (Lev. R. xxxi., beginning; Lam. R. i. 13), Ḥanina ben Pappa (Pes. 157a; Midr. Teh. to Ps. lxv.; Lam. R. iii. 45; Yer. Sheb. 35b), and Ḥelbo (B. B. 123a, b).

Among the transmitters of Samuel's sayings were Ḥelbo, the haggadist Levi, Abbahu (Lev. R. xxxv., end; Yer. Ta'an. iii.), and Eleazar ben Pedaṭ (Pes. 159b). Of Samuel's sons two are known by name—Naḥman and Hillel; sayings of both have been preserved (Gen. R. x., xxxii.; Midr. Teh. to Ps. lii.; Yer. Sheb. 36b; Yer. Ḳid. 61c; Eccl. R. i. 4; Midr. Shemu'el xv., on Neh. viii. 17). Samuel ben Naḥman's decisions and sayings concern the study of dogma (Yer. Peah 17a; Meg. 74d; Ḥag. 76d), prayer (Pes. 157a, b; Deut. R. ii.; Yer. Ber. 7a; Gen. R. lxviii.), and Sabbath regulations (Gen. R. xi., end; Pesiḳ. R. 23; Yer. Shab. 15a); the history of Israel and the nations and empires (Pes. 15b, 151b; Lev. R. ii., beginning, xxiv., end, xxix.; Num. R. ii., end; Yer. Sheb. 35b; Yer. 'Ab. Zarah 44b); the ordinances regarding proselytes (Cant. R. vi. 2; Yer. Ber. 5b, c); Scripture ('Ab. Zarah 25a; B. B. 15a; Gen. R. vi., end; Cant. R. i. 1, end), halakic exegesis (Yer. Sheḳ. 45d; Yer. Shab. 9b; Yer. Ḥal. 57b), and Biblical characters and narratives (B. B. 123a; 'Ab. Zarah 25a; Yer. Yeb. 9c; Yer. Ber. 4b; Tosef., Shab. vii., 25; Gen. R. xlii., xlix., lxii., xcviii.; Ex. R. xliii.; Lev. R. xi.; Pes. vi.; Eccl. R. vii. 1; Midr. Shemu'el xxiii.).

Especially noteworthy is Samuel b. Naḥman's description of the grief of the patriarchs Abraham, Isaac, Jacob, and of Rachel, over the destruction of the Temple (Lam. R., Pref. 24, end). It is written in beautiful Hebrew prose, and is accompanied by dramatic dirges in Aramaic. Then follow the dirges of all the Patriarchs, which they intone when Moses for the second time has communicated to them the sad tidings. Finally, Moses himself chants a lament, addressed partly to the sun and partly to the enemy.

His Dirges.

Other utterances of Samuel b. Naḥman's refer to homiletics (Gen. R. xiv., xx., xliii.; B. B. 123b; Ḥul. 91d; Shab. 113b), to God and the world (Gen. R. xxxiii.; Pes. 139a; 'Er. 22a; B. Ḳ. 5a, b), and to eschatology (Gen. R. viii.; Midr. Teh. to Ps. lxxiii., end; Pes. 156b; Midr. Shemu'el xix.; Eccl. R. i. 8).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 477–551, ii., and iii. (see Index); Frankel, *Mebo*, pp. 146 *et seq.*; Weiss, *Dor*, iii. 66; Jellinek, *B. H.* vi. 104.

W. B. S. O.

SAMUEL HA-NAḲDAN: Masorite and grammarian of the twelfth century. A grammatical work of his entitled "Deyaḳut" is extant in the Royal Library at Berlin. It deals with various grammatical points and with the accents. According to Steinschneider, it is valuable as showing the beginnings of grammatical study among the French Jews before the influence of Ḳimḥi or of the Spanish school was felt. The author may be identical with one Samuel le Pointur, mentioned in a tax-roll of 1194 as living in Bristol.

Bibliography: Steinschneider, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, p. 100; Jacobs, *Jews of Angevin England*, pp. 162, 421.

T. J.

SAMUEL HA-NASI: Exilarch in Bagdad, probably between 773 and 816. Until recently his existence was known only from a difficult passage in a manuscript, part of which is printed in the "Maẓref la-Ḥokmah." This states that the pious had taken the basis of the liturgy from Aaron ben Samuel ha-Nasi, who had left Babylon. Another manuscript (Bibliothèque Nationale, Paris, No. 174), dating from the fourteenth century, states that the Moses who wrote the liturgical work "Emet Nore'oteka" was a pupil of Aaron ben Samuel ha-Nasi of Babylon. The importance of Aaron in the Chronicle of Ahimaaz ben Paltiel, and his residence in Italy, prove the existence of Samuel ha-Nasi.

Bibliography: Grätz, *Gesch.* v. 387, 388, note 12; Ahimaaz ben Paltiel, *Chronicle*, in Neubauer, *M. J. C.* ii. 111–132; Letter of Sherira Gaon, in Neubauer, *l.c.* i. 41.

J. S. O.

SAMUEL BEN NATHAN: Amora of the early part of the fourth century. He appears mostly as the transmitter of the sayings of Ḥama b. Ḥanina (Shab. 38a, note; Yer. Shab. 5d). On one occasion Ḥama b. Ḥanina transmits a tradition of Samuel concerning his journey to the baths at Gadar in company with his father (Yer. Ter. 41c).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 447, note 4.

W. B. S. O.

SAMUEL BEN NATHAN: Liturgical poet of the fourteenth century; place of birth and residence unknown. He was the author of three prayers, and is sometimes mentioned in manuscripts by the name of Rabanu (רבנא).

Bibliography: Zunz, *Literaturgesch.* p. 371.

E. C. S. O.

SAMUEL BEN NAṬRONAI: German tosafist of the second half of the twelfth century. He was the pupil and son-in-law of R. Eliezer b. Natan (RABaN), and brother-in-law of R. Joel b. Isaac ha-Levi. He is often cited by his father-in-law in his work "Eben ha-'Ezer" (§§ 27, 28, etc.), and also by Zedekiah b. Abraham in his "Shibbole ha-Leḳeṭ" ("Hilkot Semaḥot," § 23 [ed. Buber, p. 176a]). Some novellæ by him are mentioned in "Haggahot Maimuni" on "Hilkot Ishot," xxiii. 14. By the Posekim he is often cited by the name of RaSHBaT (="R. Samuel b. Naṭronai"; not "Simeon ben Tobias," as some have assumed). Samuel suffered death as a martyr at Neuss in 1197.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 1210.

W. B. J. Z. L.

SAMUEL PHOEBUS BEN NATHAN FEITEL (פיידל): Austrian historiographer; lived in Vienna in the sixteenth and seventeenth centuries. He was the author of "Ṭiṭ ha-Yawen," describing the horrible excesses perpetrated in the Cossacks' Uprising under Bogdan Chmielnicki in the Ukraine and Galicia in the seventeenth century.

The work gives the names of several cities that suffered, also 140 synagogues that were destroyed, and states that 600,070 Jews were supposed to have fallen victims in the uprising. This work was first published in Venice after 1649; a second edition appeared in Cracow in 1892, included in the "Le-Ḳorot ha-Gezerot be-Yisrael" of J. Ḥayyim Gurland.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2472; Benjacob, *Oẓar ha-Sefarim*, p. 208.

E. C. S. O.

SAMUEL BEN REUBEN OF BÉZIERS: French Talmudist; flourished at the beginning of the fourteenth century. He was one of Solomon ben Adret's numerous correspondents during the religious controversy of 1303–6. He addressed a rimed epistle to Adret, in which he took the part of his relative Levi of Villefranche, while excusing himself for having signed the letter sent by the liberal party to the rabbis of Barcelona, a letter the contents of which, as he said, were unknown to him. He agreed with Adret in forbidding the study of the liberal sciences to young students. According to Gross, Samuel was perhaps a son of Reuben ben Ḥayyim of Narbonne, the uncle of Levi of Villefranche.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 674; Zunz, *Z. G.* p. 478; Gross, *Gallia Judaica*, pp. 105–200.

E. C. A. Pe.

SAMUEL BEN REUBEN OF CHARTRES: French liturgical poet. He wrote a "reshut" in Aramaic which was recited with the Targum of the haftarah for the Feast of Weeks, and which consisted of sixty half-lines riming with חא. The reshut is signed "Samuel ha-Ketabi." Gross explains this ambiguous designation as follows: The name of Samuel's native city, Chartres, is very similar to the old French word "charte" (document, charter), which may be translated in Aramaic by "ketab." From this noun Samuel formed the adjective "ketabi," alluding to his native city.

Bibliography: Zunz, *Literaturgesch.* p. 464; Gross, *Gallia Judaica*, p. 605.

E. C. A. Pe.

SAMUEL, SAMPSON: Solicitor and secretary to the London Board of Deputies; born in 1804; died in London Nov. 10, 1868. He began life on the Stock Exchange, but after some time resigned his membership and entered the legal profession. He became honorary solicitor to several of the leading charities; as solicitor and secretary to the Board of Deputies his advice was sought on many important issues, and he accompanied Sir Moses Montefiore on his mission to Morocco. Samuel was a member of the committee of the Great Synagogue and of nearly all the charitable institutions, in the foundation of many of which he was concerned. He helped to establish the Jews' Infant School, London, and took an active part in its management.

Bibliography: *Jew. Chron.* Nov. 13 and 20, 1868; *Jewish Record*, Nov. 20, 1868.

J. G. L.

SAMUEL, SIR SAUL, Bart.: Australian statesman; born in London, England, Nov. 2, 1820; died there Aug. 29, 1900. In 1832 he emigrated with relatives to New South Wales. He entered Sydney College, and afterward engaged in mining and commercial pursuits. In 1839 he made the acquaintance of Sir Henry Parkes, whose colleague he later became in several governments. His public career began in 1846, when he was appointed a magistrate of the territory of New South Wales. In 1854 he won legislative honors, and in 1856 entered the Representative Assembly of New South Wales. In 1859 he joined the ministry; and from that time forward he held office continuously up to his appointment in 1880 to the London agent-generalship of New South Wales. In 1872 he was nominated to a seat in the Legislative Council, in which chamber he represented the government; he was minister for finance and trade in 1859, 1865, 1866, 1868, 1869, and 1870, and postmaster-general from 1872 to 1875, in 1877, and from 1879 to 1880.

Samuel's main work in the colony was of a financial character. As agent-general he expended over £6,000,000 in the purchase of railway plants and war material, and effected large loans totaling £50,000,000. As colonial treasurer he made financial arrangements for separating Queensland from the parent colony of New South Wales. As postmaster-general he negotiated a postal service to Great Britain via San Francisco—an achievement which secured him the C.M.G. (1874). In 1882 he was made K.C.M.G., and in 1886 the Companionship of the Bath was conferred upon him. He was the author of the Government Savings Bank Act, the Navigation Act, and other acts of equal importance.

Samuel was one of the most practical pioneers in the work of Australian federation, and cultivated the interests, not of New South Wales only, but of the whole of Australia. He was also the pioneer of several important industries which have developed in the colony. He represented Sydney at several international exhibitions, and in 1887 was one of the delegates of New South Wales to the Colonial Conference held in London.

Sir Saul Samuel was a member of the council of the Anglo-Jewish Association, and was connected also with other leading communal institutions.

Bibliography: *Jew. Chron.* Oct. 22, 1897, and Aug. 31, 1900; *Jew. Year Book*, 5661 (= 1901), p. 320.

J. G. L.

SAMUEL SCHMELKA BEN ḤAYYIM SHAMMASH: Preacher and actuary of the rabbinate of Prague under Ephraim Solomon of Lencziza in the second half of the sixteenth century. He was the author of the following works: "Perush al ha-Masoret," a supplement to Elijah Levita's Masoretic explanations (Prague, 1610); "Seder Nashim," on the three chief commandments concerning women— "niddah," "ḥallah," and "deliḳah"—written in Judæo-German (*ib.* 1629); "Ba-Heshbon," a multiplication table (*ib.* n.d.); "Som Sekel," a work on the Masorah (Cracow, after 1629); "Haggahot li-Sheḥiṭot u-Bediḳot," additions to Jacob Weil's rules for slaughtering (Prague, 1668).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2412, 2413; Zunz, *Z. G.* pp. 297, 298; K. Lieben, *Gal 'Ed.* p. 63 (German part); Benjacob, *Oẓar ha-Sefarim*, pp. 412, 469, 568.

E. C. S. O.

SAMUEL BEN SHNEOR. See Samuel of Evreux.

SAMUEL BEN SIMEON (called also **Samuel Astruc d'Escola**): French scholar; lived in Provence in the fourteenth century. His Hebrew surname was "Kenesi," incorrectly derived from "keneset" (= "school"), the Hebrew translation of "d'Escola," a name frequently found in southern France. He wrote a preface to the astronomical work "Shesh Kenafayim" by Immanuel ben Jacob, which is still in manuscript. Probably he is the Nasi Samuel d'Escola who explained the astronomical tables of Bonet Bon Giorno.

Bibliography: Gross, *Gallia Judaica*, p. 147.

D. S. Man.

SAMUEL, SIMON: German pathologist; born at Glogau Oct. 5, 1833; died at Königsberg, East Prussia, May 9, 1899. He studied medicine at Berlin and Vienna (M.D. 1855), established himself as a physician in Königsberg in 1856, and became privat-docent in 1864, and assistant professor in 1874.

Among his many works and essays may be mentioned: "Diotrophische Nerven," 1860; "Der Entzündungsprocess," 1873; "Die Entstehung der Eigenwärme und des Fiebers," 1876; "Handbuch der Allgemeinen Pathologie," 1879. With A. Eulenburg he published also "Handbuch der Allgemeinen Therapie und der Therapeutischen Methoden." Leipsic and Vienna, 1899.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SAMUEL BEN SOLOMON OF FALAISE: Tosafist of the twelfth and thirteenth centuries. His French name was Sir Morel, by which he is often designated in rabbinical literature: מוריאל, מוריל, יסיר מוריל. He was a pupil of Judah Sir Leon of Paris and of Isaac ben Abraham of Sens. In 1240 he took part in the renowned controversy instigated by the baptized Jew Nicholas Donin.

Samuel was the author of the following works: (1) tosafot to several Talmudical treatises, among which those to the 'Abodah Zarah were published, together with the text, according to the redaction of his disciple Perez ben Elijah; (2) a commentary, no longer in existence, on the laws concerning Passover composed in verse by Joseph Ṭob 'Elem, quoted by Ḥayyim Or Zarua' ("Or Zarua'," ii. 114); (3) ritual decisions, frequently cited by Meïr of Rothenburg, Mordecai ben Hillel, and other rabbinical authorities of that time.

Bibliography: Loeb, in *R. E. J.* i. 248; Gross, *Gallia Judaica*, pp. 478–479; Berliner's *Magazin*, iv. 179–194; Grätz, *Gesch.* vii. 130; Zunz, *Z. G.* p. 37; Jacobs, *Jews of Angevin England*, pp. 53, 146, 421.

E. C. I. Br.

SAMUEL BEN SOLOMON NASI OF CARCASSONNE: French scholar of the thirteenth century. He was the author of a commentary on the "Moreh Nebukim," which is still extant in manuscript in the Library of the Neophytes at Rome. Gross identifies Samuel Nasi with Samuel Sekili, whom Menahem Me'iri represents as one of the greatest scholars of the thirteenth century, and as being very well versed both in rabbinical literature and in secular science. Samuel Sekili's authority is often invoked in "Orḥot Ḥayyim" and in "Kol Bo."

Bibliography: Gross, *Gallia Judaica*, pp. 433, 615.

J. I. Br.

SAMUEL B. SOLOMON SEKILI. See Samuel ben Solomon Nasi.

SAMUEL, SYDNEY MONTAGU: English author and communal worker; born in London June 21, 1848; died June, 1884; educated at University College, London. For upward of fifteen years Samuel threw himself into communal work with much zeal and earnestness. In 1878 he became honorary secretary to the Board of Guardians, and wrote its annual reports from 1878 to 1882. He held a similar office in the Jewish Association for the Diffusion of Religious Knowledge, and assisted in establishing the Jewish Working Men's Club. In 1879 he journeyed to the East, and made investigations into the moral and physical condition of the Jews in the Holy Land and in other parts of the Orient. The result was embodied in his "Jewish Life in the East." He contributed also to the general press, and wrote some very graceful verses.

Samuel displayed much activity in theatrical matters, was a ready adapter of plays, and wrote the English libretto of "Piccolino," produced at Her Majesty's Theatre in 1879. A comedy by him entitled "A Quiet Pipe" was produced at the Folly Theatre in 1880. In collaboration, he translated Victor Hugo's "La Lyre et la Harpe" into English verse for a cantata by Saint-Saëns, produced at the Birmingham Musical Festival in 1879.

Samuel was a broker of the city of London, and was engaged in the banking establishment of his relatives, Samuel Montagu & Co. An authority on finance, he contributed to the "Examiner"; and wrote for the "Times" an annual survey of the course of exchange. His health broke down under the strain of his multifarious exertions.

Bibliography: *Times* (London), June 28, 1884; *Jew. Chron.* and *Jew. World*, June 27, 1884.

J. G. L.

SAMUEL BEN URI SHRAGA PHOEBUS: Polish rabbi and Talmudist of Woydyslaw in the second half of the seventeenth century. In his early youth he was a pupil of R. Heshel in Cracow, and on the latter's death he continued his studies under R. Heshel's successor, R. Leib Fischeles, whose daughter he married.

Samuel officiated as rabbi in Shydlow, Poland, whence he was called in Sept., 1691, to the rabbinate of Fürth, Germany. In his new office he displayed great activity, and was the recipient of a good income; nevertheless his new surroundings were distasteful to him. The reason is not known; but it is recorded that he longed for his former rabbinate. In 1694 he received a call to return to Shydlow, which he soon accepted, as appears from his approbation of the work "'Ir Binyamin" (Frankfort-on-the-Oder, 1698), in which he is mentioned as rabbi of the Polish town.

Samuel wrote in Hebrew a clear and comprehensive commentary on the Shulḥan 'Aruk, Eben ha-'Ezer, which appeared in Dyhernfurth in 1689, being the first Hebrew work printed there. Later he thoroughly revised it; and a second edition, with several emendations and additions, appeared at Fürth in 1694. He wrote also several responsa and opinions, one of which is published in "Himnuk Bet Yehudah," No. 131 (Frankfort-on-the Main, 1705).

Bibliography: Ḥayyim N. Dembitzer, *Kelilat Yofi*, i. 81a, b, ii. 58b, Cracow, 1888-93; M. Brann, *Geschichte und Annalen der Dyhernfurter Druckerei*, in *Monatsschrift*, xl. 520; idem, *Eine Sammlung Fürther Grabschriften*, in *Kaufmann Gedenkbuch*, pp. 396, 397; Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 2494.

E. C. J. Z. L.

SAMUEL YARḤINA'AH (generally known as **MAR SAMUEL**): Babylonian amora of the first generation; son of Abba b. Abba; teacher of the Law, judge, physician, and astronomer; born about 165 at Nehardea, in Babylonia; died there about 257. As in the case of many other great men, a number of legendary stories are connected with his birth (comp. "Halakot Gedolot," Giṭṭin, end; Tos. Ḳid. *s.v.* מאי). His father, who subsequently was known only by the designation Abuh di-Shemu'el ("father of Samuel"), was a silk-merchant. R. Judah b. Bathyra ordered a silken garment from him, but refused to take it after Abba had procured it, and when the latter asked him the reason of his refusal, R. Judah answered, "The commission was only a spoken word, and was not sufficient to make the transaction binding." Abba thereupon said, "Is the word of a sage not a better guaranty than his money?" "You are right," said R. Judah; "and because you lay so much stress upon a given word you shall have the good fortune of having a son who shall be like the prophet Samuel, and whose word all Israel will recognize as true." Soon afterward a son was born to Abba, whom he named Samuel (Midr. Shemu'el, x. [ed. Buber, p. 39a]).

His Birth.

Even as a boy Samuel displayed rare ability (Yer. Ket. v. 30a; Yer. Peah viii. 21b). His first teacher was an otherwise unknown, insignificant man, and Samuel, who knew more about a certain legal question than did his teacher, would not submit to ill treatment by him (Ḥul. 107b). Then Samuel's father, who was himself a prominent teacher of the Law, recognized as such even by Rab (Abba Arika; Ket. 51b), undertook to instruct the boy. As he seems to have been unequal to this task he sent him to Nisibis to attend the school of the rabbi who had predicted the boy's birth, that he might there acquire a knowledge of the Law ("Tanya," Hilkot "Abel," ed. Horowitz, p. 137, quoted from Yer.; comp. also Mordecai on M. Ḳ. 889). Samuel seems to have remained only a short time at Nisibis. On his return to Nehardea he studied under Levi b. Sisi, who was in Babylon before the death of Judah ha-Nasi I. (see A. Krochmal in "He-Ḥaluẓ," i. 69), and who exerted a great influence on Samuel's development. Samuel made such rapid progress and became so proficient in his studies that he soon associated as an equal with his teacher (Hoffmann, "Mar Samuel," p. 70).

Apart from the Bible and the traditional Law, which were usually the only subjects of study of the Jewish youth of that time, Samuel was instructed, probably in his early youth, in other sciences. It is likely that he accompanied his father on the latter's journey to Palestine (Yer. B. M. iv. 9c; Yer. Pes. v. 32a); for after his teacher Levi b. Sisi had gone to Palestine there was no one in Babylon with whom he could have studied. According to an account in the Talmud (B. M. 85b), which Rapoport declares to be a later addition ("'Erek Millin," pp. 10, 222), but which may have some basis in fact, Samuel is said to have cured R. Judah ha-Nasi I. of an affection of the eyes. Although Samuel was at that time too young to study directly under R. Judah, he studied under the pupils of the patriarch, especially with Ḥama b. Ḥanina (comp. Hoffmann, *l.c.* pp. 71–73; Fessler, "Mar Samuel, der Bedeutendste Amora," p. 14, note 1).

His Training.

After having acquired a great store of knowledge in Palestine, his studies there including the Mishnah edited by R. Judah ha-Nasi as well as the other collections of traditional lore, Samuel left the Holy Land, probably with his father, and returned to his native city. His reputation as a teacher of the Law having preceded him, many pupils gathered about him. As he was especially well versed in civil law, the exilarch Mar 'Uḳba, who was his pupil, appointed him judge of the court at Nehardea, where he was associated with his friend the learned and clever Karna. This court was regarded at that time as the foremost institution of its kind.

The Judges of the Exile.

In Palestine, as well as in Babylon, Samuel and Ḳarna were called the "judges of the Diaspora" (dayyane Golah; Sanh. 17b). Upon the death of R. Shila, the director of the Academy ("resh sidra") of Nehardea, Mar Samuel was appointed to the office, after it had been refused by Rab, who would not accept any post of honor at Nehardea, Samuel's home (Letter of Sherira Gaon, in Neubauer, "M. J. C." p. 28). The Academy of Nehardea entered upon a brilliant phase of its existence under Samuel's directorate, and, with the academy founded by Rab at Sura, enjoyed a high general reputation.

Rab at Sura and Mar Samuel at Nehardea established the intellectual independence of Babylon Young men taking up the study of the Law there were no longer obliged to go to Palestine, since they had the foremost teachers at home. Babylon now came to be regarded, in a sense, as a second Holy Land. Samuel taught, "As it is forbidden to migrate from Palestine to Babylon, so is it forbidden to migrate from Babylon to other countries" (Ket. 111a). After Rab's death no new director was elected, and Rab's greatest pupil, R. Huna, who became president of the court of Sura, subordinated himself to Mar Samuel in every respect, asking his decision in every difficult religio-legal question (Giṭ. 66b, 89b; comp. Sanh. 17b; Tos. *ib.*, *s.v.* אלא. the phrase "be Rab" referring to R. Huna).

The Academy of Nehardea was now the only one in Babylon, and its director, Samuel, who survived Rab about ten years, was regarded as the highest authority by the Babylonian Jews.

Supreme at Nehardea.

Even R. Johanan, the most prominent teacher in Palestine, and who at first looked upon Samuel merely as a colleague, became so convinced of his greatness, after Samuel had sent him a large number of responsa on important ritual laws, that he exclaimed "I have a teacher in Babylon" (Ḥul. 95b)

As a man, Mar Samuel was distinguished for his modesty, gentleness, and unselfishness, being always

ready to subordinate his own interests to those of the community. He said: "A man may never exclude himself from the community, but must seek his welfare in that of society" (Ber. 49b). He demanded seemly behavior from every one, saying that any improper conduct was punishable by law (Ḥag. 5a). One should help one's fellow man at the first signs of approaching difficulties, so as to prevent them, and not wait until he is in actual distress (*ib.*). In his solicitude for helpless orphans he imposed upon every court the task of acting as father to them (Yeb. 67b; Giṭ. 37a, 52b); and he declared that a loan taken from an orphan was not canceled in the Sabbatical year, even if no prosbul had been made out for it (Giṭ. 36b–37a). He stored his grain until prices had risen, in order to sell it to the poor at the low prices of the harvest-time (B. B. 90b). In order to save the people from being cheated he ordered the merchants never to take a profit of more than one-sixth of the cost price (B. M. 40b), and he was ready even to temporarily modify the Law in order to prevent them from selling at a high price goods necessary for the fulfilment of a religious duty (Pes. 30a; Sukkah 34b). In a certain case also he permitted the infraction of a religious prescription in order to keep people from harm (Shab. 42a).

Mar Samuel was very modest in his associations with others, openly honoring any one from whom he had gained any knowledge (B. M. 33a).

His Halakah.

He never obstinately insisted on his own opinion, but yielded as soon as he was convinced of being in error ('Er. 90a, b; Ḥul. 76b; Ber. 36a). He was friendly to all men, and declared: "It is forbidden to deceive any man, be he Jew or pagan" (Ḥul. 94a). "Before the throne of the Creator there is no difference between Jews and pagans, since there are many noble and virtuous among the latter" (Yer. R. H. i. 57a). He taught that the dignity of manhood should be respected even in the slave: the slave is given to the master only as a servant, and the master has no right to treat him with condescension or to insult him (Niddah 17a, 47a). Once, when a female slave had been taken away from Samuel and he had unexpectedly recovered her by paying a ransom, he felt obliged to liberate her because he had given up hope of recovering her (Giṭ. 38a).

Mar Samuel seems to have possessed a thorough knowledge of the science of medicine as it was known in his day; this is evident from many of his medical maxims and dietetic rules scattered through the Talmud. He energetically opposed the view then current, even in intelligent circles, that most diseases were due to the evil eye, declaring that the source of all disease must be sought in the noxious influence exercised by the air and the climate upon the human organism (B. M. 107b). He traced many diseases to lack of cleanliness (Shab. 133b), and others to disturbances of the regular mode of living (B. B. 146a). He claimed to possess cures for most diseases (B. M. 113b), and was especially skilful in treating the eye (B. M. 85b); he discovered an eye-salve which was known as the "killurin [*κολλύριον*] of Mar Samuel," although he himself said that bathing the eyes with cold water in the morning and bathing hands and feet with warm water in the evening were better than all the eye-salves in the world (Shab. 78a, 108b). Samuel discovered also a number of the diseases of animals (Ḥul. 42b). He sometimes drew the figure of a palm-branch as his signature (Yer. Giṭ. ix. 50d), although this was, perhaps, used by physicians generally at that time as a sign of their profession (Rapoport, "'Erek Millin," p. 17).

From the scattered references in the Talmud it is impossible to determine exactly Mar Samuel's proficiency in astronomy; but he knew how to solve many mathematical problems and how to explain many phenomena. He says himself: "Although I am as familiar with the courses of the stars as with the streets of Nehardea, I can not explain the nature or the movements of the comets" (Ber. 58b). Samuel devoted himself especially to that branch of applied astronomy that deals with calendric science, which he taught to his colleagues and pupils. His astronomical studies of the revolutions of the moon enabled him to predict the beginning of the month ("rosh ḥodesh") as it was determined in Palestine, and he claimed to be able to remove the necessity of celebrating double holy days in the Diaspora (R. H. 20b; comp. Rashi *ad loc.*). He also computed a calendar for sixty years, which he subsequently sent to R. Johanan, the head of the Palestinian teachers, as a proof of his knowledge (Ḥul. 95b). He was called "Yarḥina'ah ("yeraḥ" = "month") because of this familiarity with calendric science and this ability to determine independently the beginning of the month (B. M. 85b). According to Krochmal ("He-Ḥaluẓ," i. 76), "Shoḳed," another name given to Samuel, means "astronomer" (Yer. Ket. iv. 28b); but Hoffmann's view that "Shoḳed" (for which Babli has "Shaḳud"; Ket. 43b) means "the watchful, diligent one," is more likely correct. This name is said to have been given to Samuel because, despite his medical and astronomic studies, he devoted himself to the study of the Law.

Following the example of his teacher Levi b. Sisi, Mar Samuel collected the traditions handed down to him; his collection of baraitot, called "Tanna debe Shemu'el" in the Talmud (Shab. 54a; 'Er. 79b, 86a, 89b; Pes. 3a, 39a, b; Beẓah 29a; R. H. 29b; Yoma 70a; Meg. 30a; Zeb. 22a), was noted for its correctness and trustworthiness, although it was not held in such high esteem as were the collections of R. Ḥiyya and R. Hoshaiah (Letter of Sherira Gaon, *l.c.* p. 18).

His Haggadah.

Samuel did much to elucidate the Mishnah, both by his textual explanations (Shab. 104b; Pes. 119b; Giṭ. 67b; B. M. 23b; 'Ab. Zarah 8b, 32a; R. H. 18a; Ḳid. 76b) and by his precise paraphrasing of ambiguous expressions and his references to other traditions. He is chiefly important, however, because of his promulgation of new theories and his independent decisions both in ritual and in civil law. However, in the field of ritual law he was not considered as great an authority as his colleague Rab, and practical questions were always decided according to Rab's views as against those of Samuel (Niddah 24b; Bek. 49b). In civil law his authority was the highest in Babylon, and his decisions became law even when contrary to Rab's (*ib.*).

Mar Samuel amplified and expanded earlier legal theories and originated many new legal maxims. He formulated the important principle that the law of the country in which the Jews are living is binding upon them (B. Ḳ. 113b). This principle, which was recognized as valid from a halakic point of view, made it a religious duty for the Jews to obey the laws of the country. Thus, although the Jews had their own civil courts, Mar Samuel thought that the Persian law should be taken into account and that various Jewish regulations should be modified according to it (B. M. 108a; B. B. 55a). On account of his loyalty to the government and his friendship with the Persian king, Shabur I., Samuel was called **Shabur Malka** (B. B. 115b). Fürst ("Orient, Lit." 1847, No. 3, p. 39) and Rapoport (*ib.* p. 196) refer, each differently, the name of **Aryok,** given to Samuel (comp. Shab. 53a; Ḳid. 39a; Men. 38b; Ḥul. 76b), to his close relations with the Neo-Persians and their king. Older commentators explain this name without reference to such relations (Tos. Shab. 53a; Rashi *ad loc.*; comp. Fessler, *l.c.* p. 9, note 1).

Relations with the Persian Court.

It was due to Mar Samuel's influence with the Persian king that the Jews were granted many privileges. On one occasion Samuel even made his love for his own people subsidiary to his loyalty to the Persian king and to his strict view of the duties of a citizen; for when the news came that the Persians, on capturing Mazaca (Cæsarea), in Cappadocia, had killed 12,000 Jews who had obstinately opposed them, Samuel refrained from displaying any sorrow (M. Ḳ. 26a). But he had a great love for his people, and he loyally cherished the memory of the former kingdom of Judah. Once, when one of his contemporaries adorned himself with a crown of olive, Samuel sent him the following message: "The head of a Jew that now wears a crown while Jerusalem lies desolate, deserves to be separated from its trunk" (Yer. Soṭah ix. 24b, c). Samuel expected the restoration of the Jewish state in Palestine to come about in a natural way, through permission given to the Jews by the various governments to return to Palestine and establish an independent state there (Ber. 34b).

Mar Samuel was unfortunate in his family life. He had no sons, and his two daughters were captured by soldiers during the war with the Romans. They were taken to Sepphoris, in Palestine, where they were ransomed by coreligionists, but both died at an early age after having been married successively to a relative (Ket. 23a; Yer. Ket. ii. 26c). The esteem in which Mar Samuel was held appears from the fact that no one thought of attributing his misfortune to any sin committed by him; it was explained rather as being in consequence of some offense committed in Babylon by R. Ḥananya, the nephew of R. Joshua (Yer. Ket. ii. 8; comp. Ket. 23a). After his death Samuel was glorified in legend.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 350–352, Warsaw, 1878; Weiss, *Dor*, iii. 161–176; *Ha-Asif*, 1885, ii. 262–274; 1886, iii. 287–291, 333; Halevy, *Dorot ha-Rishonim*, ii. 400–410; Grätz, *Gesch.* 3d ed., iv. 263 *et seq.*, 270–272; D. Hoffmann, *Mar Samuel*, Leipsic, 1873; Siegmund Fessler, *Mar Samuel der Bedeutendste Amora*, Halle, 1879; Felix Kanter, *Beiträge zur Kenntniss des Rechtssystems und der Ethik Mar Samuels*, Bern, 1895; Bacher, *Ag. Bab. Amor.*, pp. 37–45.

W. B. J. Z. L.

SAMUEL AND YATES: Names of two families which led the congregation of Liverpool, England, in the early part of the nineteenth century. They trace their descent on the one side to one Ralph Samuel, who was born probably at Strelitz, possibly at Kissingen, Nov. 22, 1738, and on the other to Samuel Yates, also of Strelitz, who married Martha Abrahams; the latter's mother was one Martha Haynes (daughter of a Dorsetshire farmer), who eloped and became a Jewess. A brother of Samuel Yates married a sister of Polly Levy, and the latter married Ralph Samuel; the sisters Levy were connected with the chief Ashkenazic family of London that founded the Great Synagogue. Three daughters of Samuel Yates married three sons of Ralph Samuel, and thus constituted a combined family, some of the later members of which adopted the name of Yates. For chart of the Samuel and Yates pedigree see pages 32 and 33.

Two members of the family are in the British Parliament: **Herbert Samuel,** born 1870, educated at Baliol College, Oxford. He was secretary of the Home Counties Liberal Federation from 1895 to 1902. In Parliament he sat for the Cleveland Division of the North Riding of Yorkshire, Nov., 1902. He wrote "Liberalism: Its Principles and Proposals" (London, 1902). **Stuart M. Samuel,** born Oct. 24, 1856; educated at Liverpool Institute and University College School. He is president of the Home for Jewish Incurables, and vice-president of the Jewish Workingmen's Club. He represented Tower Hamlets (Whitechapel Division) in 1900.

BIBLIOGRAPHY: L. Wolf, *History and Genealogy of the Jewish Families of Yates and Samuel of Liverpool* (privately printed, London, 1901); *Jewish Year-Book*, 1904–5.

J.

SAMUEL ẒARFATI: Court physician to the popes Alexander VI. and Julius II.; died about 1519. The name "Ẓarfati" indicates that Samuel was a native of France, and as he was probably from southern France he is called by Burchard "the Spanish rabbi, physician of the pope" ("Notices et Extraits des Manuscrits," i. 124). At the coronation of Pope Julius II., Samuel presented the petition of the Jews for the continuance of their privileges, making a solemn speech. By a bull of May 14, 1504, Samuel himself was confirmed in the rights previously bestowed upon him by Alexander VI. He was thus appointed court physician of Julius II., granted the privilege of attending Christian patients, freed from the obligation of wearing the Jews' badge, and taken with his entire family under the immediate protection of the pope. On account of his property in France he also obtained letters of protection and safe-conduct from Louis XII. Samuel was an unusually skilful physician, and the pope relied more upon him than upon his Christian physicians. On Aug. 17, 1511, the pope fell seriously ill, and his physicians, with the exception of Samuel, pronounced him dead. Samuel's opinion proved correct, and the pope lived two years longer. There exist certain calendar-tables in Hebrew the author of which is a Samuel Ẓarfati (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2255, 2), but they may belong to the printer Samuel Ẓarfati of Rome, who lived about the middle of the sixteenth century.

BIBLIOGRAPHY: Landau, *Gesch. der Jüdischen Aerzte*, p. 65; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 29–30, 83–85; Berliner, *Gesch. der Juden in Rom*, vol. ii., part 1, p. 19.

J. M. SEL.

SAMUELSON, SIR BERNHARD: English merchant and politician; born at Liverpool Nov. 22, 1820; died May 10, 1905. After serving an apprenticeship in a general merchant's office in Liverpool (1835–41), he was placed in charge of the Continental transactions of Sharp, Stewart & Co., engineers of Manchester (1842–45). He established railway works in Tours, France (1846–48), purchased the Agricultural Implement Works of Banbury (1849), and erected blast-furnaces at Middlesborough (1854), to which he later added collieries and ironstone mines (1872–80). He was a member of Parliament for Banbury in 1859, and from 1865 to 1885, and for North Oxfordshire from 1885 to 1895, and was appointed on the Royal Commission of Technique and Education in 1881, of which he became chairman. He early severed his connection with Judaism.

BIBLIOGRAPHY: *Who's Who*, 1905.

J.

SAMUELY, NATHAN: Austrian ghetto poet; born in Stry, Galicia, 1846. At the age of seventeen he published a story in Hebrew entitled "Shewa Shaboses," which he followed by a second, "Sefat Ne'emanim," and two volumes of Hebrew poems, "Kenaf Renanim," the subjects being taken from old Jewish history. A succession of his German productions which appeared later was due to the encouragement of the German poet Moritz Rapoport. In 1886 appeared at Leipsic the first volume of Samuely's "Culturbilder"; the second was published five years afterward. This work consists of stories of Jewish life in Galicia, and has been translated into many modern languages. "Zwischen Licht und Finsterniss," a longer story, was published at Vienna in 1889. The following short stories were published in Berlin: "Aus Dunklen Tagen," "Zwischen Hammer und Ambos," "Eine Traurige Erinnerung" (1896), "Macht für Macht," "Die Rekrutirung." In 1902 appeared "Alt Lemberg," a historical sketch. A story in three volumes, "Nur ein Bischen Wasser," is the most recent of his works.

In the meantime a few Hebrew books by Samuely were published, among them "Min ha-Ḥayyim," in five small volumes (Warsaw), and "Parzufim" (*ib.*).

S.

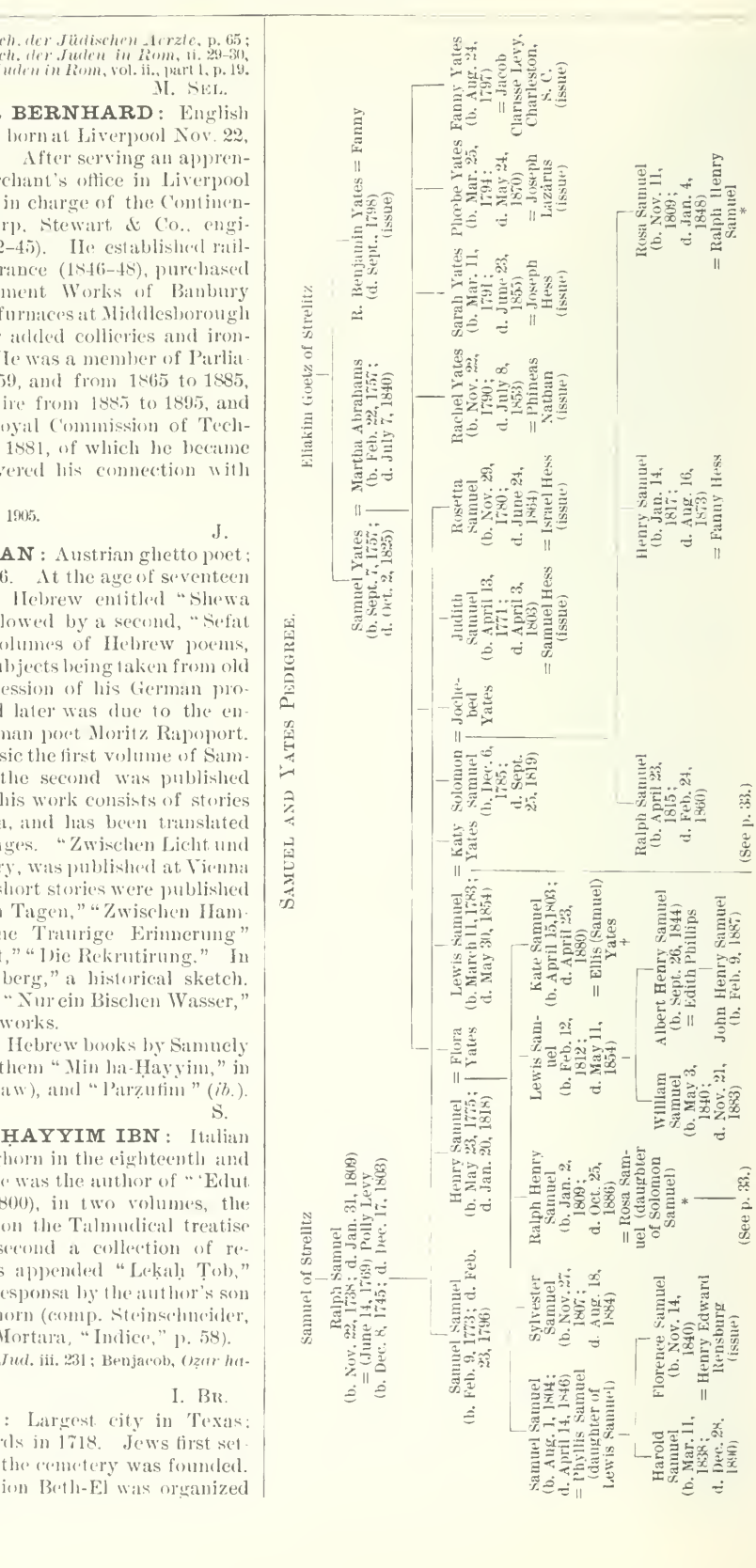
SAMUN, JOSEPH ḤAYYIM IBN: Italian Talmudist; lived at Leghorn in the eighteenth and nineteenth centuries. He was the author of "'Edut bi-Yehosef" (Leghorn, 1800), in two volumes, the first containing novellæ on the Talmudical treatise Baba Mezi'a, and the second a collection of responsa. To the work is appended "Lekaḥ Ṭob," containing novellæ and responsa by the author's son Shem-Ṭob, rabbi of Leghorn (comp. Steinschneider, "Cat. Bodl." col. 2533; Mortara, "Indice," p. 58).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 231; Benjacob, *Ozar ha-Sefarim*, p. 430.

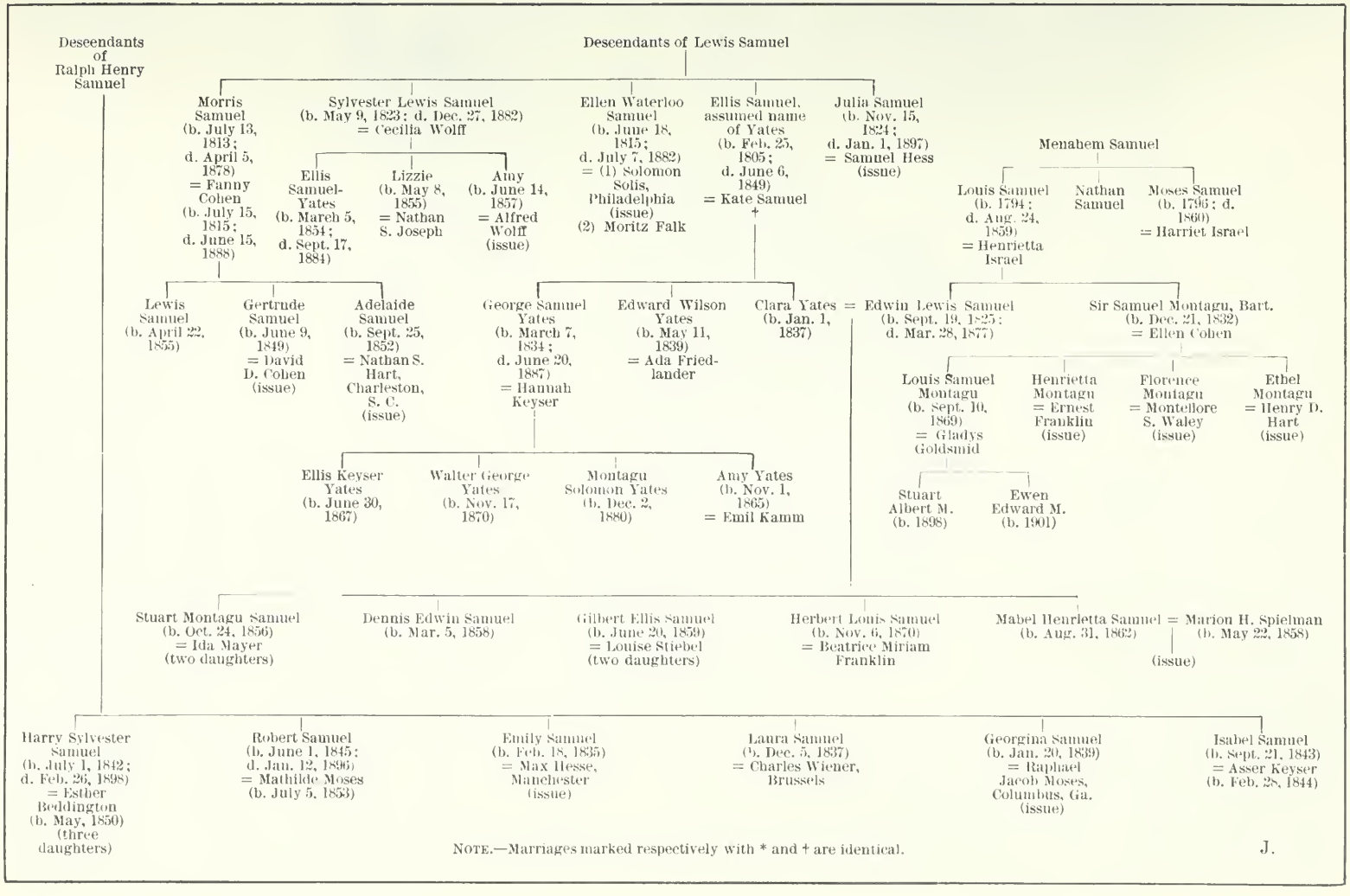
E. C. I. BR.

SAN ANTONIO: Largest city in Texas; founded by the Spaniards in 1718. Jews first settled there in 1854, when the cemetery was founded. The Reform congregation Beth-El was organized

SAMUEL AND YATES PEDIGREE.



Samuel and Yates Pedigree—*Continued.*



Note.—Marriages marked respectively with * and † are identical.

J.

May 31, 1874, although preliminary meetings had been held two years earlier, and the first service was held at the home of Abraham Morris, North Flores street. Ground was purchased in Travis Park and a synagogue erected. In 1903 a more commodious building was erected on the old site. The following rabbis have served the congregation: B. E. Jacobs, I. Lewinthal, M. P. Jacobson, H. Elkin, and Samuel Marks (the present, 1905, incumbent).

The Hebrew Benevolent Association was organized in 1856, and reorganized in 1866; in 1885 the name of the society was changed to Montefiore Benevolent Association. There is also a Ladies' Hebrew Benevolent Association in active operation. An Orthodox congregation was founded June 1, 1890, with a membership of 43. After it had met for eight years in private houses the present synagogue on Dwyer avenue was erected. Edar Lodge, No. 211, I. O. B. B., was organized June 24, 1874.

San Antonio has been the center of a number of Texo-Mexican conflicts. Moses Albert Levi, as surgeon-general in Sam Houston's army, was present at the storming of the Alamo by the Texans in Dec., 1835. Colonel Johnson's report of the capture of San Antonio, Dec. 5, 1835, says: "Doctors Levi and Pollard deserve my warmest praise for their unremitting attention and assiduity" (H. Cohen, "Settlement of the Jews in Texas," in "Publ. Am. Jew. Hist. Soc." 1894, p. 151; Baker, "Scrap-Book of Texas"). Upon the monument erected in Austin to the memory of the heroes of the Alamo, who perished March 6, 1836, is the name of A. Wolf (W. Corner, "San Antonio," p. 124). Simon Wolf, in "The Jew as Patriot, Soldier, and Citizen" (pp. 384–388), gives the names of Jews who were among the recruits from San Antonio in the Confederate army.

Members of the San Antonio community have been prominent in civil life: Alexander Nordhaus was for seven years justice of the peace; H. Silva Heimann, L. Zork, A. Lewy, and Alexander Michael have been aldermen; John Rosenheimer, county judge; S. C. Eldridge, attorney and counselor at law, member and secretary of the Democratic Executive Committee. Constance Pessels (Ph.D., Johns Hopkins University) holds the chair of English in San Antonio high school. Dr. Burg (M.D., Vienna) is prominent in communal affairs; Nat. M. Washer is president of the Beth-El congregation, and upon President Roosevelt's visit to San Antonio, April 7, 1905, was chosen by the citizens to make a presentation address; and the Oppenheimer brothers and the Halff brothers are prominent as bankers and merchants.

San Antonio has a population of 53,321, of whom 1,300 are Jews.

BIBLIOGRAPHY: H. Cohen, *Settlement of the Jews in Texas*, in *Publ. Am. Jew. Hist. Soc.* 1894, pp. 139–156; *American Jewish Year Book*, 5661 (1900–1), pp. 617–618.

A. H. C.

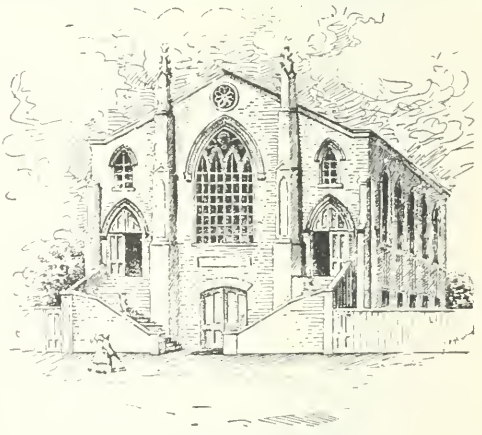
SAN DANIELE DEL FRIULI: Italian town, near Udine. About 1600 two brothers named Luzzatto established themselves here, a descendant of one of whom was Hezekiah, the father of Samuel David Luzzatto. The enactment of 1777 renewed the right of the Jews to live in Venice, though with many obnoxious restrictions. According to a Hebrew document of the time, they were forbidden to live in the villages of the state, because of the quarrels between the native and the foreign Jews at Venice. The community of San Daniele, like many others, was subsequently dissolved, and Hezekiah Luzzatto, who was then sixteen years of age, went with his family to Triest.

S. G. J.

SAN FRANCISCO: Principal city of California; chief commercial city of the Pacific coast. The name of San Francisco was given to the village of Yerba Buena by Washington Bartlett, who, through his mother, a Jewess born at Charleston, S. C., was connected with the leading Portuguese Jewish families of the South ("California Star," Jan. 30, 1847; Hittel, "Hist. of California," ii. 596 *et seq.*). As early as 1836 American settlers appeared on the peninsula. Whether any Jews were among them is not known, though it is probable (see LEIDESDORFF, WILLIAM). The descendants of Raphael and Benjamin Fisher state that these brothers were merchants in San Francisco in 1847, and that subsequently they returned to their native city of Kempen, Prussia. The year 1849 saw a considerable number of Jews collected in San Francisco, some of whom entered the Golden Gate on the first Pacific mail-steamer, in February, 1849. The roll of the Society of California Pioneers, however, which contains only names of "forty-niners," mentions but few Jews besides Louis Gloss. The Jews arrived overland from "the States," and by sea from Europe and Australia, and scattered over the entire gold-mining region (see CALIFORNIA).

Early Settlers.

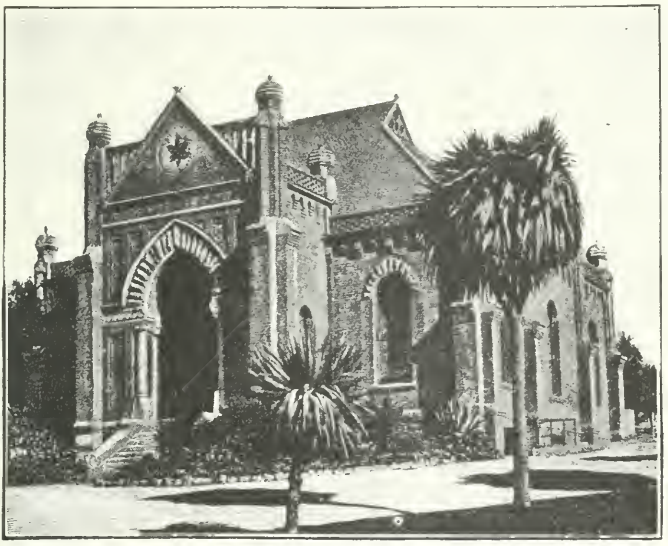
The beginnings of the communal life of the Jews of San Francisco date from the autumn of 1849,



The Broadway Synagogue, San Francisco.
(From an old drawing.)

though many of the details are obscured in tradition. Among the "forty-niners" were quite a number whose names subsequently became prominent in the judicial, political, and commercial history of the state. Seligmans, Lazards, Wormsers, and Glaziers, now international bankers and financiers, were among them. To these may be added the names of Chief Justice Solomon HEYDENFELDT and Judge

Henry A. Lyons. In the autumn of 1849, toward the approach of the holy season, there were considerably more than one hundred Jews in the new city. About fifty assembled on the Day of Atonement in that year in a room above a store in which gold-dust was weighed ("Occident," vii. 480). The tradition of the Sherith Israel congregation, collected from the statements of its founders, also go back to an Atonement service in 1849, held in a tent, presided over by Hyam Joseph, and led by Joel Noah, a brother of Major Mordecai M. Noah. The organization of the two principal congregations took place about the same time—the summer of 1850—along geographical lines, one representing the German-Bavarian and American elements, the other representing the Polish and English elements, of which latter Israel Solomons was the chief representative. The corner-stone of the new California street synagogue of the Sherith Israel congregation bears the legend, "Organized August, 1850." That the German congregation, subsequently known by the name of Emanu-El, was already enjoying a corporate existence in July or, at the latest, August, 1850, is proved by the contract, dated Sept. 1, 1850, entered into by Emanuel M. Berg, president, "for Congregation Emanu-El," and Loring Bartlett, Jr., in the presence of C. Gilchrist, for the renting of "a certain room" on Bush street, below Montgomery street. The Emanu-El and Sherith Israel congregations probably originated in the two "minyanim" or prayer-services held on Atonement Day, 1849. Only three Jewesses are known to have attended these services.



Mortuary Chapel of the Home of Peace and Hills of Eternity Cemeteries, San Francisco.
(From a photograph.)

The Two Congregations.

Certain Jews early attained distinction in San Francisco. Abraham C. Labatt was an alderman as early as 1851. Joseph Shannon, an English Jew, was county treasurer of San Francisco in the same year. In 1852 the city sent Elkan Heydenfeldt and Isaac Cardoza to the state legislature. During the first decade of the California commonwealth the commercial importance of the Jewish community became sufficient to change the date of "collection day" whenever it fell on the Day of Atonement. Early in 1850 Emanuel Hart presented the community with a lot for a cemetery. When many of the adventurous gold-diggers returned unsuccessful from the fields and other Jews arrived from the East and South without means, August Helbing and Israel Solomons organized the Eureka Benevolent Association and the First Hebrew Benevolent Association, both dating from Sept., 1850. It was not until 1854 that the two congregations were prepared to consecrate their houses of worship, both having been made ready for the autumn holy days of that year. Dr. Julius Eckmann, first rabbi of the Congregation Emanu-El, officiated at the consecration of both the Broadway (Emanu-El) and the Stockton street (Sherith Israel) synagogue.

The organization of the Hebrew Young Men's Literary and Benevolent Association took place in Oct., 1855, under the inspiration of Dr. Eckmann, who in 1854 had organized the first Sabbath-school (Emanu-El). Dr. Eckmann founded also in 1855 the first Jewish journal to appear on the Pacific coast, the "Gleaner." This was followed by the "Voice of Israel" (H. M. Bien, L. L. Dennery), and subsequently by the "Jewish Messenger of the Pacific" (H. M. Bien).

The Independent Order B'nai B'rith was introduced into the city of San Francisco by Lewis Abraham, afterward of Washington, D. C. (1855). The first lodge was named Ophir, No. 21, and was then composed of the leading Hebrews of San Francisco. Grand Lodge No. 5 was organized by Baruch Rothschild in 1863, Jacob Greenebaum of Sacramento being its first president ("Menorah," iii. 407–408). In 1857 the Hebra Bikḳur Ḥolim u-Ḳaddisha was organized "to assist needy and sick brethren with doctor, medicine, attendance, and all necessaries in cases of disease." This society is still in existence. Jews were among the members of the Vigilance Committee and the fire companies (Hittel, *l.c.*).

In 1860 the Reform movement reached San Francisco. During the first decade of the existence of the Congregation Emanu-El it had adhered to the minhag in vogue among German congregations, in contradistinction to the Sherith Israel congregation, which worshiped according to the Anglo-Polish minhag. The Emanu-El congregation, however, always remaining in touch with Eastern thought, availed itself of the advent of Dr.

Introduction of Reform Ritual.

Elkan Cohn (June, 1860; d. March 11, 1889) to institute reforms. At first these were slight and unimportant; they were attended, nevertheless, by considerable friction, which resulted in 1864 in the secession of a large element of the membership and the organization of the Ohabai Shalome congregation, which afterward invited Albert Siegfried Bettelheim to become its rabbi. Despite this defection the Emanu-El congregation continued to flourish, and on March 23, 1866, dedicated a new synagogue on Sutter street. The Sherith Israel congregation, likewise finding its accommodations too limited, erected the Taylor street synagogue, and in 1904 laid the corner-stone of a new building on California street. For many years H. A. Henry and Henry Vidaver filled the rabbinical office in this congregation, the present (1905) rabbi of which is Jacob Nieto.

In 1874 the Pacific Hebrew Orphan Asylum and Home Society was organized, under the presidency of Dr. Elkan Cohn; it supports over 200 orphans and 40 aged. Samuel Wolf Levy has been its president since 1874.

The Jewish congregations in San Francisco number ten: Emanu-El, Sherith Israel, Beth Israel, and Ohabai Shalome (Reform, or moderate Reform); Sha'are Hesed and Keneseth Israel (Orthodox); and four smaller congregations organized on geographical lines. The benevolent societies are numerous. Besides the Eureka Benevolent and First Hebrew Benevolent societies, the Jewish women of San Francisco have organized two other important societies—the Emanu-El Sisterhood and the Council of Jewish Women. Altogether, there are 69 local Jewish institutions in San Francisco, including the Mount Zion Hospital (organized 1888) and 11 lodges of the I. O. B. B.

Present Condition.

There are many Jews among the leading bankers, merchants, and manufacturers of San Francisco. The Nevada National, Anglo-Californian, and London, Paris, and American banks are under Jewish control. Jews furnish a considerable percentage of the student bodies of the two universities, and as a result they are becoming prominent in the legal, journalistic, engineering, and other professions.

Interior of the Sutter Street Synagogue, San Francisco.
(From a photograph.)

The growth of the Jewish population has been uniform with the general development of the city. From barely 100 in 1849 it reached 17,500 in 1895; in 1905 it exceeded 20,000. The total population is 440,000.

Bibliography: Hittel, *History of California*; Markens, *The Hebrews in America*; Voorsanger, *Chronicles of Emanu-El*; idem, *A Few Chapters from the History of the Jews of the Pacific Coast*, in *American Jews' Annual*, 5649; *Pacific Hebrew Annual*, vols. i. and ii.

A. J. V.

SAN JOSÉ. See South and Central America.

SAN MARINO: Ancient republic of central Italy; situated not far from the Adriatic Sea and founded in the fourth century by the Dalmatian Marinus. The first mention of Jews here dates from

the second half of the fourteenth century, when the statutes concerning debtors and usurers point with unmistakable clearness to the business transactions of Jews, and when one Emanuele of Rimini lent money in San Marino (1369). In 1442 Count Guidantonio of Montefeltro recommends "to the care of the captains regent the Jews who transact business in San Marino." Mention is made of a Jewish thief (1455), of an alleged or suspected traitor, and of a dispenser of counterfeit coin (1459); also of a banker, Musetto, who furnished the regency with ready cash to meet the expenses entailed by the visit of princely guests to the republic (1462). Several other Jewish names are recorded in official documents of the fifteenth century; and from the beginning of the sixteenth century documents regarding Jews are so numerous as to fully justify the inference that a Jewish community existed in San Marino. Measures and resolutions regarding the Jews and their trades were repeatedly passed by the government in the sixteenth and seventeenth centuries. The Jews were ordered to wear special badges and to submit to certain restrictions; but official protection and consideration were granted to them.

Two letters from the aldermen of San Leo (1537) and San Arcangelo (1546), announcing the conversion to Catholicism of two poor Jews, are found in the archives.

In the seventeenth century Jews often requested the government to assist them in disposing of the pledges deposited at their "banchi," a term of two months being generally assigned for redemption. In later centuries the importance and number of the Jews in San Marino steadily diminished, doubtless in consequence of the institution of public pawnbroking establishments and the general modification of public economics.

Bibliography: Original documents in the government archives at San Marino; C. Malagola, *L'Archivio Governativo della Repubblica di S. Marino*, Bologna, 1886; A. A. Bernardy, *Carteggi San Marinesi del Secolo XV.* in *Arch. Storico Italiano*, Disp. 3a, 1900; *Frammenti San Marinesi e Feltreschi*, 1902–3.

D. A. A. B.

SAN MILLÁN DE LA COGOLLA: Locality in Spain, not far from Najera, with a famous convent of great antiquity. Jews were living here as early as at Najera, and they suffered greatly in the civil war between D. Pedro and D. Henry de Trastamara. On Oct. 15, 1369, at the request of the directors of the small aljama of San Millán, whose cause was advocated by "certain Jews who were received at court," Henry II. of Castile ordered that "the Christian men and women and the Moorish men and women" should immediately discharge all their debts to the Jews, "that the last-named might be able to pay their taxes the more promptly." On Sept. 10, 1371, however, the king released the abbot and all the monks of San Millán from whatever debts they had contracted with the Jews since the battle of Najera.

Bibliography: *Boletin Acad. Hist.* xxxix. 255 *et seq.*

S. M. K.

SAN SALVADOR. See South and Central America.

SANA'A. See Yemen.

SANBALLAT: One of the chief opponents of Nehemiah when he was building the walls of Jerusalem and carrying out his reforms among the Jews. "Sanballat," according to Sayce (in Hastings, "Dict. Bible," *s.v.*), is connected with the Assyrian "Sinballidh," and means "Sin has vivified." He was called also "the Horonite," and was associated with Tobiah the Ammonite and Geshem the Arabian (Neh. ii. 19, iv. 7). But his home was evidently at Samaria, from whatever "Horon" he may have come.

The first arrival at Jerusalem of Nehemiah and his escort aroused the sleeping enmity of these opponents of the Jews. They were grieved (*ib.* ii. 10) that the welfare of the Jews should be fostered. When Nehemiah actually disclosed his intention of building the walls of Jerusalem they laughed him to scorn (*ib.* ii. 19), and said, "Will ye rebel against the king?" Nehemiah resented their insinuation, and gave them to understand that they had no right in Jerusalem, nor any interest in its affairs. As soon as Sanballat and his associates heard that Nehemiah and the Jews were actually building the walls, they were angry (*ib.* iv. 1–3); and Sanballat addressed the army of Samaria with a contemptuous reference to "these feeble Jews." Tobiah appeased him by saying that a jackal climbing on the wall they were building would break it down. Nehemiah and his builders, the Jews, vigorously hurried the work, while Sanballat and his associates organized their forces to fight against Jerusalem (*ib.* iv. 8). Nehemiah prepared to meet the opposition and continued the work on the walls. Five different times Sanballat and his confederates challenged Nehemiah and the Jews to meet them in battle in the plain of Ono (*ib.* vi. 1–7). Nehemiah was equal to the emergency and attended strictly to his work. Then Sanballat, with Jews in Jerusalem who were his confederates, attempted to entrap Nehemiah in the Temple (*ib.* vi. 10–13); but the scheme failed. These treacherous Jews, however, kept Sanballat and Tobiah informed as to the progress of the work in Jerusalem. Nehemiah's far-sighted policy and his shrewdness kept him out of the hands of these neighbor-foes. In his reforms, so effectively carried out, he discovered that one of the grandsons of the high priest Eliashib had married a daughter of this Sanballat, and was thus son-in-law of the chief enemy of the Jews (*ib.* xiii. 28). The high priest was driven out of Jerusalem on the ground that he had defiled the priesthood.

Josephus ("Ant." xi. 7, § 2) gives a different story, placing Sanballat later on in Persian history, during the reign of Darius Codomannus. His story is probably a traditional account of the origin of the Temple on Mt. Gerizim.

J. I. M. P.

SANCHEZ (SANCHES), ANTONIO RIBEIRO: Russian court physician; born 1699; died in Paris 1783; member of a Marano family of Penamacor, district of Castello Branca, Portugal. Sanchez, with many coreligionists, escaped from the persecutions in Portugal and went to Holland, where he studied medicine at the University of Leyden. There he enjoyed the friendship of his professor, the eminent physician Herman Boerhaave,

who formed a very high opinion of Sanchez's ability. When Empress Anna Ivanovna of Russia requested Boerhaave (1731) to send her a learned physician who would be competent to act as her medical adviser, he recommended Sanchez, who entered her service the same year. The empress was so pleased with Sanchez that she appointed him chief physician of the Cadets; and soon after he was elected member of the Imperial Academy of Science. In 1740, after the death of Anna Ivanovna, Sanchez was appointed, by the regent Anna Leopoldovna, physician to the young prince Ivan Antonovich. She had such confidence in him that even from Riga she sent to him for examination the prescriptions of the attending physicians.

At this time Sanchez had a large practise and many influential friends in St. Petersburg. He devoted his leisure hours to study, and accumulated a valuable collection of medical works. When the regency of Anna Leopoldovna ended, in 1741, and many statesmen and courtiers were replaced, Sanchez was retained as physician to the empress Elizabeth Petrovna. He enjoyed her favor, and maintained his reputation as one of the most skilful physicians in Europe. In 1744 Sanchez attended the princess Sophia Augusta, afterward Empress Catherine II., and, according to the statement in her "Memoirs," saved her from a dangerous illness. He was then elevated to the rank of councilor of state.

Three years later Sanchez was suddenly ordered to resign and to leave St. Petersburg. Officially he received his congé on account of illness. In the acceptance of his resignation Elizabeth praises his great skill as a physician and the honesty with which he had discharged his duties. Sanchez's dismissal astonished the court circle, especially as he was known never to have interfered in politics. He hastened to sell his property, and then went to Paris. His library, purchased by the empress, greatly enriched the medical department of the imperial library. The mystery of his dismissal gave Sanchez no rest, and soon after his arrival in Paris he wrote to the president of the Imperial Academy of Science, Count K. G. Razumovski, asking for an explanation. The latter, in turn, wrote to the chancellor Bestyuzhev; and from both letters it appears that the only reason for Sanchez's discharge was the fact that the empress, who hated the Jews, had been told that he professed Judaism.

When Sanchez learned this he resigned himself to the situation, and again devoted himself to the study and practise of medicine. He became very popular in the poorer quarters of Paris; but work among the poor, whom he treated gratuitously, ruined both his health and his finances. Some of the Russian dignitaries, who corresponded with him, considered it their duty to aid him; and Catherine II. was induced to grant him a life pension of 1,000 rubles annually (1762).

Sanchez was the first medical writer to acquaint the physicians of Europe with the medical value of the Russian vapor-baths, through his work "De Cura Variolarum Vaporarii Ope apud Russos" (Russian transl. "O Parnykh Rossiskikh Banyakh," St. Petersburg, 1779). He was the author also of "Sur l'Origine de la Maladie Venerienne" (Lisbon, 1750).

Bibliography: Richter, *Gesch. der Medicin in Russland*, vol. iii., *passim*; *Russki Arkhiv*, 1864, p. 386; 1870, p. 280; *Razsvyet*, 1888, No. 16.

H. R. M. R.

SANCHO (SANDJE or SHANGI): Family name of frequent occurrence among Oriental Spanish Jews, and borne by several writers.

Abraham ben Ephraim Sancho: Turkish physician and Hebrew poet; lived at Constantinople in the fifteenth and sixteenth centuries. Sancho composed poems particularly in praise of certain authors; for instance, Solomon Alḳabiẓ's "Shoresh Yishai" (Constantinople, 1566) has at the end a poem by Sancho, and Ḳimḥi's "Miklol" and "Shorashim" also include poems by Sancho in praise of these works. Sancho himself is praised by Bezaleel Ashkenazi (Responsa, No. 14).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 57.

E. C. M. Sel.

Eliezer ben Sancho: Turkish rabbinical author; lived at Constantinople in the latter part of the seventeenth century. He was a disciple of Joseph Kassabi, and in collaboration with his brother Jacob wrote several works, which were nearly all destroyed by fire, only one, the "Dat wa-Din," a commentary on the Pentateuch, being preserved.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.

E. C. M. Fr.

Ephraim ben Sancho: Spanish Talmudic scholar and polemist; flourished in Aragon in the twelfth century. Pedro the Great, King of Aragon, invited him to take part in a disputation with a certain Nicholas de Valencia (mentioned by J. R. de Castro in "Bibliotheca Española," i. 266, as one of the troubadours) on the question of the superiority of the Jewish over the Christian religion or vice versa. Ephraim answered very cleverly; and his answer was approved by the king. L. Dukes (in "Orient," xii. 29) identifies Ephraim with Don Santo the poet, referred to by J. R. de Castro (*l.c.* p. 178); but Kayserling and Steinschnèider have proved that the identification is faulty.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, p. 54a; Michael, *Or ha-Ḥayyim*, No. 523; Kayserling, *Sephardim*, p. 328; Dukes, in *Orient*, xii. 29; Steinschneider, *Jewish Literature*, p. 350.

Ephraim ben Sancho: Portuguese physician; flourished at the end of the fifteenth century. He was court physician to Affonso V., King of Portugal; but the courtiers, out of jealousy, prevailed on the king, through all sorts of calumnies, to dismiss him. He then went to Constantinople, where he was received with great honor by Sultan Maḥmud II., the Great. The latter appointed him his court physician and treated him as one of his household.

Bibliography: Eliezer b. Sancho, *Dat wa-Din*, Constantinople, 1726, Preface; Michael, *Or ha-Ḥayyim*, No. 522.

E. C. M. Sel.

Isaac ben Sancho: Turkish rabbinical author; born and lived at Salonica; died at Jerusalem in 1759. He wrote the following works: "Be'erot ha-Mayim" (Salonica, 1754), a collection of responsa and a commentary on Maimonides; "Be'er Yiẓḥak," a collection of sermons in the order of the sections of the Pentateuch; "Be'er la-Ḥay," a collection of funeral orations; and "Be'er Reḥobot."

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, p. 46; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 126; Azulai, *Shem ha-Gedolim*, s.v.

E. C. M. Fr.

SANCTIFICATION OF THE NAME. See Ḳiddush ha-Shem.

SANCTUARY: A sacred place for divine service. There were six sanctuaries: (1) the Tabernacle in the wilderness, built by Moses in the second year of the Exodus; (2) the Tabernacle at Shiloh, built by Joshua after the conquest of Palestine (Josh. xviii. 1), and which stood 369 years, till the death of Eli the high priest; (3) the Tabernacle at Nob, the city of priests, which stood thirteen years, till the reign of Saul (Seder 'Olam R. xiii.); (4) the Tabernacle at Gibeon (II Chron. i. 3), which stood fifty years, till Solomon finished the building of the Temple (Seder 'Olam R. xi., xiv.; Zeb. 61b); (5) the First Temple, destroyed in 422 B.C.; (6) the Second Temple, built in 352 B.C. and destroyed in the year 68 of the common era.

The Six Sanctuaries.

The Tabernacle, like the Temple, was called the sanctuary because it contained the holy Ark with the tablets of the covenant (Deut. ix. 9, 15), and because only sanctified priests were permitted to enter the inner chambers. The offering of sacrifices was confined to the sanctuary and forbidden elsewhere, especially in the "bamot" = "high places" (I Kings iii. 3; II Chron. xxxiii. 17). The sanctuary could not, however, be used as an asylum for a murderer or other criminal, nor even for a political offender (Ex. xxi. 14; I Kings ii. 30, 31).

The object of the sanctuary was defined by the injunction, "And let them make me a sanctuary; that I may dwell among them" (Ex. xxv. 8). God declared, "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (*ib.* xxix. 43). The sacrifices were the medium of communion with God. A central place for the sanctuary served also to unify the political interests of the Israelites and to solidify the twelve tribes into one nation. The subsequent severance of the ten tribes from the political ties of Judah and Benjamin could be effected only by erecting duplicate sanctuaries at Beth-el and Dan (I Kings xii. 26, 27). See Pilgrimage.

The Temple at Jerusalem was known as "Bet 'Olamim" (Everlasting Temple), Solomon describing it as "an house to dwell in, a settled place for thee to abide in for ever" (*ib.* viii. 13). Solomon declared that the sanctuary was really for the convenience of the people in congregating for the worship of God, and was not a dwelling-place for God, whom "the heaven and the heaven of heavens can not contain" (*ib.* verse 27). "Do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24). The Midrash declares the sanctuary was like a cave which the ocean overflowed and filled with water without affecting its own volume; similarly the glory of the Shekinah, though it filled the Tabernacle, was not thereby diminished (Pesiḳ. v.). The cabalists explain the presence of the Shekinah in the sanctuary by the "mystery of concentration" (= "sod ha-ẓimẓum") or the secret of revelation of God at a certain designated point. "The sanctuary was the pledge of the Holy One to dwell with us and not to abhor or forsake us" (Zohar iii. 114a, referring to Lev. xxvi. 11).

Sanctuary and Shekinah.

The sanctuary below corresponds to the sanctuary above (Ta'an. 5a). The ladder which Jacob saw in a dream reached to the gate of heaven, where the celestial sanctuary was erected opposite the altar that Jacob set up in Beth-el (Gen. R. xlix. 5).

Symbolically the sanctuary represents the universe, and is called "'olam ḳaṭan" (= "little world"). This microcosm teaches that God is the Creator of all matter, and guides His creatures through all destinies (Moses Isserles, "Torat ha-'Olah," i., § 1; and Israel Jaffe, introduction to same, § 15, ed. Prague, 1833). After the destruction of the Temple the synagogue replaced it as the sanctuary for Prayer. See also Asylum; High Place; Shiloh; Tabernacle; Temple.

E. C. J. D. E.

SANDALFON: Name of an angel. It is a Greek formation and synonymous with *συνάδελφος* (= "cobrother"; see "Orient, Lit." xii. 618; Levy, "Neuhebr. Wörterb." iii. 553a; Krauss, in "Byzantinische Zeitschrift," ii. 533; *idem*, "Lehnwörter," ii. 431), and is not Persian, as Kohut supposes ("Jüdische Angelologie und Dämonologie," p. 43; "Aruch Completum," vi. 83b). Sandalfon is portrayed, not as the brother of God, but as the brother of Meṭaṭron, and these two angels, according to Naphtali Herz ("'Emek ha-Melek," p. 104a) and Jellinek ("Auswahl Kabbalistischer Mystik," p. 5), are "the lads" of Gen. xlviii. 16.

Sandalfon is one of the oldest angel figures of the Merkabah mysticism. A baraita of the beginning of the second century says: "The 'ofan' mentioned in Ezek. i. 16 is called Sandalfon. He is an angel who stands on the earth, and his head reaches up to the 'ḥayyot' [animal-shaped angels]; he is taller than his fellows by the length of a journey of 500 years; he binds crowns for his Creator" (Ḥag. 13b; comp. Pesiḳ. R. 20 [ed. Friedmann, p. 97a]). The angel Hadarniel led Moses in heaven until he reached the fire of Sandalfon; here he remained standing because he feared the fire. Moses himself was afraid at the sight of it, so that God placed Himself before it for his protection. The crowns that Sandalfon binds on God's head are symbols of praise for the different angels" (Pesiḳ. R. *l.c.*).

In the oldest enumeration of the four and the seven archangels (see Raphael) Sandalfon is not included. Moreover, he is nowhere found in non-Jewish sources, a fact which designates him as a figure of the esoteric lore of the Merkabah. As such he became very popular in the post-Talmudic mysticism, in which the mysteries of heavenly halls and of divine throne-chariots that had remained hidden for centuries, came to light and received a written form. His nature remained unchanged. He is the fiercest fire; he keeps his place near God in the seventh hall; he brings the prayers of men before the Deity (Jellinek, "B. H." i. 59; ii. 26, 56; iii. 37; vi. 111; Zohar ii. 58a, 246a; iii. 252b; and elsewhere); and particular powers also are entrusted to him. He is placed over mankind ("Berit Menuḥah," p. 37a, in Bodenschatz, "Kirchliche Verfas-

sung der Heutigen Juden," iii. 160), over the month Adar ("Sefer Raziel," 41b), and over the shofar-blasts on New-Year's Day (Benash, "Amtaḥat Binyamin," p. 30a). His name should be called on for protection in the forest (*ib.* 7a); and it occurs on an amulet against abortion (Grunwald, in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," v. 58). In the piyyuṭim he is somewhat prominent as an angel of prayer, and is treated as such by Solomon ibn Gabirol (Zunz, "S. P." p. 478).

Moses Cordovero ("Hekaloth," ch. xiv.) identifies Sandalfon with the prophet Elijah (see also "Maḥzor Vitry," pp. 324 *et seq.*, and "Yalḳuṭ Ḥadash," ed. Presburg, pp. 66–69).

Bibliography: Besides the works cited in the article, Schwab, *Vocabulaire de l'Angélologie*, p. 201; Eisenmenger, *Entdecktes Judenthum*, ii. 380, 393, 394, 401 *et seq.*, 851.

W. B. L. B.

SANDALS (Hebrew, "na'al"). — **Biblical Data:** In the warm countries of the East shoes are not such an indispensable part of clothing as in the colder northern countries. Still, people do not go barefoot in mountainous Palestine, especially during the damp winter, as frequently as they do in Egypt. The same was probably the case in ancient times. Although on Assyrian monuments warriors are often represented barefoot, passages like Amos ii. 6 and viii. 6 indicate that in the period of which they treat even the poor man generally possessed shoes. This, however, does not exclude the assumption that the poor and common people usually went barefoot, wearing sandals on special occasions only, *e.g.*, in traveling (Ex. xii. 11; Josh. ix. 5). The custom of going barefoot while in mourning, followed even by the nobles, points to the justice of such an assumption (II Sam. xv. 30; Ezek. xxiv. 17, 23).

Sandals probably came into general use, however, in the course of time, as culture became more general. They were at all times the only foot-wear of the Hebrews, being simple soles fastened to the feet by means of straps. Many illustrations of Egyptian as

Sandals Used in Palestine.
(From the Merrill collection, Semitic Museum, Harvard University.)

well as of Assyrian sandals are extant. Sandals differed as regards material, being made of leather, woven-work, papyrus, or linen, as well as regards form, consisting of a simple sole which is bent in front or has a heel-piece. All these different kinds of sandals, as well as those worn by the Bedouins today, are adjusted by means of two straps crossing from the back over the instep. A third, narrower strap, fastened in front, passes between the great and second toe and is tied to the instep-straps. Men and women apparently wore the same kind of sandal. In ancient times no shoes were worn in a room (comp. Ex. xii. 11 as an exception), and in the Orient they are still removed before the wearer crosses a threshold. Similarly the sanctuary was always entered barefoot (Ex. iii. 5; Josh. v. 15). On the symbolic action of removing the shoes see Ḥaliẓah.

J. I. Be.

——**In Rabbinical Literature:** Originally the term "sandal" in Talmudic literature designated a sole fastened to the foot either by means of straps or by a piece of leather, usually sewed to its upper part so that the sandal might be put on like a slipper. Sandals were made either with or without heels and generally of thick leather, but sometimes of wood, either uncovered, or covered with leather. When made of uncovered wood the sandal, like a heelless sandal, was unfit for Ḥaliẓah (Yer. Yeb. xii. 1-2; Shulḥan 'Aruk, Eben ha-'Ezer, 169, 21). Wooden sandals had the leathern pieces fastened to them with nails; and such sandals could be put on from either end. Owing to a disaster resulting from the use of nailed sandals on Sabbath, the Rabbis decreed that they should not be worn on that day (Shab. 60a).

There are mentioned in Kelim (xxvi. 1) a "sandal 'amaḳi" (which, according to Maimonides, means "a deep-bottomed sandal," but which, according to Bertinoro, means "a sandal made at a village called 'Amaḳi") and a "sandal of Laodicea." Both kinds were secured by means of draw-strings, like a purse, and therefore were liable to become unclean. The wearer could make them clean again by loosening the strings, without sending them to the sandal-maker. Lime-workers ('Eduy. ii. 8), according to Bertinoro, wore sandals of wood, since lime burned those made of leather. The putting on of a sandal for the first time is considered in Talmudic law as the completing act of its manufacture, and must therefore be avoided on the Sabbath (Yer. Shab. vi. 8a). Sandals were worn in the summer only, while in the winter shoes were used. Accordingly the bed of a Talmudic scholar is characterized as having nothing under it but sandals in the summer and shoes in the winter (B. B. 58a; comp. RaSHBaM *ad loc.*).

In regard to duties of the priesthood, sandals are considered as shoes in that the priests must not wear them when they mount the Dukan for the purpose of blessing the people. This prohibition is one of the nine "taḳḳanot" of Johanan b. Zakkai (Alfasi, "Halakot," Meg. 375b, and R. Nissim *ad loc.*). On Yom Kippur, when the wearing of shoes is prohibited, one may wear wooden sandals not covered with leather (Shulḥan 'Aruk, Oraḥ Ḥayyim, 614, 2). The judge and the teacher used to strike with the sandal: the former, the person who would not obey his judgment; and the latter, his pupils (Sanh. 7b; see, however, Rashi *ad loc.*). There was a common proverb: "Step on the thorns while thou hast thy sandals on thy feet" (Pesik. xi. 99b; Gen. R. xliv.). The term "sandal" designates also a horseshoe (Shab. 59a), the pedestal of an idol (Yeb. 103b; comp. Rashi *ad loc.*), and the piece of wood placed under a short leg of a child's bed to cause the bed to stand firm (Oh. xii. 4). Owing to its shape, the sandal gave its name to the fish (Yer. Niddah iii.

50d) which in English is called "sole" (comp. also Shulḥan 'Aruk, Yoreh De'ah, 305, 22).

Bibliography: Kohut, *Aruch Completum*, s.v. סנדל; Lampronti, *Paḥad Yiṣḥaḳ*, s.v. סנדל; Levy, *Neuhebr. Wörterb.* s.v. סנדל.

W. B. M. Sel.

SANDEK (SYNDIKUS). See Godfather.

SANDERS, DANIEL: German lexicographer; born in Altstrelitz, Mecklenburg, April 12, 1819; died March 12, 1897. He received his early education in the Jewish school of his native city, under I. Lehfeldt (later a partner of his brother-in-law, Moritz Veit, the founder of the celebrated book-firm in Berlin) and Joseph Zedner (afterward librarian in the British Museum, London). He then attended the gymnasium in Neu-Strelitz, took private lessons in Greek and Latin, and afterward went to the universities of Berlin and Halle, studying classical and modern languages, mathematics, and natural history. In Berlin he made the acquaintance of Moritz Carrière and Heinrich Bernhard Oppenheim, two men of great intellectual capacity, with whom he entered into a close friendship. Having graduated as doctor in 1843, he was appointed principal in the same school in which he had been trained in his native city. He held this position for ten years, until the school, which was a private institution, was closed.

Of his numerous works relative to the lexicography and grammar of the German language the following deserve special mention: "Katechismus der Deutschen Orthographie" (Leipsic, 1856; 4th ed. 1878); "Handwörterbuch der Deutschen Sprache" (*ib.* 1859–65; 5th ed. 1893; this was his chief work, and was inspired by the German dictionary of the brothers Grimm, which he criticized sharply); "Fremdwörterbuch" (*ib.* 1871, 2 vols.; 2d ed. 1891); "Wörterbuch der Deutschen Synonymen" (Hamburg, 1871; 2d ed. 1882); "Deutsche Sprachbriefe" (Berlin, 1878; 11th ed. 1894); "Lehrbuch der Deutschen Sprache für Schulen in 3 Stufen" (8th ed., Berlin, 1888); "Geschichte der Deutschen Sprache und Litteratur" (3d ed., *ib.* 1886); "Abriss der Deutschen Silbenmessung und Verskunst" (*ib.* 1881; 2d ed. 1891); "Leitfaden zur Grundlage der Deutschen Grammatik" (2d ed., Weimar, 1894). Besides he published "Das Volksleben der Neugriechen" (Mannheim, 1844); "Das Hohelied Salomonis" (Leipsic, 1866; new edition, Hamburg, 1888); "Heitere Kinderwelt" (Neu-Strelitz, 1868); "Aus den Besten Lebensstunden: Gedichte" (Stuttgart, 1878); "Aus der Werkstatt eines Wörterbuchschreibers: Plaudereien" (Berlin, 1889); "366 Sprüche" (Leipsic, 1892); and a "Neugriechische Grammatik" (after Vincent and Dickson, *ib.* 1881; 2d ed. 1890), and together with A. R. Rangabé (n.d.) a "Geschichte der Neugriechischen Litteratur" (*ib.* 1884). In 1860 he translated into German the Song of Solomon, which was republished in 1880.

In 1876 Sanders was called to Berlin to assist the Ministry of Instruction in the work of eliminating all foreign terms and expressions from the German language.

Bibliography: *Allg. Zeit. des Jud.* 1900, p. 91; *Meyers Konversations-Lexikon.*

S. J. C. B.

SÁNDOR, PAUL: Hungarian merchant and deputy; born in 1860 at Hodmezövásárhely; studied at the academies of commerce in Budapest and Dresden. He is a member of the municipal council and of the Chamber of Commerce and Industry of Budapest. In 1901 he was returned to the Hungarian Parliament by the electoral district of Lipótváros, Budapest.

Bibliography: Sturm, *Országgyülési Almanach*, 1901–6.

S. L. V.

SANGER, ADOLPH L.: American lawyer and politician; born at Baton Rouge, La., in 1842; died in New York city Jan. 3, 1894. A graduate of the City College and of the Columbia Law School, New York, in 1864, he had rapid success as a lawyer. In 1870 he was appointed a commissioner of the United States deposit funds, and in 1885 was elected president of the board of aldermen. He served as presidential elector of the state of New York in 1880 and 1884, and was a commissioner of education for three terms beginning with 1886, being made president of the board in 1893. He was the first to suggest Bryant Park, New York, as a site for a public library. A graceful speaker, he delivered addresses at the reception of the Bartholdi statue of "Liberty" and the statue of "The Pilgrim" at Central Park, and spoke also on similar public occasions.

Sanger was active in American Judaism, being one of the leaders of the B'nai B'rith, president of the Board of Delegates of American Israelites, and vice-president for some years of the Union of American Hebrew Congregations.

A. A. S. I.

SANHEDRIN (סנהדרין): Hebrew-Aramaic term originally designating only the assembly at Jerusalem that constituted the highest political magistracy of the country. It was derived from the Greek *συνέδριον*. Josephus uses *συνέδριον* for the first time in connection with the decree of the Roman governor of Syria, Gabinius (57 B.C.), who abolished the constitution and the then existing form of government of Palestine and divided the country into five provinces, at the head of each of which a sanhedrin was placed ("Ant." xiv. 5, § 4). Jerusalem was the seat of one of these. It is improbable, however, that the term "synhedrion" as a designation for the chief magistracy was used for the first time in connection with this decree of Gabinius; indeed, from the use made of it in the Greek translation of the Proverbs, Bacher concludes that it must have been current in the middle of the second century B.C.

The Great Sanhedrin.

In the Talmudic sources the "Great" Sanhedrin at Jerusalem is so called in contradistinction to other bodies designated by that name; and it was generally assumed that this Great Sanhedrin was identical with the Sanhedrin at Jerusalem which is mentioned in the non-Talmudic sources, in the Gospels, and in Josephus. The accounts in the two different sets of sources referring to the Sanhedrin, however, differ materially in their main characteristics. The Great Sanhedrin is designated in the Talmudic sources as "Sanhedrin Gedolah ha-yoshebet be-lishkat ha-gazit" = "the Great Sanhedrin which sits in the hall of hewn stone"

(Sifra, Wayiḳra, ed. Weiss, 19a). The mention of "sanhedrin" without the epithet "gedolah" (Yer. Sanh. i. 19c) seems to presuppose another body than the Great Sanhedrin that met in the hall of hewn stone. For neither Josephus nor the Gospels in speaking of the Sanhedrin report any of its decisions or discussions referring to the priests or to the Temple service, or touching in any way upon the religious law, but they refer to the Sanhedrin exclusively in matters connected with legal procedure, verdicts, and decrees of a political nature; whereas the Sanhedrin in the hall of hewn stone dealt, according to the Talmudic sources, with questions relating to the Temple, the priesthood, the sacrifices, and matters of a kindred nature. Adolf Büchler assumes indeed that there were in Jerusalem two magistracies which were entirely different in character and functions and which officiated side by side at the same time. That to which the Gospels and Josephus refer was the highest political authority, and at the same time the supreme court; this alone was empowered to deal with criminal cases and to impose the sentence of capital punishment. The other, sitting in the hall of hewn stone, was the highest court dealing with the religious law, being in charge also of the religious instruction of the people (Sanh. xi. 2–4).

I. The Political Sanhedrin: This body was undoubtedly much older than the term "sanhedrin." Accounts referring to the history of the pre-Maccabean time represent a magistracy at the head of the people, which body was designated GERUSIA. In 203 Antiochus the Great wrote a letter to the Jews in which he expressed his satisfaction that they had given him a friendly reception at Jerusalem, and had even come to meet him with the senate (*γερουσία*; "Ant." xii. 3, § 3). Antiochus V. also greeted the gerusia in a letter to the Jewish people. This gerusia, which stood at the head of the people, was the body that was subsequently called "sanhedrin." The date and the manner of its origin can not now be determined. Josephus calls it either *συνέδριον* or *βουλή*, and its members *πρεσβύτεροι* (="elders," *i.e.*, זקנים) or *βουλευταί* (="councilors"), whose number was probably the same as that of the members of the Sanhedrin in the hall of hewn stone, namely, seventy or seventy-one. There are no references to indicate whence the Sanhedrin derived its authority or by whom it was elected, unless it be assumed that the convocation of that body by the high priest and at times by the Jewish king, as mentioned in the sources, refers to the manner of its election. This Sanhedrin, which was entirely aristocratic in character, probably assumed its own authority, since it was composed of members of the most influential families of the nobility and priesthood (comp. Sanh. iv. 2, where there is an allusion to the composition of this body). The Pharisees had no great influence in this assembly, although some of its members may have been friendly to them at various times. Though there are no definite references to gradations in rank among the several members, there seems to have been a committee of ten members, *οἱ δέκα πρῶτοι*, who ranked above their colleagues (comp. Schürer, "Gesch." 3d ed., ii. 201–202).

The Gerusia.

The meetings took place in one of the chambers of the Temple in order that the discussions and decrees might thereby be invested with greater religious authority. According to a passage in the Mekilta (Mishpaṭim, 4 [ed. Weiss, p. 87a]), the Sanhedrin, which was empowered to pass the sentence of capital punishment, sat "in the vicinity of the altar," *i.e.*, in one of the chambers of the inner court of the Temple. It was called "the hall of the *βουλευταί*" because the latter sat there. Subsequently it was called "lishkat parhedrin" = "the hall of the *πρόεδροι*" (Yoma 8b). In this hall there was also a private room for the high priest (Yoma 10a; Tosef., Yoma, i. 2). The *βουλευταί* or the *πρόεδροι* assembled in this private room (comp. Matt. xxvi. 57; Mark xiv. 63) before they met in the hall.

Place of Meeting.

The Sanhedrin did not, however, always retain this place of meeting; for, according to Josephus, the *βουλή* was in the vicinity of the xystus ("B. J." v. 4, § 2), hence beyond the Temple mount, or, according to Schürer (*l.c.* ii. 211), on it, though not within the inner court. In the last years of the Jewish state, therefore, to which the account in Josephus must be referred, the Sanhedrin left its original seat, being compelled to do so perhaps by the Pharisees, who, on gaining the upper hand, would not permit the secular Sanhedrin to sit in the sanctuary. Indeed, while the Sanhedrin still sat in the Temple, it was decreed that a mezuzah was to be placed in the hall of the *πρόεδροι*. This was not required in any of the other apartments of the Temple; and R. Judah b. Ila'i, who was otherwise thoroughly informed as to the earlier institutions of the Temple, was unable to assign a reason for the decree (Yoma 10a). It may be explained only on the assumption that it was intended to secularize the sittings of this Sanhedrin. It may have been for the same reason that the body was subsequently excluded entirely from the Temple, inasmuch as the latter and its apartments were intended for the cult and matters connected with it, while the discussions and decrees of this Sanhedrin were political and secular in nature.

The extant references to the Sanhedrin are not sufficient to give an exact and detailed idea of its functions and of the position which it occupied. It is certain, however, that the extent of its power varied at different times, and that the sphere of its functions was restricted in various ways by the Roman government. One of these restrictions was Gabinius' above-mentioned division of the Jewish territory into five provinces, each with a sanhedrin of its own, whereby the authority and the functions of the Sanhedrin of Jerusalem were materially diminished. Its power was insignificant under Herod and Archelaus. After the death of these rulers its authority again increased, the internal government of the country being largely in its hands. It administered the criminal law, and had independent powers of police, and hence the right to make arrests through its own officers of justice. It was also empowered to judge cases that did not involve the death penalty, only capital cases requiring the confirmation of the procurator.

Functions and Position.

The high priest, who from the time of Simeon was

also the head of the state, officiated as president of the Sanhedrin. He bore the title "nasi" (prince), because the reins of government were actually held by him. Subsequently, when they were transferred to other hands, the high priest retained the title of nasi as president of the Sanhedrin. The powers of the latter official were restricted under the procurators, without whose permission the body could not be convened ("Ant." xx. 9, § 1). This Sanhedrin, since it was a political authority, ceased to exist when the Jewish state perished with the destruction of Jerusalem (70 C.E.).

II. The Religious Sanhedrin: This body, which met in the hall of hewn stone and was called also "the Great Bet Din" or simply "the Bet Din in the hall of hewn stone" (Tosef., Hor. i. 3; Tosef., Soṭah, ix. 1; Yer. Sanh. i. 19c), was invested with the highest religious authority. According to Talmudic tradition it originated in the Mosaic period, the seventy elders who were associated with Moses in the government of Israel at his request (Num. xi. 4–31) forming together with him the first Sanhedrin (Sanh. i. 6). The institution is said to have existed without interruption from that time onward (comp. Yer. Sanh. i. 18b, where, in a comment on Jer. lii. 24 *et seq.* and II Kings xxv. 18 *et seq.*, it is said that Nebuzar-adan brought the Great Sanhedrin to Riblah before Nebuchadnezzar); but the fact that no passage whatever in the pre-exilic books of the Bible refers to this institution seems to indicate that it was not introduced before the time of the Second Temple. Originally it was probably not a regularly constituted authority, but merely a synod which convened on special occasions for the purpose of deliberating on important questions or of issuing regulations referring to religious life. The first assembly of this nature was that held under Ezra and Nehemiah (Neh. viii.–x.), which was called "the Great Synagogue" ("Keneset ha-Gedolah") in Jewish scholastic tradition. Subsequently, at a date which can not be definitely determined, this occasional assembly was replaced by a standing body. The latter, which was called "Sanhedrin" or "Bet Din," was regarded as the continuation of the synods which had previously been convened only occasionally.

The Great Bet Din.

It further appears from Ab. i. 2–4 that the Great Bet Din was regarded as a continuation of the Keneset ha-Gedolah; for the so-called "zugot" who were at the head of the Great Bet Din are named after the men of the Great Synagogue, which was regarded as the precursor of the Great Bet Din. This explains why the latter is sometimes called also "synagogue" (כנישתא; Meg. Ta'an., in Neubauer, "M. J. C." ii. 16). Originally the members of this bet din also were priests belonging to prominent families, probably under the presidency of the high priest. The Pharisees, however, held at various times more or less prominent positions in this body, according as they were the victors or the vanquished in their conflict with the Sadducees. When John Hyrcanus toward the end of his reign turned from the Pharisees ("Ant." xvi. 11, § 1), he seems to have effected their dismissal from the Sanhedrin or bet din and to have formed a Sadducean bet din (Sanh. 52b), or a Sadducean Sanhedrin, as it is called in another passage (Meg. Ta'an. *l.c.* p. 17). Under Alexander Jannæus, Simeon b. Shetaḥ succeeded in ousting the Sadducean members from the bet din and in reorganizing it so that it was composed only of Pharisees. But the latter lost their prestige in the subsequent quarrel with Alexander, gaining the upper hand again only under his successor, Salome Alexandra, from which time the Great Bet Din was composed exclusively of Pharisees. According to the Mishnah (Sanh. i. 5; Sheb. ii. 2), the bet din, at least during the last years of its existence at Jabneh, where it had been reorganized, consisted of seventy or seventy-one members, according as the president was included in or omitted from the list. Simeon b. 'Azzai (first half of the 2d cent.) says that seventy-two elders ("zeḳenim," *i.e.*, members of the Sanhedrin) were present when R. Eleazar b. Azariah was elected president together with Rabban Gamaliel II. (Zeb. i. 3; Yad. iii. 5, iv. 2); this was one more than the usual number, and included probably, besides the seventy other members, the two presidents, Gamaliel and Eleazar b. Azariah. According to R. Jose b. Ḥalafta, the members of the Great Bet Din were required to possess the following qualifications: scholarship, modesty, and popularity among their fellow men (Tosef., Ḥag. ii. 9; Sanh. 88b). According to an interpretation in Sifre, Num. 92 (ed. Friedmann, p. 25b), they had also to be strong and courageous.

Influence of the Pharisees.

Only such were eligible, moreover, as had filled three offices of gradually increasing dignity, namely, those of local judge, and member successively of two magistracies at Jerusalem (Jose b. Ḥalafta, *l.c.*). R. Johanan, a Palestinian amora of the third century, enumerates the qualifications of the members of the Sanhedrin as follows: they must be tall, of imposing appearance, and of advanced age; and they must be learned and must understand foreign languages as well as some of the arts of the necromancer (Sanh. 19a).

Appointment and Promotion of Members.

The hall of hewn stone ("lishkat ha-gazit") in which the bet din sat was situated on the southern side of the inner court of the Temple (Mid. v. 4). It was used for ritual purposes also, the priests drawing lots there for the daily service of the sacrifices, and also reciting the "Shema'" there (Tamid ii., end, to iii., beginning; iv., end, to v., beginning). The larger part of the hall was on the site of the court of laymen. There were two entrances: one from the court of the priests, which was used by the latter; the other in the Water gate, used by the laity. The Great Bet Din sat daily, except on the Sabbath and on feast-days, between the morning and evening sacrifices (Tosef., Sanh. vii. 1). On the Sabbath and on feast-days, on which there were no meetings in the hall of hewn stone, the members of the bet din assembled in the schoolhouse on the Temple mount (*ib.*). According to the accounts given in the Talmudic sources, the Great Bet Din had the following functions, which it exercised in part as a body and in part through committees of its members: It had supervision over the Temple service, which was required to be conducted in conformity with the

Law and according to Pharisaic interpretation. It decided which priests should perform the Temple service (Mid., end). It supervised especially important ritual acts, as the service on the Day of Atonement (Yoma i. 3). It had in charge the burning of the Red Heifer and the preparation of the water of purification (Tosef., Sanh. iii. 4). When the body of a murdered person was found, members of the Great Bet Din had to take the necessary measurements in order to determine which city, as being the nearest to the place of the murder, was to bring the sacrifice of atonement (Soṭah ix. 1; Tosef., Sanh. iii. 4; comp. Soṭah 44b–45a).

Functions and Authority.

It had also to decide as to the harvest tithes (Peah ii. 6). It sat in judgment on women suspected of adultery, and sentenced them to drink the bitter water (Soṭah i. 4; see Ordeal). It arranged the calendar (R. H. ii. 5 *et seq.*), and provided correct copies of the Torah roll for the king, and probably for the Temple also (Tosef., Sanh. iv. 4; Yer. Sanh. ii. 20c). In general it decided all doubtful questions relating to the religious law (Sanh. 88b) and rendered the final decision in regard to the sentence of the teacher who promulgated opinions contradicting the traditional interpretation of the Law ("zaḳen mamreh"; Sanh. xi. 2–4; see Elder, Rebellious).

Two persons were at the head of the bet din: one, the actual president with the title "nasi"; the other, the second president or vice-president, who bore the title "ab bet din" (father of the court). The existence of these two offices is well authenticated from the time following the Hadrianic persecution. R. Johanan (3d cent.) says that in the college which was regarded as the continuation of the Great Bet Din in the hall of hewn stone R. Nathan officiated as second president ("ab bet din") side by side with R. Simeon b. Gamaliel II., who was president ("nasi"; Hor. 13b). In a mishnah (Ḥag. ii. 2) five pairs of scholars are enumerated who were at the head of the Great Bet Din at the time of the Second Temple; and it is stated that one of each pair was nasi and the other ab bet din. These five pairs of scholars, who collectively are also designated "zugot" (Peah ii. 6), were at the same time the most prominent representatives of the tradition (Ab. i. 1 *et seq.*) and at the head of the Pharisaic school. There is therefore no reason to doubt the statement that from the time the bet din came under Pharisaic influence these Pharisaic teachers stood at its head. The fact that the high priest had formerly been the president of this bet din explains why there were two presidents. Since the high priest was probably frequently prevented from presiding at the meetings, or was perhaps not competent to do so, another officer had to be chosen who should be the actual director of the body. The double office was retained when, with the growing influence of the Pharisees, the nasi of the bet din was a scribe and no longer the high priest. The title "nasi," which the president of the bet din bore, may have originated at the time when the high priest—the real prince and the head of the state—acted as president. The following reason also may have determined the retention of the title, even after the high priest no longer officiated as president: The bet din, which, as shown above, was called also כנישתא (corresponding to the Hebrew עדה), was identified with the Biblical "'edah" (comp. Sifre, Deut. 41 [ed. Friedmann, p. 59b]; Sifra, Wayiḳra, ed. Weiss, 19a, where it is expressly stated that the Great Bet Din in the hall of hewn stone is the 'edah); and, since only a director of the 'edah is called "nasi" in Ex. xvi. 22 and Num. iv. 34, it may have seemed desirable to retain the title "nasi" for the president of the bet din.

The "Zugot."

Business at the meetings of the bet din was transacted according to a certain order. Reliable traditions describing the procedure and the balloting have been preserved in the Mishnah; but it is impossible to distinguish between the regulations obtaining in the bet din at the time of the Second Temple and those obtaining in the school of Jabneh, which was regarded as a continuation of the Sanhedrin. The following are some of these regulations: The members of the bet din sat in a semicircle in order that they might see one another (Sanh. iv. 2; Tosef., Sanh. viii. 1). The president sat in the center (Tosef., *l.c.*). Two secretaries recorded the various opinions expressed by the members; according to one tradition there were three secretaries (Sanh. *l.c.*). When a question was raised and a member of the college declared that he was in possession of a tradition according to which the question might be decided, such tradition was decisive. When no member knew of any tradition relating to the question at issue, discussion followed and a ballot was taken (Tosef., Sanh. vii. 1). Three rows of scholars sat in front of the bet din, and filled vacancies in the latter when necessary (Sanh. iv. 4; Tosef., Sanh. viii. 2). This regulation, however, refers only to the school of Jamnia and not to the bet din of the time of the Second Temple; for only such men were appointed to membership in the latter as had previously sat in less important bodies.

Order of Business.

After the destruction of the Temple at Jerusalem and the downwall of the Jewish state, the Academy of Jabneh was organized as the supreme religious authority, being therefore regarded as the continuation of the Great Bet Din in the hall of hewn stone. The later Jewish academies under the presidency of the patriarchs of the family of Hillel—hence, down to the end of the fourth century—were also regarded as the continuation of that institution (this is the meaning of the sentence "The bet din of the hall of hewn stone went on ten journeys until it finally settled at Tiberias"; R. H. 31a, b); they accordingly retained its organization, and the president bore the title of nasi, the second president officiating side by side with him as ab bet din.

Bibliography: Schürer, *Gesch.* ii. 188–189, where the literature on the subject is given; Jacob Reifmann, *Sanhedrin*, Berdychev, 1888; Bacher, art. *Sanhedrin*, in Hastings, *Dict. Bible*; Adolf Büchler, *Das Synhedrium in Jerusalem und das Grosse Bet Din in der Quaderkammer des Jerusalemischen Tempels*, Vienna, 1902, the chief source for the view given above.

W. B. J. Z. L.

SANHEDRIN ("Court"): Name of a treatise of the Mishnah, Tosefta, and both Talmudim. It stands fourth in the order Neziḳin in most editions, and is divided into eleven chapters containing seventy-one paragraphs in all. It treats chiefly of courts

and their powers, of qualifications for the office of judge, and of legal procedure and criminal law.

Ch. i.: Cases which are brought before a court of three judges (§§ 1–3), before a small sanhedrin of twenty-three members (§ 4), or before the Great Sanhedrin at Jerusalem consisting of seventy-one, or, according to R. Judah, of seventy members (§ 5); origin of the requirement that there should be seventy (or seventy-one) members in the Great Sanhedrin, and twenty-three in the smaller body; minimum number of inhabitants entitling a city to a sanhedrin (§ 6).

Contents Ch. i.-v.

Ch. ii.: Rights of the high priest (§ 1); rights and duties of the king, who may neither judge nor be judged, and may declare war only with the consent of the Great Sanhedrin; his share of the booty; he may not accumulate treasure for himself; he must have a copy of the Torah made for himself; the reverence due him (§§ 2–5).

Ch. iii.: Suits involving money which are decided by arbitrators; cases in which one party may reject the judge selected or the witness cited by the other party; persons debarred from acting either as judges or as witnesses (§§ 1–5); examination of witnesses, each of whom is questioned separately, with a subsequent comparison of their testimony (§ 6); announcement of the verdict by the president of the board; no judge may say to either party: "I wished to acquit thee, but I was overruled by the majority of my colleagues" (§ 7); if he who loses the case later produces written testimony or a witness in his favor, the sentence is reversed (§ 8).

Ch. iv.: Difference in the proceedings and in the number of judges between trials in which money is involved and criminal cases in which the life of the defendant is in jeopardy, the former being conducted before three judges and the latter before a sanhedrin of twenty-three members (§§ 1–2); the sanhedrin sat in a semicircle, so that all the members might see one another, while the clerks recorded the reasons which the judges gave either for acquittal or for condemnation (§ 3); three rows of scholars versed in the Law sat in front of the sanhedrin, one or more of them being called upon at need to fill the bench, in case a quorum of judges was not present (§ 4); address to the witnesses in criminal cases, reminding them of the value of a human life; in this connection it is said that Adam is called the ancestor of the whole human race, in order that no one might superciliously say to his fellow man: "My great grandfather was more important than thine" (§ 5).

Ch. v.: Examination of the witnesses regarding the time, place, and circumstances of the case, and the coherency of the testimony given; consultation and mode of procedure on the part of the judges (§§ 1–5).

Contents Ch. vi.-xi.

Ch. vi.: How the condemned man is led to the place of execution; proclamation of the verdict, so that a reversal may be possible at the last moment if proofs of innocence are produced (§ 1); the condemned man is exhorted to confess his sins that he may atone for them by his death (§ 2); method of stoning to death, and cases in which those who are stoned are hanged after death, and the manner of hanging (§§ 3–4); burial-place of those who have been executed, and the demeanor of their relatives (§§ 5–6).

Ch. vii.: The four methods of capital punishment—stoning, burning, beheading, and strangling—and the manner of each (§§ 1–3); crimes punishable by stoning (§§ 4–11).

Ch. viii.: The circumstances in which a stubborn and rebellious son (comp. Deut. xxi. 18 *et seq.*) is regarded and sentenced as such (§§ 1–4); the stubborn son, like the burglar (comp. Ex. xxii. 1), is treated with severity in order that he may be prevented from committing greater crimes; in this connection the cases are given in which one about to commit a crime may be killed to prevent its commission (§§ 5–7).

Ch. ix.: Criminals who are burned and those who are beheaded; cases in which homicide is not regarded as murder (§§ 1–2); cases in which a mistake is made as to the identity of criminals condemned to death so that it is impossible to tell what punishment each one has deserved (§ 3); cases in which one has committed two different crimes, and so deserves two different forms of capital punishment (§ 4); criminals who are placed in solitary confinement ("kipah"; § 5); cases in which a criminal taken in the act may be killed by any one without being brought before a court (§ 6).

Ch. x.: Those who have no part in the future world; the problem whether the Ten Tribes will return at some future time from the place of their exile (§§ 1–3); the idolatrous city (comp. Deut. xiii. 13 *et seq.*; §§ 4–6).

Ch. xi.: Criminals who are strangled (§ 1); the dissenting teacher ("zaken mamreh") and the proceedings against him (§§ 2–4); the false prophet and the one who makes predictions in the name of idols (§§ 5–6). In the Mishnah of the Babylonian Talmud the order of the tenth and eleventh chapters is inverted.

The Tosefta to Sanhedrin is divided into fourteen chapters, and contains many interesting haggadic interpretations and sayings besides the additions and supplements to the Mishnah. Especially noteworthy is the attempt in iv. 5 to explain how the people sinned in asking for a king (I Sam. viii.), and thus to remove the discrepancy between I Sam. xii. 17 and Deut. xvii. 14–20; there is likewise an interesting discussion of the problem whether the script in which the Torah was originally given to the people was changed, and, if so, when the alteration was made (v. 7–8). Other remarkable passages (xi. 6, xiv. 1) state that the laws set forth in Deut. xiii. 13–18 and xxi. 18–21 are valid in theory only, since they never have been and never will be enforced in practise.

Tosefta and Gemara.

The Gemara of both the Talmudim contains a mass of interesting maxims, legends, myths, stories, and haggadic sayings and interpretations in addition to its elucidations of the passages of the Mishnah, the number of haggadot on the tenth (or eleventh) chapter being especially large. Among the interesting passages of the Babylonian Gemara may be noted the disputations with the heretics (38b–39a); the attempts to find the belief in the resurrec-

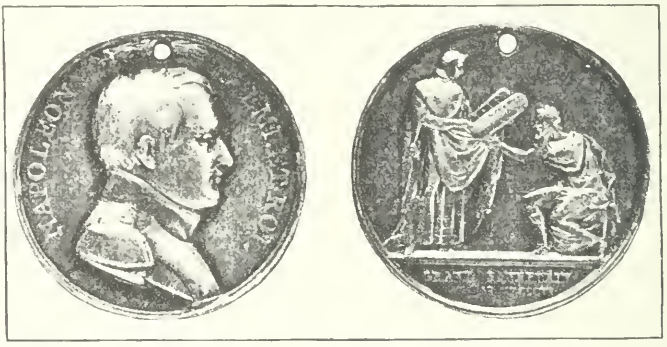
tion of the dead outlined in the Bible, and the polemics against heretics who deny the resurrection (90b–91a, 91b, 92a); the discussion whether the resurrection of the dead described in Ezek. xxxvii. is to be interpreted merely as a figurative prophetic vision or whether it was a real event (92b); and the discussions and computations of the time at which the Messiah will appear, with the events which will attend his coming (97b–99a).

Especially noteworthy in the Palestinian Gemara are the legend of the angel who assumed the form of Solomon and deprived him of his throne (20c); the story of the execution of the eighty sorceresses of Ashkelon on one day by Simeon b. Shetaḥ (23d); and the account of the unfortunate and undeserved death of Simeon b. Shetaḥ's son (23b).

W. B. J. Z. L.

SANHEDRIN, FRENCH: Jewish high court convened by Napoleon I. to give legal sanction to the principles expressed by the Assembly of Notables in answer to the twelve questions submitted to it by the government (see Jew. Encyc. v. 468, *s.v.* France). These questions were:

1. Is it lawful for Jews to have more than one wife?
2. Is divorce allowed by the Jewish religion? Is divorce valid, although pronounced not by courts of justice but by virtue of laws in contradiction to the French code?
3. May a Jewess marry a Christian, or a Jew a Christian woman? or does Jewish law order that the Jews should only intermarry among themselves?
4. In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?
5. What conduct does Jewish law prescribe toward Frenchmen not of the Jewish religion?
6. Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?
7. Who elects the rabbis?
8. What kind of police jurisdiction do the rabbis exercise over the Jews? What judicial power do they exercise over them?
9. Are the police jurisdiction of the rabbis and the forms of the election regulated by Jewish law, or are they only sanctioned by custom?
10. Are there professions from which the Jews are excluded by their law?
11. Does Jewish law forbid the Jews to take usury from their brethren?
12. Does it forbid, or does it allow, usury in dealings with strangers?



Medal Struck in Commemoration of the Sanhedrin Convened by Napoleon, 1807.
(In the possession of Prof. John Bach McMaster, Philadelphia, Pa.)

At one of the meetings of the Notables, Commissioner Comte Louis Matthieu Molé expressed the satisfaction of the emperor with their answers, and announced that the emperor, requiring a pledge of strict adherence to these principles, had resolved to call together a great sanhedrin which should convert the answers into decisions and make them the basis of the future status of the Jews, create a new organization, and condemn all false interpretations of their religious laws. In order that this sanhedrin, reviving the old Sanhedrin of Jerusalem, might be vested with the same sacred character as that time-honored institution, it was to be constituted on a similar pattern: it was to be composed of seventy-one members—two-thirds of them rabbis and one-third laymen. The Assembly of Notables, which was to continue its sessions, was to elect the members of the sanhedrin, and notify the several communities of Europe of its meeting, "that they may send deputies worthy of communicating with you and able to give to the government additional information." The Assembly of Notables was to appoint also a committee of nine, whose duty it would be to prepare the work of the sanhedrin and devise a plan for the future organization of the Jews in France and Italy (see Jew. Encyc. iv. 232, *s.v.* Consistory).

Constitution of the French Sanhedrin.

On Oct. 6, 1806, the Assembly of Notables issued a proclamation to all the Jewish communities of Europe, inviting them to send delegates to the sanhedrin, to convene on Oct. 20. This proclamation, written in Hebrew, French, German, and Italian, speaks in extravagant terms of the importance of this revived institution and of the greatness of its imperial protector. While the action of Napoleon aroused in many Jews of Germany the hope that, influenced by it, their governments also would grant them the rights of citizenship, others looked upon it as a political contrivance. When in the war against Prussia (1806–7) the emperor invaded Poland and the Jews rendered great services to his army, he remarked, laughing, "The sanhedrin is at least useful to me." David Friedländer and his friends in Berlin described it as a spectacle that Napoleon offered to the Parisians.

Opening Session.

The opening of the sanhedrin was delayed until Feb. 9, 1807, four days after the adjournment of the Assembly of Notables. Its seventy-one members included the rabbis sitting in the Assembly, to whom were added twenty-nine other rabbis and twenty-five laymen. Its presiding officers, appointed by the minister of the interior, were: David Sinzheim, rabbi of Strasburg (president); Joshua Benzion Segre, rabbi, and member of the municipal council of Vercelli (first vice-president); Abraham de Cologna, rabbi of Mantua (second vice-president). After a solemn religious service in the synagogue, the members assembled in the Hôtel de Ville, in a hall specially prepared for them. Following

PRIÈRE

DES

MEMBRES DU SANHÉDRIN,

RÉCITÉE

DANS LEUR ASSEMBLÉE CONVOQUÉE À PARIS LE 1.er JOUR D'ADAR DE L'ANNÉE 5567 [9 Février 1807].

A PARIS,

DE L'IMPRIMERIE IMPÉRIALE.

1807.

ס

תפלת

ישרים קריאי העבה אנשי שם

סנהדרין

כהתאסף יחדיו בעיר ואם פאריס המהוללה

מטעם ארונינו האדיר

נפוליאון

הראשון קיסר הצרפתים ומלך

איטאליה ירום הודו

יום רח אדר ראשון שנת

על חסדך ועל אמתך:

פה פאריס

נדפס ברשות הקיסר

התקמז

TITLE-PAGES FROM THE PRAYERS RECITED AT THE MEETING OF THE SANHEDRIN CONVENED BY NAPOLEON, PARIS, 1807.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

the ancient custom, they took their seats in a semicircle, according to age, on both sides of the presiding officers, the laymen behind the rabbis. They were attired in black garments, with silk capes and three-cornered hats. The sittings were public, and many visitors were present. The first meeting was opened with a Hebrew prayer written by David Sinzheim; after the address of the president and of Furtado, chairman of the Assembly of Notables, it was adjourned. At the second sitting, Feb. 12, 1807, deputies Asser, Lemon, and Litwack, of the newly constituted Amsterdam Reform congregation Adat Jeshurun, addressed the sanhedrin, Litwack in Hebrew, the others in French, expressing their entire approval of the Assembly and promising their hearty support. But the deputies were greatly disappointed when the president, after having answered them in Hebrew, invited them to be silent listeners instead of taking part in the debates as the proclamation of the Notables had caused them to expect. Addresses from congregations in France, Italy, and the Rhenish Confederation, especially from Neuwied and Dresden, were also presented.

In the sittings of Feb. 16, 19, 23, 26, and March 2, the sanhedrin voted without discussion on the replies of the Assembly of Notables, and passed them as laws. At the eighth meeting, on March 9, Hildesheimer, deputy from Frankfort-on-the-Main, and Asser of Amsterdam delivered addresses, to which the president responded in Hebrew expressing great hopes for the future. After having received the thanks of the members, he closed the sanhedrin. The Notables convened again on March 25, prepared an official report, and presented it on April 6, 1807; then the imperial commissioners declared the dissolution of the Assembly of Notables.

Its Decisions.

The decisions of the sanhedrin, formulated in nine articles and drawn up in French and Hebrew, were as follows: (1) that, in conformity with the decree of R. Gershom, polygamy is forbidden to the Israelites; (2) that divorce by the Jewish law is valid only after previous decision of the civil authorities; (3) that the religious act of marriage must be preceded by a civil contract; (4) that marriages contracted between Israelites and Christians are binding, although they can not be celebrated with religious forms; (5) that every Israelite is religiously bound to consider his non-Jewish fellow citizens as brothers, and to aid, protect, and love them as though they were coreligionists; (6) that the Israelite is required to consider the land of his birth or adoption as his fatherland, and shall love and defend it when called upon; (7) that Judaism does not forbid any kind of handicraft or occupation; (8) that it is commendable for Israelites to engage in agriculture, manual labor, and the arts, as their ancestors in Palestine were wont to do; (9) that, finally, Israelites are forbidden to exact usury from Jew or Christian.

In the introduction to these resolutions the sanhedrin declared that, by virtue of the right conferred upon it by ancient custom and law, it constituted, like the ancient Sanhedrin, a legal assembly vested with the power of passing ordinances in order to promote the welfare of Israel and inculcate obedience to the laws of the state. These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the religious affairs of the Jews, although Napoleon, in spite of the declarations, issued a decree on March 17, 1808, restricting the Jews' legal rights. The plan of organization prepared by the committee of nine, having for its object the creation of consistories, was not submitted to the sanhedrin, but was promulgated by Napoleon's decree of March 17, 1808.

Bibliography: Grätz, *Gesch.* 1st ed., xi. 267 *et seq.*, 620 *et seq.*; Léon Kahn, *Les Juifs de Paris Pendant la Révolution*, pp. 332 *et seq.*; S. Klein, *La Vérité sur le Talmud*, German translation by S. Mannheimer, pp. 137 *et seq.*, Basel, 1860; Jost, *Gesch.* ix. 121 *et seq.*; Tama, *Transactions of the Parisian Sanhedrin*, London, 1807.

D. S. Man.

SANITATION. See Health Laws.

SANTA MARIA. See Paul de Burgos.

SANTANGEL (SANCTO ANGELOS), LUIS (AZARIAS) DE: 1. Marano and learned jurist of Calatayud, Spain; died before 1459. He was converted by the sermons of Vicente Ferrer, and was made magistrate ("zalmedina") of the capital of Aragon. The name **Luis de Santangel** was borne also by the following:

2. Grandson of No. 1. He was fiscal agent in Aragon, and in 1473 represented the knights and noblemen in the assembly of the Aragonese estates.

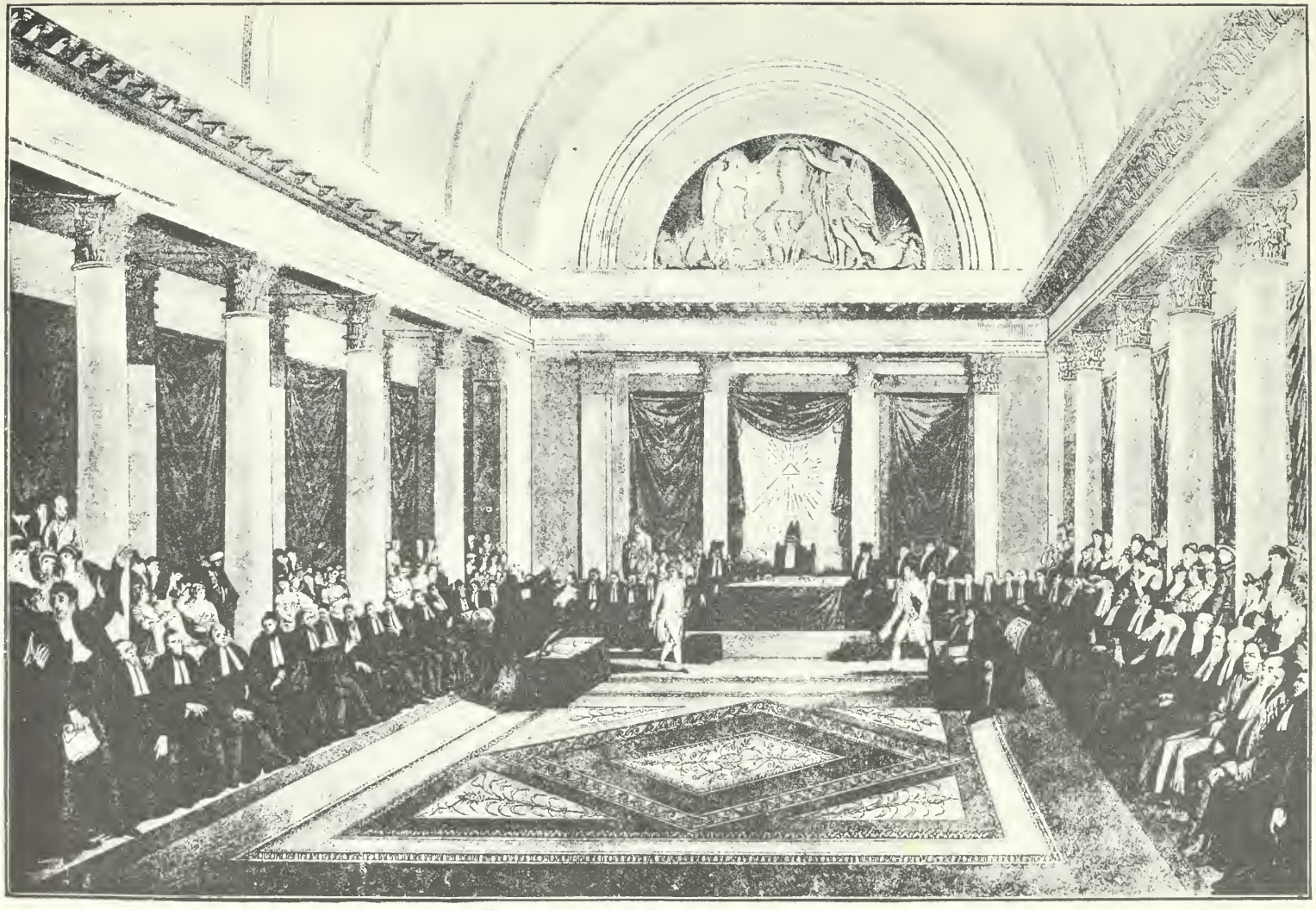
3. Head of a mercantile house in Valencia; died in 1476. He maintained uninterruptedly business relations with King John of Aragon, and was farmer of the royal salt-pits at De la Mata, near Valencia, for which he made an annual payment of 21,100 sueldos, in accordance with an agreement dated July 9, 1472. He farmed also the customs duties and the taxes in the royal domains.

4. Grandson of No. 1; merchant of Saragossa. He joined the conspiracy of the Maranos against the inquisitor Pedro Arbues, and was publicly burned at the stake Aug. 18, 1487, at Saragossa.

5. Son of No. 3. After his father's death (1476) he succeeded him as farmer of the royal taxes, and was subsequently promoted to the rank of royal counselor. He appeared as an adherent of Judaism in the sanbenito at the auto da fé in Saragossa July 17, 1491. Ferdinand of Aragon, whose favorite he was, valued him highly for his faithfulness, honesty, and ability, and appointed him "escribano de racion," that is, chancellor of the royal house of Aragon.

Santangel took an important part in the discovery of America. After negotiations between Columbus and the Spanish king and queen had been broken off, he succeeded in winning over Queen Isabella, and, from purely patriotic motives, himself lent the necessary money, 17,000 ducats (5,000,000 maravedis), without interest. It was Santangel that received Columbus' first detailed report of his voyage and discoveries (see America, The Discovery of).

Ferdinand throughout his life continued to cherish friendly feelings for his beloved counselor. When Santangel's daughter married D. Angel de Villanueva, a grandson of Moses Patagon of Calatayud (1493), the king, in recognition of the faith-



THE SANHEDRIN CONVENED BY NAPOLEON, 1807.

(From an old print.)

fulness of her father, presented her with the sum of 30,000 sueldos. But the highest reward for the many memorable services rendered by Santangel to the king and to Spain was the royal exemption of Santangel's children and grandchildren from liability to the charge of apostasy, the officers of the Inquisition in Valencia and other places being strictly forbidden to molest them in any manner on account of their religious belief.

BIBLIOGRAPHY: Kayserling, *Christopher Columbus*, pp. 60, 65, 69 *et seq.*

A. M. K.

SANTAREM: City of Portugal. Even before its conquest by the Portuguese in 1140, it possessed a Jewry, situated near the Church of S. Ildefonso. It is now more than two centuries since this ceased to exist. The synagogue of Santarem was the oldest in all Portugal, and the city was the seat of the district rabbi, appointed by the chief rabbi for the province of Estremadura. In the "foro" or letter of freedom granted by Affonso Henriques to the city it was decided that when a Christian wished to pay a Jew a debt, the transaction was to take place in the presence of both Jews and Christians or through the agency of some one of prominence and established reputation. In a litigation between a Jew and a Christian or vice versa, only the Christian's testimony was believed. When the daughter of Queen Isabella of Castile, the bride of the only son of John II., entered Santarem in Nov., 1490, the Jews there, according to precedent, met her with their Torah scrolls, and made her the customary presents of cows, sheep, fowl, etc.

After the expulsion of the Jews from Portugal, many secret Jews lived in Santarem. The earthquake on Jan. 26, 1531, which caused great destruction in Santarem, was ascribed by the fanatic monks to the fact that the city tolerated these secret Jews within its walls. Thereupon the people fell upon the innocent Maranos, among whom was the famous physician Amatus Lusitanus, and drove them from their houses. Against these acts of fanaticism the noble Bishop Fernando Coutinho and the dramatist Gil Vicente especially protested loudly. See GIL VICENTE.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 2, 13, 98, 181, 269; Mendes dos Remedios, *Os Judeus em Portugal*, pp. 181, 361.

J. M. K.

SANTOB (SHEM-ṬOB) DE CARRION: Spanish poet; born toward the end of the thirteenth century at Carrion de los Condes, a town in Castile, whence his cognomen. He lived in the reigns of Alfonso XI. and his son and successor Pedro, with both of whom he was in high favor. The "Doctrina Christiana" and "Danza General en Que Entram Todos los Estados de Gente," contained in the same manuscript with a collection of his poems, have long been falsely ascribed to him.

Santob wrote "Consejos y Documentos del Rabbi Don Santo al Rey D. Pedro" or "Proverbios Morales," of which two manuscripts are in existence, one in the Escorial and the other in the National Library, Madrid. The proverbs as found in the two manuscripts are alike in content, but differ in wording; the latter consisting of 627, the former of 686, "coplas." The manuscript of the National Library was copied by Ticknor in his "History of Spanish Literature" (iii. 422–436, London, 1855). The Escorial manuscript was published for the first time, with a collation of the Madrid text and under the title "Proverbios Morales del Rabbi Don Sem Tob," in "Biblioteca de Autores Españoles" (lviii. 331–372, Madrid, 1864). Several verses have been translated into German by Kayserling in his "Sephardim" and by J. Fastenrath in his "Immortellen aus Toledo" (Leipsic, 1869). The "Consejos" or "Proverbios Morales," the composition of which the author began under King Alfonso, and which he afterward combined and dedicated to King Pedro (1357–60), begin as follows:

> "Sennor Rey, noble, alto,
> Oy este sermon
> Que vyene desyr Santob
> Judío de Carrion."

Though without much coherence, the works of Santob are remarkable for the epigrammatic precision and vivacity of their style. The author based some of his apothegms on his own views on life, and others he took from the Proverbs of Solomon, Ecclesiastes, Pirḳe Abot, the Talmud, and from the works of the Spanish-Moorish period, *e.g.*, Ibn Gabirol's "Mibḥar ha-Peninim."

BIBLIOGRAPHY: L. Stein, *Untersuchungen über die Proverbios Morales von Santob de Carrion*, Berlin, 1900; Rios, *Estudios*, pp. 305 *et seq.*; idem, *Hist. Critica de la Literatura Española*, iv. 91 *et seq.*; Ticknor, *History of Spanish Literature*, vols. i., iii.; Kayserling, *Sephardim*, pp. 21–45; idem, *Bibl. Esp.-Port.-Jud.* p. 97; Grätz, *Gesch.* vii. 408.

J. M. K.

SANUA, JAMES (called also **Abu Naddara** = "he of the spectacles" ["naẓẓarah"]): Egyptian publicist; born at Cairo April, 1839. He studied in Egypt and in Italy, and at the age of sixteen commenced to contribute articles to Arabic, French, Italian, and English newspapers. In 1863 he became professor at the Ecole Polytechnique and examiner of schools under the Egyptian government. In 1870 he introduced the modern Arabic theater into Egypt. He wrote no less than thirty-two pieces, and translated many others from European languages. In 1872 he founded the two societies Les Amis de la Science and Le Cercle des Progressistes. In 1877 he established "Le Journal d'Abou Naddara," in which he foretold the English invasion of Egypt.

On account of his opposition to the government Sanua was exiled in 1878. He then settled in Paris, from which city he has continued to publish his violently anti-English journal as the organ of the so-called Egyptian National party. In 1889 Sanua gave a series of lectures in Spain, Portugal, and northwest Africa. In 1890 he founded the monthly "Al-Tawaddud," and in 1899 the monthly "Al-Munṣif." These three papers are published partly in Arabic and partly in English and French, with occasional Persian and Turkish. He has written also much poetry both in Arabic and in French. Among his other publications may be cited: "L'Egypte Satirique," Paris, 1886; "Souhaits d'Orient," 1892; "Abou Naddara à Stamboul," 1892; and "Paris et Ses Expositions," 1899.

Sanua has visited the sultan several times, receiv-

ing from him numerous decorations. In 1900 the Shah of Persia conferred upon him the title "Sha'ir al-Mulk" (Poet of the Empire).

S. G.

SAPHIR, JACOB (known also as **Eben Sappir**): Rabbi and traveler of Rumanian descent; born in 1822 at Oshmiany, government of Wilna; died in Jerusalem 1886. While still a boy he went to Palestine with his parents, who settled at Safed; and at their death (in 1836) he removed to Jerusalem. In 1848 he was commissioned by the Jewish community of the latter city to travel through the southern countries to collect alms for the poor of Jerusalem. In 1854 he undertook a second tour, visiting Yemen, British India, Egypt, and Australia. The result of this journey was his "Eben Sappir" (vol. i., Lyck, 1866; vol. ii., Mayence, 1874), in which work he gave the history, and a vivid though uncritical description of the condition, of the Jews in the above-mentioned countries.

Jacob Saphir.

Saphir published also "Iggeret Teman" (Wilna, 1868), a work on the appearance in Yemen of the pseudo-Messiah Judah ben Shalom.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 557–558; *idem*, in *Ha-Karmel*, vi., Wilna, 1866; Geiger, in *Jüd. Zeit.* xi. 263–270.

S. S. O.

SAPHIR, MORITZ GOTTLIEB: Hungarian humorist; born at Lovas-Berény Feb. 8, 1795; died at Baden, near Vienna, Sept. 5, 1858. In 1806 he went to Prague to study the Talmud; but, feeling a deeper interest in German literature, he settled in Pesth in 1814, where he learned likewise French, English, and Italian. The reception given to "Papilloten," his first work (Pesth, 1821), encouraged him to go to Vienna, where he became a contributor to literary periodicals. After traveling through southern Germany in 1824, he settled in Berlin, where he edited both the "Berliner Schnellpost für Literatur, Theater und Geselligkeit" (1826–29) and the "Berliner Courier" (1827–29), gaining the favor of the general public by his clever plays on words, a style then new in literature. His success made him many enemies, including Fouqué, Förster, Cosmar, and Diez, who attacked him in a pamphlet entitled "Saphir in Berlin." This was answered by his own "Der Getödtete aber Dennoch Lebende Saphir," which passed through four large editions within a week. The quarrel, however, induced him to go to Munich in 1829, where he founded the "Bazar für München" (1830–33) and the "Deutsche Horizont" (1831–33).

Moritz G. Saphir.

Saphir was expelled from Bavaria in 1832 on account of his incessant attacks upon the directors of the theater, and went to Paris, but the king soon permitted him to return to Munich. He then assumed the editorship of the "Bayrische Beobachter" and was appointed "Hoftheaterintendanturrath." In 1835 he went to Vienna, where he became Bäuerle's associate editor on the "Theaterzeitung," issuing "Der Humorist," a periodical of his own, in 1836.

The following is a list of Saphir's works: "Conditorei des Jocus" (Leipsic, 1825), "Gesammelte Schriften" (4 parts, Stuttgart, 1830); "Neueste Schriften" (3 parts, Munich, 1830); "Humoristische Damenbibliothek" (6 vols., Vienna, 1831–41); "Humoristische Abende" (Augsburg, 1832); "Humoristische Glasperlen" (Munich, 1833); "Dumme Briefe" (2 parts, *ib.* 1834); "Carnevals und Masken-Almanach" (*ib.* 1834); and "Das Fliegende Album für Ernst, Scherz, Humor und Lebensfrohe Laune" (2 vols., Leipsic, 1846; 5th ed. 1875). His collected works have been published in 12 volumes (Brünn, 1884), and in an enlarged edition in 26 volumes (*ib.* 1890).

In 1832 Saphir embraced the Protestant faith.

Bibliography: *Jüdisches Athenäum*, p. 217; *Pallas Lex.* xiv.; *Meyers Konversations-Lexikon*.

S. L. V.

SAPHIR, SIGMUND: Hungarian journalist; born in Hungary 1806 (according to some, 1801); died at Pesth Oct. 17, 1866. He edited several German papers in that city, among them the "Pesther Tageblatt" (1839–45), to which his uncle, the humorist, Moritz G. Saphir, contributed. It had occasionally articles of Jewish interest; for instance, Max Letteris' "Das Tragische Ende eines Dichters," containing the legend of Judah ha-Levi's death. Saphir further edited the "Pesther Sonntags-

zeitung," no complete sets of which are known to exist. On Jan. 3, 1864, a number appeared which was announced as beginning the seventh year of publication after an interruption. The paper often contained humorous sketches from Jewish life. He further edited, in conjunction with Count Majláth, a poetical year-book entitled "Iris" (1840–41), which was subsequently continued for five years by Count Majláth alone, one of its contributors being Ludwig August Frankl, who wrote for it "A Night in the Ghetto of Rome."

Bibliography: Wurzbach, *Biographisches Lexikon*; *Literarisches Centralblatt*, 1866, p. 1773; *Allg. Zeit. des Jud.* 1866, p. 716.

S. S. Kr.

SAPPHIRE (Hebrew, ספיר): A highly prized sky-blue precious stone, frequently mentioned in the Old Testament and Apocrypha (Ex. xxiv. 10, xxviii. 18, xxxix. 11; Job xxviii. 6, 16; Cant. v. 14; Lam. iv. 7; Isa. liv. 11; Ezek. i. 26, x. 1, xxviii. 13; Tobit xiii. 20). It is doubtful whether Job xxviii. 6 is correctly translated "it hath dust of gold." The ancients, in any case, did not mean by "sapphire" the stone which is now known under that name, but the so-called lapis lazuli, in which are interspersed many pyrites that glitter like gold against the blue background. The sapphire was highly prized by the Babylonians and Egyptians also. It was found in the mines of Upper Egypt (comp. Job *l.c.*). In the Old Testament the sapphire is enumerated among the stones on the breastplate of the high priest (Ex. xxviii. 18, xxxix. 11). In the prophetic description of the New Jerusalem sapphire is mentioned as forming the foundations of the city (Isa. liv. 11), also as the material of which the gates are to be built (Tobit xiii. 20).

It is difficult to say with what meaning the sapphire is used figuratively in the description of the human body in Cant. v. 14 and Lam. iv. 7: the allusions have been referred both to the blue veins and to blue garments; but both passages cited may be corrupt. In the description of the theophany in Exodus and Ezekiel the foundation on which God's throne rests—the dark-blue firmament with its golden stars—is compared to a floor inlaid with sapphires (Ex. xxiv. 10; Ezek. i. 26, x. 7).

J. I. Be.

SAR SHALOM BEN BOAZ: Gaon of Sura, where he died about 859 or 864, having held the gaonate for ten years. He succeeded Kohen Zedeḳ I., and was in turn succeeded by Naṭronai b. Hilai. He left more than 100 responsa, a great many of which are to be found in the collection "Sha'are Zedeḳ" (Salonica, 1792), forty-seven in "Teshubot Ge'onim Ḳadmonim" (Nos. 13–60, Berlin, 1848), twenty-seven in "Sefer Sha'are Teshubah," and some in "Toratan shel Rishonim" (Frankfort-on-the-Main, 1881). His responsa show clearly that Sar Shalom was very tolerant toward non-Jews, mild toward his subordinates, and liberal in the enforcement of the laws. He was consulted by chiefs of communities of distant countries, whom, instead of commanding, as it was in his power to do, he answered in a friendly manner, explaining the difference between the customs of his school and those of Pumbedita, and leaving the choice to them. In his responsa he endeavored to give the reasons for his decisions, often declaring that if the consultants were present he would be better able, by discussing the various questions, to elucidate them.

He warned the people not to establish institutions which they probably would be unable to observe. In cases where a community had bound itself by a vow to a statute which it found itself unable to fulfil, he allowed it to break such vow ("Toratan shel Rishonim," i. 47). His tolerance is shown by the fact that he particularly prohibited the robbing of a non-Jew, even when there was no "ḥillul ha-Shem" (profanation of the name of God; "Sha'are Zedeḳ," part iv., gate 1, No. 7). But although of a mild disposition, he insisted upon punishing severely the man who struck another man, or who ill-treated his wife, and the woman who was rebellious toward her husband (*ib.* part i., gate 6, Nos. 3–5); and he was very severe with regard to usury, placing many difficulties in the way of money-lenders (*ib.* part iv., gate 2, Nos. 3–4).

It may be pointed out that when consulted as to the custom obtaining in certain places of washing the hands and then sitting on the ground seven times when returning from a funeral, he answered that the practise was followed only by the relatives of the deceased, and that the purpose of sitting on the ground was to drive away thereby the demons who accompany a man when returning from the funeral of a relative (*ib.* part iii., gate 4, No. 20). Thus it seems that he either believed in demons himself, or, at least, did not oppose the popular belief in them.

Sar Shalom manifested a tendency to interpret the Bible cabalistically. He particularly tried to explain the numbers symbolically; thus he declared that the candlestick, consisting of twenty-five parts (comp. Ex. xxv. 31–37), symbolizes the twenty-five generations from Adam to Moses; the ten curtains covering the Tabernacle (*ib.* xxvi. 1 *et seq.*), the ten commandments or Decalogue; and the thirty cubits' length of the upper curtains, the thirty generations from Isaac, who was the first circumcised on the eighth day, to Zedeḳiah, in whose days the Temple was destroyed. In explaining the expression "the ark of the covenant" (Josh. iii. 11) he identifies the Ark with the angel ("Teshubot Ge'onim Ḳadmonim," No. 15).

Bibliography: Fürst, in *Orient, Lit.* x. 187; idem, *Bibl. Jud.* iii. 246; Grätz, *Gesch.* 3d ed., v. 231; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 20 *et seq.*, 242; S. J. Rapoport, in *Bikkure ha-'Ittim*, x. 36, note 28; *idem*, in *Teshubot Ge'onim Ḳadmonim*, pp. 8–10; Weiss, *Dor*, iv. 112–114.

W. B. M. Sel.

SARAGOSSA (Spanish, **Zaragoza**; the Roman **Cæsaraugusta**; Hebrew, סרקוסטה): Capital of the former kingdom of Aragon. The city is situated on the Ebro, which is crossed by a long stone bridge constructed with the municipal fees received from the miḳweh during the two years beginning May 1, 1266. Jews resided in Saragossa at a very early time. By the tenth century they had formed a flourishing congregation, while the civil wars which raged under Sulaiman (1012) caused several Jewish scholars, including Ibn Janaḥ, Solomon ibn Gabirol, and Moses ibn Gikatilla, to go to Saragossa, where they were welcomed with hospitality. Like Samuel

ibn Nagdela in Granada, Jekuthiel ibn Ḥasan then occupied a high position under King Yaḥya ibn al-Mundhir, whom he served until he was killed at the same time as his sovereign. After several bloody struggles and vain attempts on the part of the kings of Aragon to take the city, it surrendered to them on Dec. 18, 1118. Alfonso I., "el Batallador," the conqueror of Saragossa, imitated the example of King Alfonso VI. of Castile, and granted several privileges to the Jews, who had enjoyed under the califs equal rights with the Saracens. James I. declared all the Jews of his empire to be his property, and placed them under the jurisdiction of a "bayle general." Among those who held this office was Judah or Jehudano de Cavallería, the richest and most respected Jew of Aragon, who was head bailiff of Saragossa, and even of the entire kingdom, for several decades. He was frequently consulted by the king, James I., in affairs of state, and in 1263 by the king's orders he equipped a fleet. The treasurers Abraym (Abraham) and Bondia (Yom-Ṭob) likewise lived in Saragossa, although no details are known regarding them.

Under the Spaniards.

In this city, as in all the towns of Spain, the Jews lived in a Juderia, which was surrounded by walls and provided with gates. The quarter was very large, bordering on the Coso, and extending from the Church of S. Gil to the Plaza de Magdalena, along the Calle de la Veronica, which is now called Barrionuevo. It thus included the following streets, which were mostly named according to the trades pursued by their inhabitants: La Cuchilleria (Cutlers' street), La Pelliceria (Tawers' street), Plateria (Goldsmiths' street), Teneria (Tanners' street), Freneria (Saddlers' street), Borzaria, and others, while, in accordance with a decree of Alfonso III., dated Nov. 5, 1288, Jewish cloth-dealers were permitted to sell their wares in the Picatoria, as far as the Corrigeria (Strap-Makers' street). The Juderia remained closed on Holy Thursday and on Good Friday; and, according to a resolution of the city council, passed April 14, 1442, the Jews were obliged to make an annual payment of 200 sueldos to the porter for opening and closing the gates (Act. de Ayuntamiento de Zaragoza de 1442; comp. "R. E. J." xxviii. 117).

The aljama in Saragossa was very rich and populous; but the estimate of 5,000 families, even for the most flourishing period, is too high (Brüll's "Jahrb." vi. 38). The Jews of the city carried on an active trade in their own manufactures as well as in cloth, silk, leather, cotton, flax, and other articles. James I. accorded them the privilege of manufacturing colored cloths; and in 1323 James II. conferred upon them the right to dye cotton, silk, and linen. They pursued a great variety of trades; among them were, as may be inferred from the street-names mentioned above, goldsmiths and cutlers, tawers and tanners, strap-makers and saddlers, who, in accordance with the strongly marked Aragonese custom, had gilds of their own, like the Christians. The fraternity ("confradia") of the shoemakers—who were then, as now, very numerous, the city having long been famous for its leather-factories—resolved by a statute, confirmed May 6, 1336, by King Pedro III., that every member, under penalty of one dinero to be paid into the society treasury (Almosina = צדקה), should attend wedding and circumcision celebrations arranged by any of its members, visit on each Sabbath any member who had fallen sick, and, in case of death, go to his house, escort the body to the grave, and assemble in the house for prayer during the days of mourning. Each needy member who fell ill received two dineros daily from the treasury of the fraternity ("Coleccion de Documentos Inéditos de la Corona de Aragon," xl. 131 *et seq.*; "Allg. Zeit. des Jud." lvi. 438). To encourage industry, the Jews were permitted, about 1330, to keep stores outside the Juderia; but this privilege was soon revoked.

Jewish Gilds.

The taxes imposed upon the Saragossa Jews were very oppressive: besides the "cena," or so-called "Jews' tax," and the city assessments, they were obliged to pay to the king 3,000 sueldos yearly ("Col. de Documentos," ix. 1. 185 *et seq.*), and to this sum were added extraordinary subsidies. In 1289 the Jews were compelled to advance James II. 12,000 sueldos for his campaign against Sicily, although until this sum was repaid they were to be exempt from all state taxes. When, in 1332, the aljama had become so reduced that it was unable to pay even the taxes, the subsidies were temporarily remitted (Jacobs, "Sources," Nos. 1011, 1059, 1163, 1176; Rios, "Hist." ii. 159). The officials of the aljama, the rabbis, administrators, and assessors, were nominated (or confirmed) and protected by the king. Whenever he came to Saragossa and visited the Juderia, the aljama, or rather its rabbis and assistant rabbis, went to meet him in festive procession, bearing richly decorated Torah scrolls. It is related that once the aljama secretly resolved to render the customary homage, but with empty Torah cases. In 1420 this was reported to the king, Alfonso V., by a Jew who had been baptized, although he had been employed at the royal court even before conversion. Alfonso determined to punish the aljama for the deception. His design was frustrated, however, by a pious servant of the synagogue who hurriedly placed scrolls of the Law in all the cases. When the king, together with the informer and an armed retinue, visited the Juderia on the 17th of Shebaṭ, which was the following day, and the aljama came to meet him with the scrolls of the Law, he expressed a wish to see the Torah. To his surprise, all the scrolls were shown to him, whereupon the Jews were graciously dismissed, and the informer was executed as a calumniator. The 17th of Shebaṭ was thenceforth celebrated annually in Saragossa after the manner of the Purim festival (Brüll's "Jahrb." vi. 38 *et seq.*).

The community owned several synagogues, although there is no evidence to support the statement that there were exactly twelve. The Great Synagogue, a magnificent structure situated near the Coso, consisted of three naves, the central one being higher than the other two, while the roof, supported by three columns, was ornamented with many gilded carvings. At the entrance was a large gate with six small doors on each side. In the interior of

The Synagogues.

the building the walls were decorated with verses of the Psalms in large red and blue Hebrew letters ("Boletin Acad. Hist." xviii. 83 *et seq.*), and the Ark was a splendid piece of mosaic. The remaining synagogues were smaller in size. Whenever a member of the community was about to sell or give away a piece of property, it was customary to announce the fact in three synagogues on four successive Sabbaths, and to give notice that all claims upon the property must be presented within four weeks (Isaac b. Sheshet, Responsa, No. 388).

The community of Saragossa had not a good moral or religious reputation; and its licentiousness was censured by the grammarian Ibn Janaḥ and by the pessimistic poet Solomon ibn Gabirol as early as the eleventh century. Two centuries later the Jews of the city were much more severely condemned for godlessness, ignorance, sensuality, and immorality by the satirist Solomon Bonfed, a deposed rabbi of Saragossa ("Catalogue of the Michael Library," pp. 363 *et seq.*, Hamburg, 1848). It is at least clear that this Jewish community formed a sharp contrast to that of Toledo. As early as the thirteenth century, according to the complaints of Baḥya b. Asher, a native of Saragossa, the most important religious commands were slightly regarded, and despite the existence of a Jewish school and a society of Talmudic scholars (Confradia de Estudios de los Judios; Jacobs, "Sources," No. 1177), the study of the Talmud was not pursued assiduously. The rich Jews of the city strove for the friendship of the Christians, married Christian women, and accepted Christian husbands for their daughters. In the controversy over the writings of Maimonides, the congregation of Saragossa and their leader, Don Baḥya ben Moses, physician in ordinary to King James I., were foremost among his defenders. The tendency of Saragossa was liberal; and its congregation was probably the only one in Spain in which the scroll of Esther was read to the women at Purim in Spanish, instead of in Hebrew—a fact which roused the indignation of Isaac b. Sheshet, a rabbi of the town, and of his teacher Nissim (Isaac b. Sheshet, *l.c.* Nos. 389, 390).

Frequent Intermarriages.

The aljama in Saragossa had several famous rabbis and preachers, among them, according to a generally accepted but unsupported view, Baḥya b. Joseph, author of the "Ḥobot ha-Lebabot," and the equally noted preacher Baḥya ben Asher, who wrote, two hundred years later, a valuable commentary on the Pentateuch. A highly respected rabbi was Azariah ibn Jacob (1313–28), described as "Excelentissimo de la Juderia de Zaragoza." Like Solomon ibn Jacob (1297–1301)—his brother, if not his father—he was a physician, and, like him also, enjoyed special privileges from the king, having an assistant by royal permission ("Arch. de la Corona de Aragon," reg. 477, fol. 147; 860, fol. 60). Aaron b. Joseph ha-Levi was a rabbi in Saragossa at the same time as Azariah. In the last third of the fourteenth century the office was held by the easy-going and indulgent Joseph b. David, as well as by Isaac ben Sheshet and the celebrated Ḥasdai Crescas. Rabbi Zerahiah ha-Levi, with the learned Vidal Benveniste and R. Mattathias ha-Yizḥari, represented the congregation at the disputation in Tortosa. Jewish physicians were numerous in Saragossa, where several members of the Benveniste family lived. Nathaniel ibn Almoli was a resident of the city at the same time as the Solomon ibn Jacob mentioned above; and a few decades later Samuel Alazar, physician in ordinary to the king ("fisico de su magestad"), was especially favored, as were other members of his family ("Arch. de la Corona de Aragon," reg. 860, fol. 20; 861, fol. 213; 863, fol. 205), to which belonged Don Ezra of Saragossa, a personal acquaintance of Isaac b. Sheshet (Isaac b. Sheshet, *l.c.* Nos. 215, 388).

The year 1391 marks a crisis in the history of the community of Saragossa as well as in the fortunes of the Spanish Jews in general, and the congregation soon sank into comparative insignificance in size and importance. In consequence of the persecutions and subsequently of the sermons of Vicente Ferrer its richest members renounced Judaism. Then came the plague, which raged in 1429, 1448, and the following years, and carried off many Jews. Saragossa was filled with Maranos, who were the richest inhabitants of the town, owning the most beautiful houses at the "Mercado" (the market-place), holding the highest offices, and occupying the most important positions. They were the bitterest opponents of the introduction of the Inquisition; and hundreds of them fell as victims of the tribunal during the first years of its activity. On June 30, 1486, Juan de Esperandeu, who owned houses and large tanneries on the Coso, together with Manuel de Almazan and other coreligionists of Saragossa, was publicly burned at the stake. On the first visit of the king and queen to the capital of Aragon, which took place a few weeks later, the aljama of the city presented them with twelve cows decorated with rich ornaments, an equal number of wethers, a silver table-service (carried by twelve Jews), and two silver dishes, one bearing a precious goblet and the other a goblet filled with castellanos, each castellano having the value of 480 maravedis.

Massacre of 1391.

The decree of banishment was scarcely promulgated when the city council of Saragossa pressed a claim for 4,000 sueldos against the aljama. The Jews sold their looms, their manufactures, and other goods at a great loss, and left the town. The main street of the Juderia was given the name "Barrionuevo" some weeks later, while the Great Synagogue served for a time as a warehouse, until the Jesuits enlarged it in 1560, and dedicated it as a church. It was torn down, however, fifteen years later, and on its site was erected a church which is still standing and is the largest in Saragossa.

Bibliography: Rios, *Hist.* i. 225 *et seq.*, 386, 396; ii. 155, 296; iii. 71 *et seq.*, 259 *et seq.*, 292; Tourtoulon, *Jaeme I. le Conquêrant, Roi d'Aragon*, ii. 376 *et seq.*, Montpellier, 1867; Jacobs, *Sources*, s.v.; *Boletin Acad. Hist.* xviii. 83 *et seq.*, xxxii. 89 *et seq.*; *R. E. J.* xxviii. 115 *et seq.*

G. M. K.

SARAGOSSI, JOSEPH: Talmudist and cabalist of the fifteenth and sixteenth centuries. On being banished from Spain in 1492 he went successively to Sicily, Beirut, and Sidon. He resided in Sidon for some time, and finally settled at Safed, where

he assumed the position of rabbi. Possessed of a mild character, and esteeming above all else peace and harmony, Saragossi gained the love not only of his flock, but even of the Mohammedan inhabitants of Safed, toward whom he displayed a spirit of conciliation and great tolerance. At one time Saragossi was on the point of leaving Safed, when he was prevailed upon by the inhabitants to remain, they promising him an annual salary of 50 ducats, two-thirds of which sum was furnished by the Mohammedan governor of the city. Combining Talmudic with cabalistic knowledge, Saragossi contributed largely to the development of those branches of Jewish learning in Safed. His lectures on the Cabala were attended by David ibn Abu Zimra.

Bibliography: *Shebaḥe Yerushalayim*, p. 16b; Grätz, *Gesch.* ix. 17, 26.

S. I. Br.

SARAH (SARAI).—Biblical Data: Wife of Abraham, who for a long period remained childless (Gen. xi. 29–30). She accompanied her husband from Haran to Canaan (*ib.* xii. 5). Driven by famine to take refuge in Egypt, Abraham, fearing that her beauty would put his life in danger if their true relations became known, proposed that she pass as his sister. As he had apprehended, she was actually taken by Pharaoh, to whom her personal charms had been highly praised (*ib.* xii. 10 *et seq.*), while Abraham was richly dowered by the monarch on her account. But, visited by troubles, Pharaoh began to suspect the truth; and, censuring Abraham, he bade him take his wife and depart.

Sarai being still childless, she induced her husband to take her Egyptian handmaid Hagar for a concubine, that through her she might be "built up." Hagar, feeling herself quick with child, despised her mistress, whereupon Sarai bitterly upbraided her husband. Wishing not to be involved in the quarrel, Abraham told her to do with her handmaid as she deemed best, and Hagar was soon compelled to flee by the harsh treatment accorded her; but an angel, announcing that her seed would be numerous, urged her to return to Sarah (*ib.* xvi.). After Hagar had borne Ishmael, God told Abraham, whose name hitherto had been Abram, to change Sarai's name to "Sarah," announcing that she would bear him a son. Incredulous on account of Sarah's age (she was ninety), Abraham burst into laughter, wherefor the son was to be called "Isaac" (*ib.* xvii.). Sarah overheard that she was to give birth to a son when, at a subsequent visit of the three messengers on their way to Sodom, the promise was renewed; she, too, was incredulous, and laughed inwardly, but when interrogated denied that she had laughed (*ib.* xviii.).

Abraham next removed to Gerar, where Sarah had an experience with Abimelech similar to the one she had had in Egypt. Abimelech, however, was warned in a dream. Reproved for the wrong done, Abraham justified his and Sarah's statement by the explanation that Sarah was the daughter of his father but not of his mother (*ib.* xx. 1–12). After this, Sarah bore a son, Isaac, which aroused her to say, "God hath made me to laugh, so that all that hear will laugh with me" (*ib.* xxi. 1–7). The fact that now she had a son of her own augmented her displeasure with Hagar and Ishmael; and Abraham, at her solicitation, sent both away after God had quieted his scruples (*ib.* xxi. 10 *et seq.*). Sarah's death is very briefly recorded as having taken place in Kirjath-arba, or Hebron, when she had attained the age of 127 years. She was buried by Abraham in the cave of Machpelah (*ib.* xxiii., xxv. 10, xlix. 31). No other reference to Sarah is found in the Hebrew canon, except in Isa. li. 2, where the prophet appeals to his hearers to "look unto Abraham your father, and unto Sarah that bare you."

E. G. H.

——In Rabbinical Literature: Sarah was the niece of Abraham, being the daughter of his brother Haran. She was called also "Iscah" (Gen. xi. 29), because her beauty attracted general attention and admiration (Meg. 14a). She was so beautiful that all other persons seemed apes in comparison (B. B. 58a). Even the hardships of her journey with Abraham did not affect her beauty (Gen. R. xi. 4). According to another explanation, she was called Iscah because she had prophetic vision (Meg. *l.c.*). She was superior to Abraham in the gift of prophecy (Ex. R. i. 1). She was the "crown" of her husband; and he obeyed her words because he recognized this superiority on her part (Gen. R. xlvii. 1). She was the only woman whom God deemed worthy to be addressed by Him directly, all the other prophetesses receiving their revelations through angels (*ib.* xlv. 14). On their journeys Abraham converted the men, and Sarah the women (*ib.* xxxix. 21). She was called originally "Sarai," *i.e.*, "my princess," because she was the princess of her house and of her tribe; later she was called "Sarah" = "princess," because she was recognized generally as such (Ber. 13a; Gen. R. xlvii. 1).

Named Iscah.

On the journey to Egypt, Abraham hid his wife in a chest in order that no one might see her. At the frontier the chest had to pass through the hands of certain officials, who insisted on examining its contents in order to determine the amount of duty payable. When it was opened a bright light proceeded from Sarah's beauty. Every one of the officials wished to secure possession of her, each offering a higher sum than his rival (Gen. R. xl. 6; "Sefer ha-Yashar," section "Lek Leka"). When brought before Pharaoh, Sarah said that Abraham was her brother, and the king thereupon bestowed upon the latter many presents and marks of distinction ("Sefer ha-Yashar," *l.c.*). As a token of his love for Sarah the king deeded his entire property to her, and gave her the land of Goshen as her hereditary possession: for this reason the Israelites subsequently lived in that land (Pirḳe R. El. xxxvi.). He gave her also his own daughter Hagar as slave (*ib.*).

In Pharaoh's Harem.

Sarah prayed to God to deliver her from the king, and He thereupon sent an angel, who struck Pharaoh whenever he attempted to touch her. Pharaoh was so astonished at these blows that he spoke kindly to Sarah, who confessed that she was Abraham's wife. The king then ceased to annoy her ("Sefer ha-Yashar," *l.c.*). According to another version, Pharaoh persisted in annoying her after she had told him that she was a married wom-

an; thereupon the angel struck him so violently that he became ill, and was thereby prevented from continuing to trouble her (Gen. R. xli. 2). According to one tradition it was when Pharaoh saw these miracles wrought in Sarah's behalf that he gave her his daughter Hagar as slave, saying: "It is better that my daughter should be a slave in the house of such a woman than mistress in another house"; Abimelech acted likewise (Gen. R. xlv. 2). Sarah treated Hagar well, and induced women who came to visit her to visit Hagar also. Hagar, when pregnant by Abraham, began to act superciliously toward Sarah, provoking the latter to treat her harshly, to impose heavy work upon her, and even to strike her (*ib.* xlv. 9).

Relations with Hagar.

Sarah was originally destined, like Abraham, to reach the age of 175 years, but forty-eight years of this span of life were taken away from her because she complained of Abraham, blaming him as though the cause that Hagar no longer respected her (R. H. 16b; Gen. R. xlv. 7). Sarah was sterile; but a miracle was vouchsafed to her (Gen. R. xlvii. 3) after her name was changed from "Sarai" to "Sarah" (R. H. 16b). When her youth had been restored and she had given birth to Isaac, the people would not believe in the miracle, saying that the patriarch and his wife had adopted a foundling and pretended that it was their own son. Abraham thereupon invited all the notabilities to a banquet on the day when Isaac was to be weaned. Sarah invited the women also, who brought their infants with them; and on this occasion she gave suck to all the strange children, thus convincing the guests of the miracle (B. M. 87a; comp. Gen. R. liii. 13). Sarah's behavior toward Ishmael, whom she drove away from his father's roof, is justified on the ground that she saw him commit the three greatest sins, namely, idolatry, unchastity, and murder (*ib.* liii. 15).

Died at Thought of the Sacrifice of Isaac.

Legends connect Sarah's death with the sacrifice of Isaac (*ib.* lviii. 5), there being two versions of the story. According to one, Samael came to her and said: "Your old husband seized the boy and sacrificed him. The boy wailed and wept; but he could not escape from his father." Sarah began to cry bitterly, and ultimately died of her grief (Pirḳe R. El. xxxii.). According to the other legend, Satan, disguised as an old man, came to Sarah and told her that Isaac had been sacrificed. She, believing it to be true, cried bitterly, but soon comforted herself with the thought that the sacrifice had been offered at the command of God. She started from Beer-sheba to Hebron, asking every one she met if he knew in which direction Abraham had gone. Then Satan came again in human shape and told her that it was not true that Isaac had been sacrificed, but that he was living and would soon return with his father. Sarah, on hearing this, died of joy at Hebron. Abraham and Isaac returned to their home at Beer-sheba, and, not finding Sarah there, went to Hebron, where they discovered her dead ("Sefer ha-Yashar," section "Wayera"). During Sarah's lifetime her house was always hospitably open, the dough was miraculously increased, a light burned from Friday evening to Friday evening, and a pillar of cloud rested upon the entrance to her tent (Gen. R. lx. 15).

W. B. J. Z. L.

——**Critical View:** The two forms of the name, "Sarah" and "Sarai," are identical in meaning; it is difficult to understand the reason for the change. "Sarai" is probably the more archaic form of "Sarah," though the termination "ai" is unusual in the feminine. The writer of Gen. xvii. 15 must have considered the "ah" of "Sarah" as implying in some way "yahu" or "yah" (the "YHWH" element). Accordingly, the change would be similar to that of "Joshua" to "Jehoshua." Perhaps it was the intention to read the name "Sarayahu," the "hu" being added to "Sarai." In that case the meaning "princess" now given to "Sarah" must be abandoned. The element "sarah" is identical with a part of the name "Israel," and "Sarah" and "Sarai" are appropriate names for Israel's mother (Isa. li. 2; comp. Robertson Smith, "Kinship and Marriage," p. 30; for the forms see Olshausen, "Lehrbuch der Hebräischen Sprache," § 110; Nöldeke, in "Z. D. M. G." 1886, p. 183; 1888, p. 484; König, "Historisch-Kritisches Lehrgebäude," II. i. 427). The name "Sa-ra-a" is reported to occur in Babylonian tablets (Cheyne and Black, "Encyc. Bibl." iv. 4285, note 3).

Repetitions in the Narrative.

The story of Sarah's life, brief and incomplete as it is, presents nevertheless curious repetitions, *e.g.*, the incident with Pharaoh and a similar incident with Abimelech (Gen. xii. 10 *et seq.* and xx. 1 *et seq.*). Marriages with half-sisters were, in primitive matriarchy, regarded as anything but incestuous. From the point of view of the history of culture these episodes are very instructive. But it is not very probable that Abraham would have run the risk twice. Moreover, a similar incident is reported in regard to Isaac and Rebecca (*ib.* xxvi. 6–11). This recurrence indicates that none of the accounts is to be accepted as historical; all three are variations of a theme common to the popular oral histories of the Patriarchs. That women were married in the way here supposed is not to be doubted. The purpose of the story is to extol the heroines as most beautiful and show that the Patriarchs were under the special protection of the Deity. The promise of Isaac and the explanation of the name are given in duplicate. First, Abraham is the recipient of the promise, and he laughs (*ib.* xvii. 15–21). In the second narrative (*ib.* xviii.) Abraham again is given the promise, but Sarah laughs. Finally, the name receives a third justification in Sarah's exclamation at his birth (*ib.* xxi. 6).

According to Pentateuchal analysis, the references to Sarah in Genesis are divided among the various strata as follows:

Gen. xi. 29 belongs to J (Jahvist); xii. 5, 10-20 to J; xvi. to J (except 1a, 3, 15, 16); xvii. 15–21 to P (Priestly Code); xviii. to J; xx. to E (Elohist); xxi. 1a, 2a to J; xxi. 6, 7 to E; the remainder to P.

Concerning the kernel of historical fact underlying the patriarchal cycle in Genesis, and thus also the detached glosses concerning Sarai = Sarah, there is no unanimity of opinion among scholars. Their

various views may be summarized as follows: (1) The Patriarchs, including Abraham, so likewise his wives, were historical individuals reports of whose adventures and deeds have come down through long and differing channels of oral tradition. According to the theory which they variously assumed to be worked out in the history of Israel, historiographers whose writings are incorporated in the Pentateuch selected from this mass of discordant material what suited their purpose, and reconstructed even this in accordance with their plans. This accounts for the duplications and discrepancies. According to Baethgen ("Beiträge zur Semitischen Religionsgesch." p. 157), "Sarah" is a simple appellative representing a historical character, whose life is given in fragments and with free embellishments.

Views as to Historical Character.

(2) The patriarchal cycle represents older Canaanite, pre-Israelitish material, adopted and adapted by Israel. As such, the stories disclose views concerning the relations of septs and clans, as well as concerning political and geographical conditions. Genealogies such as those evolved in the patriarchal story are never of individuals. Tribal antipathies and sympathies, and political and racial interdependence and kinship, are expressed by them; but frequently, in order to complete a system, an individual ancestor or eponym is invented. While some of the names that occur are clearly those of clans, or of localities, Abraham = Abiram is not. It seems to be an appellative; but it is connected with Hebron, an old center. Sarai = Sarah, on the other hand, is the name of a clan—Israel. As Jacob became Israel in another cycle (with Beth-el), so here Abraham (Hebron) is connected with Israel. This is the meaning of the marriage of Abraham with Sarah, as similar ethnic or historical data underlie the story of his dealings with Hagar and Keturah.

(3) These Patriarchs are regarded by most members of the critical school as the outcome of culture-evolution. That matriarchy once prevailed, that blood-relationship was traced only through the mother, that marriage by capture or purchase was the rule, form probably the historical kernel involved in the repeated narratives of Sarai's marital adventures with men other than Abraham. On the other hand, her dealings with Hagar illustrate the conditions obtaining in the polygamous households of the sheiks of the time and country. The persons are free inventions; the conditions are not.

(4) Originally, Canaanite local eponyms connected with Israel; the Patriarchs were later ranged and ranked systematically, so as to establish an exclusive descent for Israel and disclose its distinction as the people of YHWH. In this scheme Abraham becomes the "great ancestor" (Abram), or "the ancestor of many nations." Through his wife Sarah he begets the Isaac-Jacob tribes, or Israel (= Sarah); and through his concubine Hagar he begets Ishmael, who therefore is marked as lesser in her degree of purity.

(5) The development of religion is typified in these ancestral figures. Abraham and Sarah represent a sort of elementary monotheism, a religion standing midway between pure Mosaism and the Canaanite cults. This is the view of Dillmann, Ewald, and Kittel.

(6) Abraham and Sarah are free inventions of unconscious popular poetry, untrammeled by considerations of genealogical data or tribal or religious motives. Wellhausen is the main exponent of this view ("Prolegomena zur Gesch. Israels," pp. 337 *et seq.*).

(7) The mythological theory makes Sarai identical with Ishtar. She and Abraham are said to be lunar deities, or adaptations of the Babylonian Adonis-Tammuz (Abraham) and Ishtar (Sarai) myths (the descent of Ishtar). Winckler (in his "Gesch. Israel's" and other writings) and Stucken ("Astralmythen") advance this view.

The most likely of all these views is the one that makes Sarai an eponym for Israel. Her marriage with Abraham represents the union of the Israel group with some clan or clans settled around Hebron. Ed. Meyer (in Stade's "Zeitschrift," 1886) is inclined to regard even Abraham as the name and eponym of a clan or sept, and refers to Abi-ezer (Judges vi. 34). Cheyne, of course (in Cheyne and Black, "Encyc. Bibl." *s.v.* "Sarah"), makes Abraham a Jerahmeelite, whose marriage with Sarah expresses the amalgamation of Israel with the descendants of Jerahmeel.

Eponym Theory.

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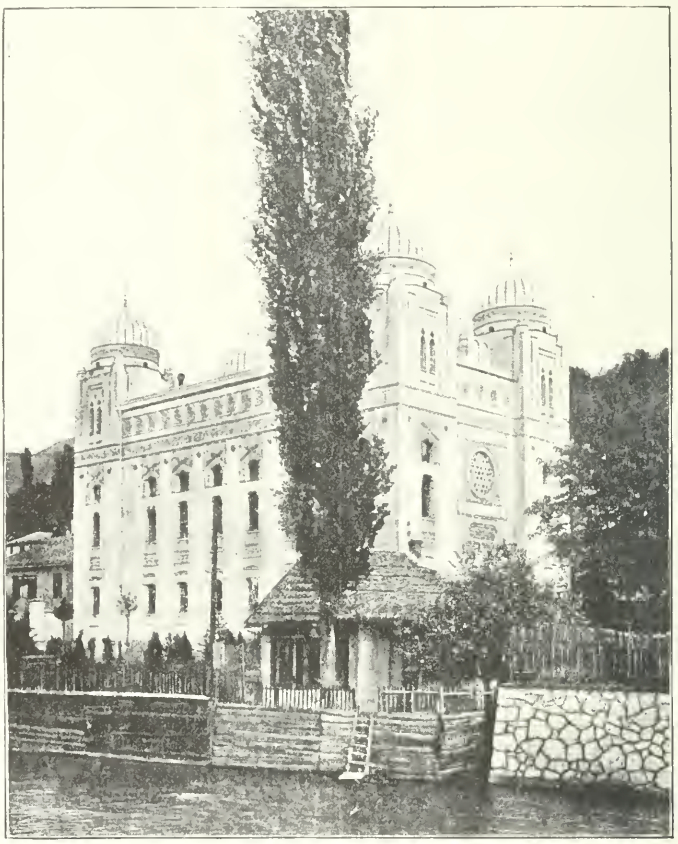
E. G. H.

——**In Arabic Literature:** Sarah, the wife of Abraham, was, according to some accounts, the sister of Lot and the daughter of Aran, Abraham's paternal uncle. According to others, she was the daughter of the King of Haran, and her mother was daughter of Kutba, King of Babylon. Sarah was the most beautiful woman of her time and possessed a perfect figure. She resembled Eve, to whom God gave two-thirds of all beauty; indeed, she was so beautiful that Abraham transported her in a chest. When, on entering Egypt, Abraham was obliged to give a tithe of all his goods, he at first refused to open the chest in which Sarah was, and when he was finally forced to do so, the official ran and told the king. Questioned by the latter regarding Sarah, Abraham replied that she was his sister, having instructed her to say the same. When, on that supposition, the king wished to marry her and reached out to take her, Sarah prayed God to wither his hand; and when the king promised not to touch her, she prayed God to restore it. Forgetful of his promise, the king reached toward her once more, and his hand was again withered. This was repeated three times. Abraham was a witness of this interview, God causing the walls of the house to become transparent for the purpose. Finally the king restored Sarah to Abraham and loaded her with presents. He insisted on her choosing for herself one of his slave girls, and she selected Hagar, for whom she had conceived a liking.

Her Beauty.

Afterward Sarah gave Hagar to Abraham; and when Ishmael was born she became so jealous that she could no longer live with Hagar. On one occasion she swore that she would not rest satisfied until her hands had been dipped in Hagar's blood, whereupon Abraham immediately pierced Hagar's ears so that the blood might be on Sarah's hands. Such was the origin of the wearing of earrings. Abraham then took Hagar and Ishmael away. In after years, when he went to visit Ishmael, Sarah was still so jealous that she exacted a promise from Abraham that he would not alight from his horse.

Sarah is not directly mentioned in the Koran; but she is referred to in sura xi. 74, where she is spoken of as standing by when Abraham receives the visit of the angels. Sarah was seventy years old when she conceived Isaac (according to Ṭabari; Baiḍawi says she was ninety or ninety-nine). She lived to the age of 130. She is said to have been the mother of Jacob and Esau also, although some say that they were sons of Abraham by another wife. As long as Sarah lived Abraham had no other wife, but after her death he married Keturah. Sarah was buried in the land of Canaan in a cave bought by Abraham, where, later, he also was interred.



The Synagogue at Sarajevo.
(From a photograph.

Bibliography: Mas'udi, *Prairies d'Or*, Index; Ṭabari, *Annales*, Index, Leyden, 1879-81; *idem*, Persian version, translated by Zotenberg, Paris, 1867, Index; Weill, *Biblical Legends of the Mussulmans*, New York, 1846, s.v. *Abraham*.

J. M. W. M.

SARAH COPIA SHULAM. See Sullam, Sara Copia.

SARAJEVO (Turkish, **Bosna-Serai**): Capital of Bosnia. For the history of its Jewish community till 1850 see Bosnia.

About 1850 Omar Pasha (Michael Lattas) granted the Jews of Sarajevo the right to settle in any part of the city. Down to 1878, when Austria-Hungary took possession of Bosnia, the Jews living at Sarajevo, as well as throughout Bosnia and Herzegovina, were all Sephardim (called "Spanioles"). After that year there was formed in the city an Ashkenazic congregation which has been recruited mainly from Jews who emigrated from Austria-Hungary after the occupation of Bosnia by that country. Many of the Ashkenazim are highly educated, and occupy leading positions, especially as lawyers and physicians, and have been appointed to offices under the government. The congregation, which is continually increasing, has a handsome synagogue in the Moorish style, which was dedicated Sept. 30, 1902. Its institutions include a ḥebra ḳaddisha, Talmud Torah, women's society, etc. Its rabbi, Samuel Wessel, was called to the office in 1898.

The Sephardic Jews are somewhat more numerous, and, like all the Spanioles in the East, are generally Orthodox. Of the prominent rabbis of Sarajevo the following may be mentioned: Ḥakam Ẓebi (17th cent.), David and his son Isaac Pardo, Moses Danon (to whose grave at Stolar the Sephardim still make pilgrimages) and his brother Benjamin Danon (all in the eighteenth century), Moses Perera, Simon Chason, Moses Levi, Abraham Salom, Judah Finzi, and his successor Ḥakam Abraham Abinuna (d. 1902). The two congregations now maintain friendly intercourse, and their members intermarry, whereas in former times the Sephardim held aloof to a certain extent from their Ashkenazic brethren, looking down upon them as an inferior class. The relations between Jews and non-Jews also are exceptionally cordial.

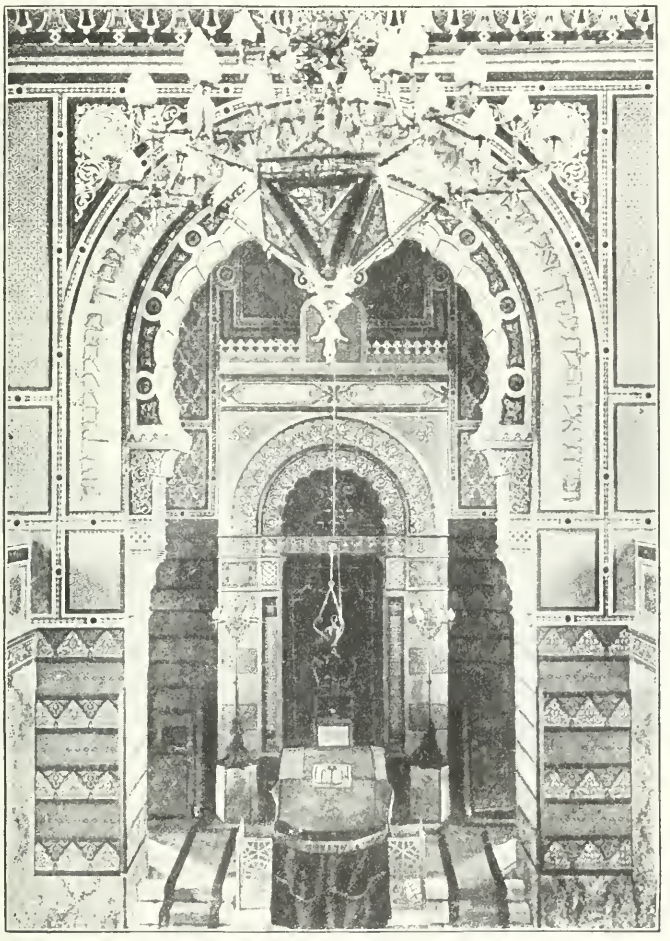
In 1895 the Jews of Sarajevo numbered 4,060 in a total population of 41,543.

Bibliography: Ad. Strauss, *Bosnien, Land und Leute*, i. 269 *et seq.*, Vienna, 1882; *Spanioten in Bosnien*, in *Jüdisches Familienblatt*, 1903, No. 12; *Die Juden in Bosnien und der Zionismus*, in *Die Welt*, 1903, No. 25.

S. S. We.

SARASOHN, KASRIEL H.: American journalist; born in Paiser, Russian Poland, 1835; died at New York city Jan. 12, 1905. He studied at home and prepared himself for the rabbinate; but in 1866 he abandoned this intention and emigrated to the United States. In 1874 he founded in New York city, where he had settled, the "Jewish Weekly" and the "Jewish Gazette," and in 1886 the "Jewish Daily News." When he began the publication of his journals there existed no other Jewish paper printed in Hebrew in the United States, and he had great difficulty in obtaining the necessary type.

In 1882 Sarasohn founded the Hebrew Sheltering House, now known as the Hebrew Shelter House and Home for the Aged. In 1901 he visited Palestine, and on his return was elected president of the committee for the collection of funds for the support of poor Hebrews in Palestine. He was also chairman of the committee for the Kishinef sufferers.



Ark of the Law in the Synagogue at Sarajevo.
(From a photograph.)

BIBLIOGRAPHY: New York papers of Jan. 13 and 14, 1905; *The Jewish Daily News* (New York), Jan. 15, 1905.

A. F. T. H.

SARATOF: Russian city, in the government of the same name; situated on the right bank of the Volga. The city is chiefly memorable for the "Saratof affair," which began in 1853. The direct cause of it was the murder of two Christian boys about the time of Passover. A few years earlier, in 1844, Skripitzyn, who was entrusted with the management of Jewish affairs in Russia, wrote a paper entitled "Information About the Killing of Christians by Jews for the Purpose of Obtaining Their Blood." A limited number of copies was printed and distributed among the members of the royal family, ministers, heads of departments, and members of the Senate. Although this paper was proved afterward to be a plagiarism of a treatise published in 1740 by a demented priest, Gaudent, still the theory expounded in it found many ardent believers among administrative and judicial circles, so much so that, as late as 1878, it was published in the "Grazhdanin." No wonder, then, that the Jews were immediately accused of this double murder. A certain Yushkewitzer, his wife, their son Theodor Yurlov, a soldier, and a barber named Shliffermann were put under arrest. The chief witnesses against them were Olympiada Gorokhova (a woman of bad character and a paramour of Yurlov) and Bogdanov, a soldier. When first put on the witness-stand the woman flatly denied all knowledge of the case, but afterward changed her mind and related the following story: In July, 1853, she (Olympiada) went, toward evening, to the market-place, where she met Ita Neḥamah Yushkewitzer, whom she accompanied home. There the conversation turned upon the burning question of the day, the murder of the two Christian boys. After much urging, Ita Neḥamah admitted that the Jews had killed the boys. She gave an account of the crime: The boys were first kept in a semistarved condition for many weeks, and, in spite of their tears and appeals, were brought to the synagogue, where they were stabbed, suspended by their feet from the ceiling, circumcised, and again stabbed in many places. Upon Olympiada's asking what was done with the blood, Ita Neḥamah said that "it had been collected in a large vase, dried, made into powder, and sent to Jitomir, where it was purchased by some wealthy

So-Called Confession.

Jews; and that for this the barber Schliffermann received 4,000,000 rubles and her husband Yankel 2,000,000." Olympiada also declared on the stand that her lover Yurlov, upon hearing that his father had been arrested, threw up his hands, exclaiming, "We are all lost!" and begged her to save him. The woman's testimony was full of contradictions; at one time she asserted that she understood Yiddish well, though the fact was that she had no knowledge of it.

The soldier Bogdanov testified that while sitting one day in the armory he overheard a conversation between two Jewish soldiers, Chader and Levin; they were discussing the necessity of liberating their coreligionist Berlinsky, who was under arrest for complicity in the murder of the two boys, and Levin said, "We must not make anything public!" Bogdanov further testified that another Jewish soldier joined them and exclaimed, in Russian, "No! we must not confess anything, though they should dismember us!" When he, Bogdanov, made his presence known to the Jewish soldiers they gave him half a ruble and bade him not to tell anything of what he had heard.

A special committee was sent from St. Petersburg to investigate this case, and though the prosecuting attorney, Durnovo, and his associates made every effort to convict the Jews nothing could be proved, the testimony offered being entirely untrustworthy. However, many Jewish families were ruined, and the effect upon the Jews living in that part of the country was highly injurious, so much so that the government was forced to appoint a commission of scholars to settle once for all the question whether the Jews used Christian blood for religious purposes.

The Old Jewish Cemetery at Sarajevo.
(From a photograph.)

Saratof has a population of 137,109, of whom 570 are Jews.

Bibliography: *Russki Encyclopedicheski Slovar*, vol. xxviii.; *Voskhod*, Oct., 1881; Chwolson, *Die Blutanklage*, p. 117, Frankfort-on-the-Main, 1901; O. Niekotorykh, *Srednovickovykh Protiv Yevreyev*, p. vii., St. Petersburg, 1880.

H. R. J. Go.

SARAVAL: Family of scholars, of whom the following deserve special mention:

Abraham b. Judah Löb Saraval: Flourished in the sixteenth century. He was the author of a commentary on the "Ma'amadot." The second edition of his commentary is dated 1617, but the place of publication is not known.

Bibliography: Steinschneider, *Cat. Bodl.* col. 709; Roest, *Cat. Rosenthal. Bibl.* i. 29; Benjacob, *Oẓar ha-Sefarim*, p. 351; Mortara, *Indice*, p. 59.

Jacob ben Löb Saraval: Lived at Cologne; died there 1608 or 1614. He is mentioned in the responsa of Jacob Alpron, "Naḥalat Ya'aḳob." An epitaph in A. Berliner's "Luḥot Abanim" refers, perhaps, to him (Mortara, "Indice," p. 59).

Jacob Raphael b. Simḥah Saraval: Rabbi at Venice; born about 1708; died at Venice April, 1782. He published an answer to a treatise by the lawyer Benedetti of Ferrara on the religion and the oath of the Jews. Among his poems should be mentioned a "ḳinah" on the death of sixty-five Jews who perished together in an accident. Shortly before his death he was preparing a treatise on the etymology of the names of the "terafim." A letter by him on the Masorah appears in Kennicott's "Dissertatio Generalis" (Brunswick, 1783). His "Dissertazione sull' Ecclesiaste" was contained in Joseph Almanzi's library, now in the British Museum.

Bibliography: De Rossi, *Dizionario*; Steinschneider, *Hebr. Bibl.* vi. 89; Zunz, *Z. G.* p. 240; Mortara, *Indice*, p. 59.

Judah Löb Saraval: Rabbi at Venice; died May 17, 1617. He is quoted in the ritual work "Mashbit Milḥamot," in connection with a question in regard to the ritual bath. He is mentioned also by Joseph di Trani (Responsa, i. 147). Saraval translated into Hebrew Saadia's commentary on Canticles (Venice, 1777). His tombstone was found in the cemetery of Padua by Filosseno Luzzatto; the epitaph was published by Nepi-Ghirondi ("Toledot Gedole Yisrael," pp. 218–219).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1371; Azulai, *Shem ha-Gedolim*, i. 59; Zunz, in Liebermann, *Volkskalender*, 1853, p. 72; Mortara, *Indice*, p. 59.

Leon Vita Saraval: Bibliophile; born at Triest in 1771; died Jan. 26, 1851. He was the author of "Discorsi Pronunciati all' Apertura degli Studii della Communità Israelita di Trieste" (Triest, 1811). His son M. Saraval catalogued his father's library between 1851 and 1853, publishing the catalogue at Triest in 1853. The entire library was purchased for the Breslau seminary (1853).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2500; *Serapeum*, 1853, pp. 280–284, 294–298; 1854, pp. 187–188; Mortara, *Indice*, p. 59; Zunz, *Z. G.* pp. 243, 568.

Nehemiah b. Judah Löb Saraval: Venetian scholar; died in Venice in 1649. He wrote an approbation to Joseph Solomon Delmedigo's "Elim" (Amsterdam, 1629). He is mentioned in the following responsa collections: Raphael Meldola, "Mayim Rabbim," i. 11; Samuel Aboab, "Debar Shemu'el," No. 19 (Fürst, "Bibl. Jud." iii. 245; Mortara, "Indice," p. 59).

Solomon Ḥai b. Nehemiah Saraval: Scholar of the seventeenth century; lived at Venice. He is mentioned in the responsa of Samuel Aboab ("Debar Shemu'el," p. 375) and in "Piske Rikanati ha-Aḥaronim," p. 24. He was still living in 1674 (Mortara, "Indice," p. 59).

S. S. O.

SARDINIA: An island in the Mediterranean, about 140 miles from the west coast of Italy, between 8° 4′ and 9° 49′ E. long., and between 38° 55′ and 41° 16′ N. lat. The settlement of Jews in various parts of the island goes as far back as the year 19 of the common era. During the reign of the emperor Tiberius 4,000 Jewish youths were banished from Rome to Sardinia as a penalty for the misdeeds of four Jewish swindlers. Pretending to be collectors for the treasury of the Temple at Jerusalem, the culprits had received enormous sums in money and jewels from Fulvia (wife of the Roman senator Saturninus), who was a sympathizer of Judaism (Josephus, "Ant." xviii. 3, § 5; comp. also Tacitus, "Annales," ii. 85, and Suetonius, "Tiberius," 36).

Under the Romans.

During the early centuries the fate of the Jews in Sardinia resembled that of their brethren in other Roman provinces: so long as pagans ruled the empire the Jews possessed full rights of citizenship, but as Christianity became the dominant power these rights were curtailed.

From the middle of the fifth to the middle of the seventh century Sardinia was governed first by the Vandals and then by the Goths, and the condition of the Jews there was on the whole favorable. There were communities in **Oristano, Lula, Gallura, Nora, Sinai** (probably founded by Jews), **Canahim, Sulcis, Tharros, Alghero, Colmedia,** and **Cagliari,** the capital of Sardinia. An incident which greatly disturbed the Jews occurred in the last-named place toward the end of the sixth century. A converted Jew named Peter placed images of saints in the synagogue on Easter Monday. The Jews lodged a complaint with Pope Gregory the Great, who ordered Bishop Januarius of Cagliari to have the images at once removed ("Epistola," v.).

Of the period extending from the time of the establishment of a native government in Sardinia (665) to that of the annexation of the island to Aragon (1325), only a few incidents in the life of the Jewish communities are known. The Sardinian historian of the eighth century, Antonio di Tharros, and Delotone, the compiler of the poems of the Sardinian king Gialeto, mention two Jewish scholars of Cagliari, Abraham and Canaim, who deciphered the Phenician inscriptions collected by Gialeto and the Greek and Phenician inscriptions found in the palace of Masu. The Sardinian chronicler Severino relates that the synagogue of Cagliari, which was situated in the quarter called Aliana, was in 790 destroyed by a fire generally attributed to the malevolence of some fanatical Christians (De Castro, "Bibliotheca," p. 75). During the administration of the province of Arborea by Onroco there often occurred at Oristano bloody conflicts between Jews and Christians, and in order to put an end to these struggles the Jews were ordered to leave the province within two months. On their expulsion from Arborea they settled in the cities of Lugodoro, especially in Lula and Gallura. Traces of their long sojourn in Arborea were still found in the city of Tharros in 1183 by the Mohammedan traveler Mohammed Abu Jabbar.

During the first century of the Spanish domination the Jews of Sardinia enjoyed prosperity. The Aragonian king granted them many privileges, and their numbers were greatly augmented by the arrival of new settlers from Barcelona, Majorca, and other places. Especially favored were the Jews of Alghero, for whom King Alfonso and his successors showed marked friendliness by exempting them from the payment of customs duties and by urging the governors to protect their business interests. On their part the Jews of Alghero often showed their loyalty to the Aragonian kings. In 1370 they contracted many debts in order to supply King Pedro with money and provisions for his armies, and in token of his gratitude the latter forbade their creditors to claim repayment within two years. In the early years of the fifteenth century the community of Alghero subscribed the sum of 1,600 ducats for the exploitation of the royal mines of Iglesias. A Jew named Vidal de Santa Pau gave 600 Alfonsine livres in 1423 for the restoration of the walls of Alghero; in 1459 Zare di Carcassona presented 622 livres for the same purpose. The Jews of Alghero were mostly engaged in trade, but there were also many scholars and physicians among them, the best known being: Isaac Eymies, who was pensioned by the governor of Lugodoro and by the city of Alghero, and who was called in 1406 to the post of city physician of Cagliari; Ḥayyim of Hipre, author of a work on the medicinal plants of Sardinia; and Solomon Averonques, renowned for his surgical operations. The Jews of Alghero were not excluded from official positions. Mention is made of a Jew named Moses Sofer who occupied in 1467 the position of tax-collector. Another, named Moses di Carcassona, was appointed by the vice-king Carroz in 1467 as the general sheriff's officer of the court of Alghero. In 1482 the same Moses obtained for the sum of 2,250 livres the farming of the taxes of the departments Gociano, Porte Ocier Reale, Mondrolisai, and Oristano for a period of three years. Together with his brother Nino Carcassona, Moses lent large sums for the equipment of the navy and of the armies which had been led by the vice-king Ximene Perez to the city of Oristano.

Community of Alghero.

It seems that before the Spanish domination Alghero contained but few Jews, who had neither a synagogue nor a separate cemetery. It was only at the end of the fourteenth century that these institutions were founded. In 1381 Vitali Alabi bought from Giacomo Bassach and his wife their house, situated in the street leading to the castle, which he wished to use for a synagogue. Two years later Francisco Giovanni of Santa Colombia, governor of Sassaro and Lugodoro, and later vice-king of Sardinia, permitted the physician Solomon Averonques to buy any place he might choose for a cemetery. In 1438 the community of Alghero was permitted by the mu-

nicipality to enlarge the synagogue. The enlargement was completed in 1454, and on this occasion the administrators of the community, Samuel Carcassona and Jacob Cohen, petitioned the government to allow them to put the coat of arms of the king on the edifice. In 1455 a petition was addressed to the municipality by the Jewish administrators Terocio, Buria, and Giacoble Nathan to allow them to enlarge the Jewish cemetery. Like all the communities of Sardinia, that of Alghero was administered by elected directors or secretaries, who possessed judicial power in all litigations between Jews, and even between Jews and Christians when sums not exceeding five livres were involved.

Persecution and Expulsion.

However, while the Jews of Alghero were, for unknown reasons, the object of the solicitude of the government and enjoyed a high degree of prosperity until the very year of their banishment, those of Cagliari and other communities were after 1430 treated in the harshest manner. They were compelled to live in special quarters and to wear special kinds of caps, and were not allowed to wear jewels or to put on shoes of any other color than black. Jewish traders were forbidden, under the penalty of losing their goods, to transact business on Christian feast-days. A Jew who employed a Christian was subject to a fine of twenty livres. Foreign Jews were forbidden, under the penalty of death, to settle in Sardinia without the permission of the vice-king or the archbishop. A decree issued in 1481 fixed the penalties for an offense against Christianity and for the employment of Christian servants. For the former crime the Jew was to have his hands cut off; for the latter he was to receive 200 stripes and to pay a fine of 200 ducats, and the servant was to receive an equal number of lashes. In 1485 the Jews were declared royal property and were subjected to the special jurisdiction of the royal attorney. At the same time they were forbidden to export any of their belongings from the island. The decree containing these measures was communicated by the vice-king Ximene Perez to the leaders of the Jewish community of Cagliari, Abraham Mili, Emanuel Mili, Samuel Bondra, Isaac Sallom, Isaac Aleva, Leon Miro, and others. The banishment of the Jews from Spain was closely followed by that of the Jews of Sardinia.

Bibliography: Gazana, *Storia della Sardegna*, ii. 151; *R. E. J.* viii. 280 *et seq.*; Spano, in *Vessillo Israelitico*, xxvii. 115 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 27, p. 147; Grätz, *Gesch.* v. 52.

J. I. Br.

SARDIS: Ancient city of Asia Minor and capital of Lydia; situated on the Pactolus at the northern base of Mount Tmolus, about sixty miles from Smyrna. The town is first mentioned by Æschylus ("Persæ," ed. Kirchhoff, line 47), and may be the "Sparda" of the Old Persian inscriptions of Darius Hystaspes (Behistun, i. 15; Persepolis, *e*, 12; Nakshi Rustam, a, 28). It had an eventful history, and after the establishment of the Roman province of Asia in 133 B.C. it became the capital of a "conventus" or district.

The date and early history of the Jewish community of Sardis are unknown, although it is clear that by the second half of the first century B.C. it had become an influential one; for in a decree of the proquestor and propretor Lucius Antonius, dating from 50–49 and preserved by Josephus ("Ant." xiv. 10, § 17), the Jews are described as having "an assembly of their own, according to the laws of their forefathers, and this from the beginning, as also a place of their own, wherein they determined their suits and controversies with one another." In obedience to an order of Antonius that the Jews, as Roman citizens, should be confirmed in their rights and privileges, the Sardians passed a decree (*ib.* § 24) that the community should enjoy freedom of worship, while special measures were taken to import food which should be ritually clean. A few years later, in the early part of the reign of Augustus, the proconsul Caius Norbanus Flaccus, at the express command of the emperor, renewed the religious privileges of the Jews of Sardis and permitted them to send money to Jerusalem (*ib.* xvi. 6, § 6).

The single allusion to Sardis in Rev. iii. 1–4 adds no information concerning its Jewish community, nor does the Talmud throw any light on the history of the Jews in the city, although Sardis may be meant by "Asia" in a few passages (Sifre, Balak, ed. Friedmann, p. 47b; 'Ab. Zarah 30a; B. M. 84a). Its site is now occupied by the ruined village of Sart.

Bibliography: Schürer, *Gesch.* 3d ed., iii. 12; Neubauer, *G. T.* pp. 310–311; Wilson, *Handbook for Travellers in Asia Minor*, etc., pp. 82–83, London, 1895.

E. G. H. L. H. G.

SARGENES (called also **Kittel**): A white linen garment which resembles a surplice and consists of a long, loose gown with flowing sleeves and with a collar laced in front, a girdle of the same material, and a skullcap to match. The name is derived from "sarge" (= "serge"), a woolen stuff (comp. "sericum," silk, and see Rashi, *s.v.* שרוך, Shab. 77b). R. Jeremiah in his last testament directed that he should be buried in a white garment with borders (חיורן חפיתין), in which it was his custom to attire himself when alive (Yer. Kil. ix. 3). Brides, bridegrooms, and marriageable girls were dressed in white (Shab. 114a; Ta'an. 26b). A white robe was generally considered a garment of joy. Being confident of God's willingness to forgive on Rosh ha-Shanah, the day of judgment, the worshipers were dressed in white (Yer. R. H. i. 1). On the Day of Atonement the white dress is symbolical of the angelic purity to be attained when the worshiper shall be finally absolved and pardoned. The sargenes as a shroud is first mentioned by R. Eleazar of Worms in his "Ha-Roḳeaḥ" and by R. Meïr of Rothenburg in his "Haggahot," and it is still so used by all Orthodox Jews throughout the world. It is mentioned by Maimonides in his "Yad" (Shabbat, xxx. 2) as a reminder of death.

R. Yom-Ṭob Lipmann Heller (1579–1654) in his "Leḥem Ḥamudot" on Asheri, "Halakot Ḳeṭannot" ("Ziẓit," No. 25, end) refers to the relics of the martyr Solomon Molko, brought from Regensburg to the Phinehas Synagogue, Prague, as consisting of "an Arba' Kanfot of yellow silk with yellow silk fringes, two flags, and a sargenes called kittel" (סרגינום שקורין קיטל; "sargenes" is the term that was used in western Germany, "kittel" in eastern

Germany; the garment is now known in eastern Europe by the latter name, the former being almost forgotten). During the fifteenth century brides dressed themselves in the sargenes before the veil was thrown over the face prior to the nuptial ceremony. The kittel is now worn by the host at the SEDER ceremony on Passover eve, as a symbol of freedom; by members of the community on Yom Kippur; and by the ḥazzan at the musaf service of Shemini 'Aẓeret and at musaf of the first day of Passover. See COSTUME; GESHEM.

BIBLIOGRAPHY: I. Abrahams, *Jewish Life in the Middle Ages*, pp. 18, 204, 292; Berliner, *Leben der Deutschen Juden im Mittelalter*, pp. 48, 70, 131, Berlin, 1900; Max Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 502–504, Leipsic, 1882.

K. J. D. E.

SARGON: King of Assyria; died 705 B.C. He is mentioned in the Bible only in Isa. xx. 1; and his name is preserved by no classic writer. All modern knowledge of him dates, therefore, from the discovery of his palace at Khorsabad, twelve miles northeast of Nineveh, by Botta in 1843. This palace was a part of the city of Dur-Sharrukin, which Sargon built as a new capital for himself. It was lined with bas-reliefs presenting an illustrated account of his reign; and under the foundations of the city gates also chronicles on clay were found. From these and the chronological data of the Assyrian kingdom, an account of Sargon's reign, which extended from 722 to 705, can be reconstructed.

Sargon succeeded Shalmaneser IV. Whether he was of royal blood or not is a matter of dispute. Neither he nor his son Sennacherib claimed royal descent; but his grandson Esar-haddon claimed the king Bel-bani as a remote ancestor of Sargon (comp. "Journal of the American Oriental Society," Proceedings, May, 1891, p. cxxxii.). The fact that Sargon ascended the throne in the same month that Shalmaneser died indicates that he was looked upon as the natural successor of the latter. Before his accession he was general of the armies of Assyria. The name "Sargon" was probably assumed on his accession, in imitation of the famous Sargon of Agade.

When Shalmaneser died the Assyrian armies were besieging Samaria. In the first year of Sargon's reign Samaria fell; and at his command more than 27,000 of the inhabitants were deported, Babylonians and Syrians being brought to take their places. Under Merodach-baladan Babylon revolted, and was not reconquered until 709. In 720 Sargon sent an army into Palestine; and at Raphia he defeated Egypt and her allies. This gave him the mastery of the west. Between 719 and 708 he undertook many campaigns against and finally subdued Urartu in Armenia—a kingdom which had given his ancestors much trouble. During the same period he made several campaigns against the Moschi and Tabal in the Taurus Mountains. In 711 he sent his "Tartan" into Palestine to put down a coalition headed by Ashdod; it is this expedition which Isaiah mentions. In 709 he completed the conquest of Babylon, and was crowned king of that country, and in 708 his new capital and palace at Dur-Sharrukin were completed. In 705 he died a violent death; but the text which relates the event is so broken that the nature of the violence is unknown. He was surpassed in ability by Tiglath-pileser III., but was one of Assyria's greatest kings.

BIBLIOGRAPHY: D. G. Lyon, *Keilschrifttexte Sargons*, Leipsic, 1883; Winckler, *Keilschrifttexte Sargons*, 1889; Schrader, *K. B.* ii. 34–81; Rogers, *History of Babylonia and Assyria*, 1900, ii. 148–182; Goodspeed, *History of the Babylonians and Assyrians*, 1902, pp. 243–264.

J. G. A. B.

SARGON, MICHAEL: Indian convert to Christianity; born in Cochin 1795; died about 1855. He was converted in 1818 by T. Jarrett of Madras, and became the first missionary in India of the London Society for Promoting Christianity Among the Jews. In 1820 Sargon visited his parents at Cochin, who received him kindly; and for a time the Cochin Jews seemed to have no objection to discussing with him his new faith. This reception appeared to promise well for a conversionist propaganda in India; and a local committee of the London society was formed in Madras with Sargon as the representative missionary. Madras became the center of the society's work in Asia. By 1822 Sargon had 116 Jewish children under his charge at Cochin; but in 1824 he was transferred to Bombay, where he opened under the auspices of the London society a school exclusively for Jews, obtaining forty pupils. The result of his labors in Cochin was the baptism of one Jew and of two Jewesses in 1828; and shortly afterward the activity of the London society ceased in India.

Sargon and his brother **Abraham**, however, continued their educational activity in Bombay, where for nearly thirty years they taught the Jewish children the tenets of Judaism without any attempt to convert them. While Sargon is regarded by the London society as one of its pioneer workers, the Beni-Israel of Bombay consider him one of the agents in the revival of religious feeling among them.

BIBLIOGRAPHY: W. T. Gidney, *Sites and Scenes*, 2d ed., 1899, pp. 226–227; *Report of the London Society for Promoting Christianity Among the Jews*, 1821, p. 103; H. Samuel, *A Sketch of the History of Beni-Israel*, p. 21, Bombay, n.d.

J.

SARKO (ZARḲO, ZARIḲ), JOSEPH BEN JUDAH: Italian grammarian and Hebrew poet of the first half of the fifteenth century. According to Carmoly ("Histoire des Médecins Juifs," p. 129), he was a native of Naples and one of the teachers of Judah Messer Leon. He was the author of "Rab Pe'alim," an analytic Hebrew grammar divided into several sections. He states in the preface that he terminated this work on the first day of Elul, 1429. The part which deals with numbers ("Sefer ha-Misparim") is printed at the end of August Justinian's edition of Ruth and Lamentations (Paris, 1520). Sarko's Hebrew verses, which follow the preface, were published by Dukes in "Orient, Lit." viii. 441. According to the latter (*ib.* x. 452), Sarko was the author also of "Ba'al ha-Lashon," a Hebrew dictionary, in which he often quotes his "Rab Pe'alim." Zunz, however, says ("Z. G." p. 113) that the author of the "Ba'al ha-Lashon" was a certain Joseph b. Jozadak. Parma De Rossi MS. No. 939, 2 contains verses by various poets, among others Joseph Sarko; but this may be a grandson of the author of "Rab Pe'alim" who lived about a century later

(comp. Zunz in "Kerem Ḥemed," vii. 120). It is probably with this later Sarko that Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 63b) confused the author of the "Rab Pe'alim" when he says that he was a contemporary of Elijah Levita.

Bibliography: Dukes, *Kontres ha-Masoret*, pp. 23–24; Fürst, *Bibl. Jud.* iii. 245; Steinschneider, *Cat. Bodl.* col. 1524.

S. M. Sel.

SARMAD, MOHAMMED SA'ID: Persian poet of Jewish birth; flourished in the first half of the seventeenth century. He was born at Kashan of a rabbinical family, but later embraced Mohammedanism, and went to India as a merchant. In the city of Tatta, Karachi, he became infatuated with a young Hindu named Abhichand, whom he converted to a mixture of Judaism and Mohammedanism. In 1647 Sarmad was in Haidarabad, not far from Tatta, and there meeting Moshan Fani, the author of the "Dabistan-i Madhahib," or "School of Sects," he gave him the material for a meager chapter on the Jews. According to Moshan Fani, Sarmad held that man's life and death are a day and a night succeeding each other indefinitely at regular intervals of one hundred and twenty years each, and that at death the body passes partly into minerals and partly into vegetables, animals, and the like. This doctrine shows Hindu influence, while his view that allusions to Mohammed exist in the Old Testament bears the impress of Islamitic teaching. During the rule of Shah Jehan, Sarmad was unmolested; but Aurungzebe soon after his accession to the throne in 1658 charged him with heresy and caused him to be put to death.

Sarmad was a poet of considerable ability; and several of his quatrains are still preserved. He is chiefly noteworthy, however, for having edited, together with Moshan Fani, a portion of Abhichand's Persian translation of the Pentateuch. This version, cited in the "Dabistan" as far as Gen. vi. 8, differs materially from the earlier Judæo-Persian translations by Jacob Tawus and others (see Jew. Encyc. iii. 190, vii. 317).

Bibliography: *The Dabistan, or School of Manners*, translated from the Persian by Shea and Troyer, vol. ii., Paris, 1843; Rieu, *Catalogue of the Persian Manuscripts in the British Museum*, London, 1881.

S. L. H. G.

SARMENTO, JACOB DE CASTRO. See Castro Sarmento.

SARPHATI, SAMUEL: Dutch physician and economist; born at Amsterdam Jan. 31, 1813; died there June 23, 1866. After finishing his medical studies at Leyden (M.D. 1838) he established himself as a physician in Amsterdam. He founded a society for the cultivation of land fertilized by the town sewage (Maatschappij van Landbouw en Landontginning); and on his initiative the first school of commerce was established, before the state had organized this branch of secondary instruction.

After a journey to London in 1852 Sarphati founded a society for the erection of a palace for exhibitions of natural industries, and to disseminate his plan published the periodical "De Volksvlijt." In 1864 the Palys voor Volksvlijt was dedicated on a spot then on the outskirts of the town, but now the center of a new Amsterdam, with a Sarphati Straat, a Sarphatikade, and a Sarphati Park in which his monument has been erected. The first houses of this new city were built by him. To provide people with cheap bread he founded the Maatschappij voor Meel-en-Broodfabricken; and on his initiative the Amstel Hotel was built (March 26, 1866) in the street later named after him.

Sarphati was a member of the Provinciale Staten, officer of the Eikenkroon, and a member of the Order of the Netherlands Lion.

Bibliography: A. C. Wertheim, *S. Sarphati*, in *Eigen Haard*, ii. 148, with portrait.

S. E. Sl.

SARSINO (SARCINO), JACOB B. JOSEPH: Italian rabbi of the seventeenth century; pupil of R. Ẓebi Hirsch b. Isaac in Cracow. He was rabbi in Venice, and labored as such together with Leon of Modena. He corrected several books which were printed in Venice, and supplied them with notes; and he printed the "Haggahot" of his teacher Zebi Hirsch on Jacob Weil's "Sheḥitot u-Bedikot," to which he added his own notes. Sarsino published "Seder ha-Niḳḳur" (Venice, 1692), containing rules and regulations for porging; but this is said to be only an extract from a work of his teacher.

Bibliography: Steinschneider, *Cat. Bodl.* 1223–1224; Fürst, *Bibl. Jud.* iii. 247, s.v. *Sarsiña*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 164; Benjacob, *Oẓar ha-Sefarim*, p. 412, No. 138; Fuenn, *Keneset Yisrael*, p. 557.

W. B. J. Z. L.

SÄRTELES, MOSES BEN ISSACHAR HA-LEVI. See Moses Saerteles ben Issachar ha-Levi.

SARUG (SARUḲ), ISRAEL (called also **Ashkenazi):** Cabalist of the sixteenth century. A pupil of Isaac Luria, he devoted himself at the death of his master to the propagation of the latter's cabalistic system, for which he gained many adherents in various parts of Italy. Among these the most prominent were Menahem Azariah da Fano, whom he persuaded to spend large sums of money in the acquisition of Luria's manuscripts, and Aaron Berechiah of Modena, author of the "Ma'abar Yabbok" ("Ma'abar Yabbok, Ḳorban Ta'anit," i.). Sarug lectured also in various places in Germany and in Amsterdam. In the latter city one of his disciples was Abraham de Herrera.

Sarug was the author of: a cabalistic essay entitled "Ḳabbalah," published in the "Mazref la-Ḥokmah" of Joseph Delmedigo (Basel, 1629); "Hanhagot Yosher," or "Tikḳun Ḳeri," or "Ḳeri Miḳra" (Salonica, 1752), hodegetics to asceticism; and "Ḳontres Ne'im Zemirot Yisrael," a cabalistic commentary on three of Luria's piyyuṭim for Sabbath.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1173; Grätz, *Gesch.* x. 420; Fuenn, *Keneset Yisrael*, p. 700.

S. I. Br.

SASON, AARON BEN JOSEPH: Rabbi of Salonica in the sixteenth and seventeenth centuries; died shortly before 1626. He was a pupil of Mordecai Matalon, and in his turn was the teacher of Ḥayyim Shabbethai. He was the author of various works both rabbinic and cabalistic, most of which were burned in the fire at Constantinople in 1606. Some of his responsa were published by his son Joseph Sason under the title "Torat Emet" (Venice, 1626). His text of agreements ("haska-

mot") for renting houses and other property is to be found in Abraham ha-Levi's "Ginnat Weradim" (part relative to the Ṭur Ḥoshen Mishpaṭ, No. 6). Shabbethai Bass ("Sifte Yeshenim," p. 80, No. 201) mentions a work of Sason's entitled "Sefat Emet" (n.p., n.d.), consisting of novellæ on the Tosafot to the Talmud. Both De Rossi ("Dizionario," ii. 123) and Wolf ("Bibl. Hebr." i., No. 184) confuse this work with that of Moses Ḥagiz, declaring that it was republished at Amsterdam in 1706.

Bibliography: Azulai, *Shem ha-Gedolim*, i., *s.v.*; Conforte, *Kore ha-Dorot*, pp. 42b *et seq.*; Fuenn, *Keneset Yisrael*, p. 88; Fürst, *Bibl. Jud.* iii. 250; Steinschneider, *Cat. Bodl.* col. 727.

E. C. M. Sel.

SASON, ABRAHAM: Italian cabalist; flourished in Venice at the beginning of the seventeenth century. He was the author of the following works: "Ḳol Mebasser" (Venice, 1605), a commentary on Daniel; "Ḳol Sason," on the arrival of the Messiah, printed together with the preceding work; and "Appiryon Shelomoh" (*ib.* 1609), essays on Cabala and mysticism.

Bibliography: Steinschneider, *Cat. Bodl.* col. 709; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 33; Fürst, *Bibl. Jud.* iii. 250.

K. I. Br.

SASON, JACOB BEN ISRAEL: Palestinian Talmudist; flourished at Safed at the end of the seventeenth century; a pupil of Isaac Alfandari. He was the author of "Bene Ya'aḳob" (Constantinople, 1714), consisting of a commentary on a part of Isaac b. Abba Mari's "Sefer ha-'Iṭṭur," and fourteen responsa and novellæ on Maimonides' "Yad" and on Jacob b. Asher's four Ṭurim. Owing to Sason's premature death (at the age of thirty-one), this work was left unfinished.

Bibliography: Azulai, *Shem ha-Gedolim*, i., *s.v.*; Conforte, *Kore ha-Dorot*, p. 48a; Fürst, *Bibl. Jud.* iii. 250; Steinschneider, *Cat. Bodl.* col. 1253.

E. C. M. Sel.

SASON, JOSEPH BEN JACOB: Editor and, perhaps, author; lived in the sixteenth century. He edited the "Maḥazor Sefardi" (Venice, 1584); and a Jewish calendar for the period 1585–1639 was printed the same year at Sason's expense. The author of "Shemen Sason," Joseph Sason, may be identical with the subject of this article. This work is a treatise on the Masorah, in which are quoted the ancient works thereon, *e.g.*, the "Shte Aḥyot." It is cited in Lonsano's "Or Torah" and Norzi's "Minhat Shai" (comp. Dukes, "Ḳonṭres ha-Masoret," p. 24, Tübingen, 1846).

Bibliography: Fürst, *Bibl. Jud.* iii. 250; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 58, note 12.

E. C. M. Sel.

SASPORTAS: Spanish family of rabbis and scholars, the earliest known members of which lived at Oran, Algeria, at the end of the sixteenth century. The name seems to indicate that the family originally came from a place called Seisportas (= "six gates"; comp. Jacob Sasportas, "Ohel Ya'aḳob," Nos. 21, 63). Later it was mispronounced "Sasportas," "Saportas," "Saporta," and "Sforta"; and Jacob Sasportas himself gives his name in an acrostic as שפורטא. A Saporta family lived later in Montpellier, France. The Sasportas family, with the Cansinos at Oran, then a Spanish colony, remained loyal to the Spanish kings, who were at war with the Moors. Members of both families competed for the office of government interpreter (see Jacob b. Aaron Sasportas). It may be added that **Aaron Sasportas,** the earliest known member of this family, was a descendant in the tenth generation of Naḥmanides (Jacob Sasportas, *l.c.* No. 24). The more prominent members are the following:

Isaac ben Jacob Sasportas: Rabbi of the Portuguese community at Amsterdam in the beginning of the eighteenth century. He left in manuscript a collection of rabbinical decisions, poems, sermons, and letters in Spanish, Portuguese, and Hebrew, besides a Spanish translation of two responsa written in Hebrew in 1720 (comp. Steinschneider, "Hebr. Bibl." xi. 41).

Jacob ben Aaron Sasportas: Rabbi, cabalist, and anti-Shabbethaian; born at Oran 1610; died at Amsterdam April 15, 1698; father of Isaac b. Jacob Sasportas. He became rabbi successively of Tlemçen (at the age of twenty-four), Morocco, Fez, and Sali. About 1646 he was imprisoned by the Moorish king, but succeeded in escaping with his family to Amsterdam (*c.* 1653). He stayed there till the disorders in Africa ceased, when he was called back by the King of Morocco and sent on a special mission to the Spanish court (*c.* 1659) to ask for aid against the rebels. On his return he was invited to the rabbinate of the Portuguese community of London (1664). According to David Franco Mendes (in "Ha-Meassef," 1788, p. 169), Jacob had accompanied Manasseh b. Israel to London in 1655. Owing to the outbreak of the plague in London in 1665, Jacob went to Hamburg, where he officiated as rabbi till 1673. In that year he was called to Amsterdam and appointed head of the yeshibah Keter Torah, founded by the brothers Pinto. Two years later he became dayyan and head of the yeshibah at Leghorn, and in 1680 he returned to Amsterdam, where he was appointed head of the yeshibah 'Ez Ḥayyim. After the death of Isaac Aboab (1693) he was appointed rabbi of the Portuguese community, which office he held till his death.

Haham Jacob Sasportas.

Jacob was one of the most violent antagonists of the Shabbethaian movement; he wrote many letters to various communities in Europe, Asia, and Africa, exhorting them to unmask the impostors and to warn the people against them. He wrote: "Toledot Ya'aḳob" (Amsterdam, 1652), an index of Biblical passages found in the haggadah of the Jerusalem Talmud, similar to Aaron Pesaro's "Toledot Aharon," which relates to the Babylonian Talmud only; "Ohel Ya'aḳob" (*ib.*

A Virulent Anti-Shabbethaian.

1737), responsa, edited and prefaced by his son Abraham Sasportas; "Ẓiẓat Nobel Ẓebi" (*ib.* 1737), polemical correspondence against Shabbethai Ẓebi and his followers, also edited by his son. The last-named work was afterward abridged by Jacob Emden under the title "Ḳiẓẓur Ẓiẓat Nobel Ẓebi" (Altona, n.d.). Jacob edited the "Hekal ha-Ḳodesh" of Moses b. Maimun Albas, to which he added an introduction and supplied notes (Amsterdam, 1653). Grätz ("Gesch." x., note 2) identifies Jacob Sasportas with Jaho Saportas, who competed with the Cansinos for the office of interpreter at the Spanish court (Jacob Cansino's preface to Moses Almosnino's "Extremos y Grandezas de Constantinople," Madrid, 1638).

Bibliography: Fuenn, *Keneset Yisrael*, p. 577; Fürst, *Bibl. Jud.* iii. 251; Grätz, *Gesch.* 3d ed., x. 204, 215, 217, 225–226, note 2; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 4, 8, 98–99; S. Rubin, in *Magyar Zsidó Szemle*, vii. 711; Abraham Sasportas, preface to *Ohel Ya'aḳob*; Steinschneider, *Cat. Bodl.* col. 1254; S. Wiener, in *Ha-Meliẓ*, 1894, Nos. 203, 245; *Cat. Anglo-Jew. Hist. Exh.* p. 48; Wolf, *Bibl. Hebr.* i. 619.

J. M. Sel.

Solomon Sasportas: Rabbi at Nice from 1690; died there Oct. 2, 1724; son of Isaac Sasportas and grandson of Jacob Sasportas. Like his father, Solomon engaged in cabalistic studies. His work "Shesh She'arim, Zeker Rab. Memoria de los 613 Preceptos de la Ley, y Siete de Sabios. Traducido del Hebraico," in Spanish and Hebrew, was printed by Solomon Adhan of Tafilet (Amsterdam, 1727).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 318; Steinschneider, *Cat. Bodl.* col. 2275; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 8, 99.

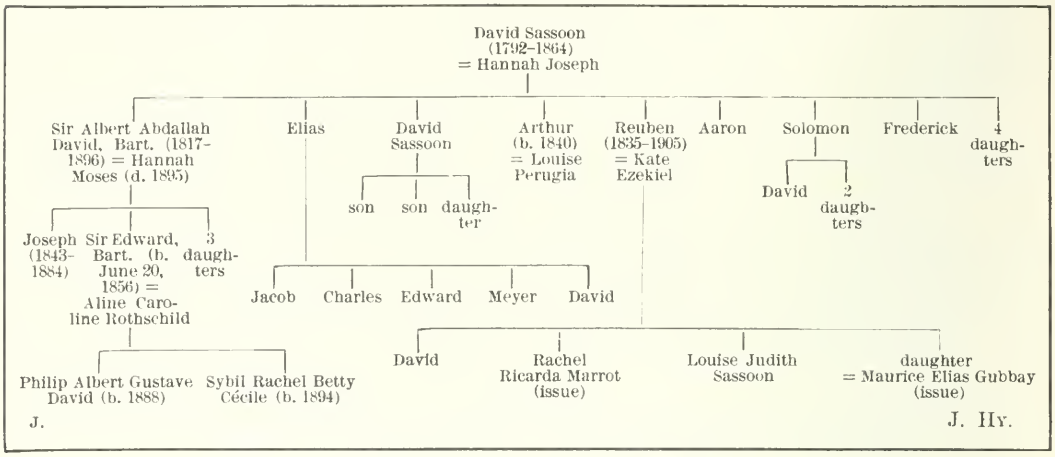
S. M. K.

SASSLOWER, JACOB KOPPEL BEN AARON: Russian Masorite of the seventeenth century; lived in Zaslav, government of Volhynia. He wrote "Naḥalat Ya'aḳob" (Sulzbach, 1686), on the accentuations of the Decalogue in Ex. xx. 1–18 for Sabbaths and Pentecost respectively, with a supplement on the Masorah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1179; idem, *Jewish Literature*, p. 235; Benjacob, *Ozar ha-Sefarim*, p. 396.

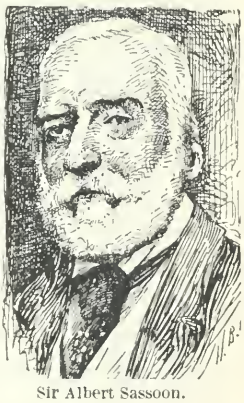
E. C. S. O.

SASSOON: Family claiming to trace its descent from the Ibn Shoshans of Spain. The earliest member to attain distinction was David Sassoon of Bombay.



Pedigree of the Sassoon Family.

Sir Albert Abdallah David Sassoon, Bart.: Anglo-Indian merchant; head of the house of David Sassoon & Co., "the Rothschilds of the East"; born at Bagdad 1817; died at Brighton, England, Oct. 24, 1896; eldest son of David Sassoon. Sassoon received a European education; and on the death of his father, in 1864, he succeeded to the leadership of the great banking and mercantile firm of David Sassoon & Co. The history of the development of Bombay and its benevolent institutions is inseparably associated with his name. The Sassoon Dock, constructed by his firm, was the first instance of a wet dock built in western India; and it stimulated the Bombay government to promote the construction of the large Prince's Dock. The Sassoon manufactories of silk and cotton goods at Bombay furnished employment for a large amount of native labor; and the Sassoons were also the managers of the Port Canning Company, with estates lying at the mouth of the River Mullah, in Bengal.


Sir Albert Sassoon.

Sassoon made many donations to Bombay, his benevolence lying mainly in the promotion of education among every class and creed. He contributed largely toward the Elphinstone High School of Bombay, and founded scholarships at the university and the art school of that city. In his own community he maintained the David Sassoon Benevolent Institution, a school affording instruction to many hundreds of Jewish children. He was a vice-president of the Anglo-Jewish Association, and in Bag-

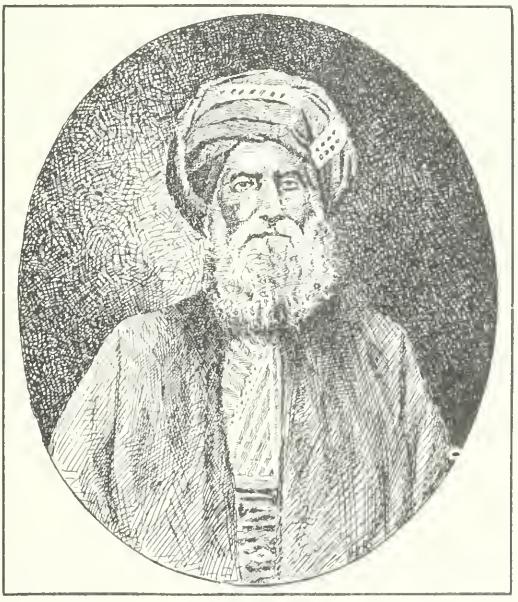
dad erected the school of the Alliance Israélite Universelle, presenting it to the community free of all encumbrances.

In 1867 Sassoon was appointed a companion of the Star of India, and a year later he became a member of the Bombay legislative council, a position which he continued to hold for some years. It was mainly through his contributions that a colossal statue of Edward, then Prince of Wales, was erected in Bombay. In 1872 he received the honor of knighthood; and in November of the following year the corporation of London conferred upon him the freedom of the city, he being the first Anglo-Indian to receive it. The shah, whom he entertained at the Empire Theatre, London, in 1889, conferred on him the Order of the Lion and the Sun; and in 1890 Queen Victoria advanced him to the dignity of a baronet.

BIBLIOGRAPHY: *The Times* (London), Oct. 26, 1896; *Jew. Chron.* Jan. 10, 1890, and Oct. 30, 1896.

J. G. L.

David Sassoon: Indian merchant and banker; born at Bagdad Oct., 1792; died at Bombay Nov. 7, 1864. He had a fair knowledge of Hebrew, Arabic, Persian, Turkish, and Hindustani, but not of English. His father, who was a wealthy Mesopotamian merchant, and who was for many years state treasurer to the Turkish governor of Bagdad, was known as "Nasi [= "Prince"] of the Captivity." David Sassoon was employed in a banking-house at Bagdad till 1822. After the plague he left Bagdad for Bassora, proceeding thence to Bushire. In 1832 an important commercial engagement caused him to visit Bombay, to which city he subsequently removed with his family. Here he established the house of David Sassoon & Co., with branches at Calcutta, Shanghai, Canton, and Hongkong; and his business, which included a monopoly of the opium-trade, extended as far as Yokohama, Nagasaki, and other cities in Japan. Sassoon attributed his great success to the employment of his sons as his agents and to his strict observance of the law of tithe.



David Sassoon.

Owing to his benefactions Sassoon's name was familiar to all the Jews of Turkey, China, Japan, Persia, and India. In Bombay he built and munificently endowed a splendid synagogue and established a Talmud Torah school; and at Puna, his summer residence, he built another handsome synagogue. He subscribed liberally to the Sailors' Homes in Bombay and Hongkong, to the famine fund, to the fund for the widows and orphans of those killed during the Indian Mutiny of 1857, and to the Lancashire relief fund. He supported an institution for teaching English, Arabic, and Hebrew (closed 1901); and shortly before his death he set apart a large sum for the erection of a Mechanics' Institution at Bombay, which is called by his name. One of the most important of his public institutions is the Sassoon Reformatory and Industrial Institution for Juvenile Offenders. Sassoon built and endowed the Infirm Asylum at Puna; and another charitable institution erected by him was the General Hospital at Puna, founded in 1863, for all castes and creeds. In appreciation of Sassoon's philanthropic labors the citizens of Bombay placed a marble bust of him in the Victoria and Albert Museum, to which he had presented an illuminated clock-tower. His last public act was the erection of a statue in memory of Albert, prince consort.

On Dec. 13, 1864, under the presidency of the governor, a special meeting for the purpose of voting a memorial to Sassoon was held in the Bombay Town Hall; and as a result a statue was placed in the Sassoon Mechanics' Institution of that city.

J. J. Hy.

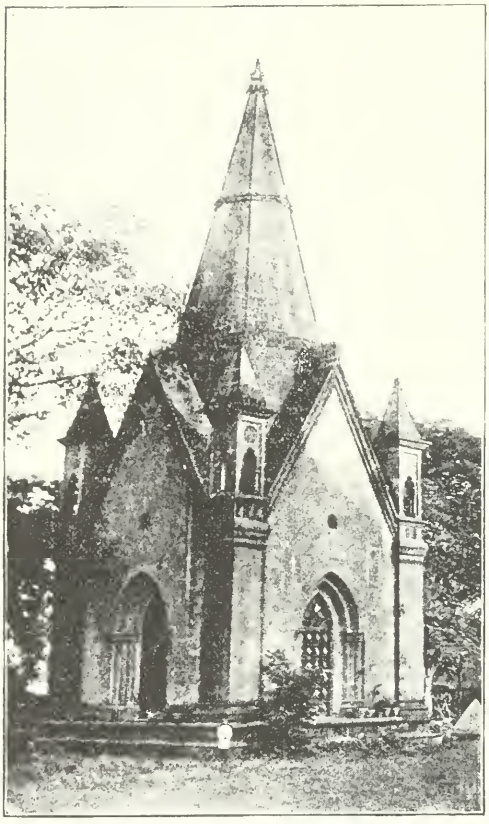
David Sassoon Sassoon: Indian merchant; born at Bombay 1832; died at London 1867. At an early age he was sent to Bagdad, where he was initiated into Biblical and Talmudic lore. Thence he proceeded to Shanghai, where he conducted the mercantile operations of the China branch of the firm of David Sassoon, Sons & Co. He went to London in 1858, and soon occupied a prominent position among the principal merchants of that city, being elected director of a number of important companies. He spoke several Oriental languages with great fluency.

Sassoon was president of a committee which had for its object the organization of an expedition to the Jews in China, Abyssinia, and the East; and was a member of the council of Jews' College and of the committee of the Jews' Free School, which two institutions he munificently endowed. He was also a warden of the Spanish and Portuguese synagogue. For several years he acted as examiner in Hebrew to the Jews' Free School.

BIBLIOGRAPHY: *Jew. Chron.* July 19, 1867.

Sir Edward Albert Sassoon, Bart.: Eldest surviving son of Sir Albert Sassoon and of Hannah, daughter of Meyer Moise (Moses) of Bombay; born

in that city June 20, 1856; succeeded to the baronetcy in 1896 on the death of Sir Albert Sassoon. He is a graduate of London University, a major in the Duke of Cambridge's Hussars Yeomanry, and a deputy lieutenant. In March, 1899, he was elected



Tomb of David Sassoon, Puna, India.
(From a photograph.)

member of Parliament for Hythe in the Unionist interest. In Feb., 1902, on the resignation of Sir Joseph Sebag Montefiore, Sir Edward was elected president of the London Spanish and Portuguese Congregation; and he is a vice-president of Jews' College and of the Anglo-Jewish Association.

In 1887 he married Aline Caroline, daughter of Baron Gustave de Rothschild.

BIBLIOGRAPHY: *Jew. Chron.* March 3, 1899, and Feb. 9, 1900; Harris, *Jewish Year Book*, 1901; *Who's Who*, 1905.

J. G. L.

Elias David Sassoon: Indian merchant and banker; born in 1819; died at Colombo 1880. He was the first of David Sassoon's sons to go to China (in 1844) to open a branch there. After his return he conducted his father's business in Bombay with great skill and energy, and avoided becoming involved in the crisis of the share mania. He left his father's firm in 1867, and opened branches in Hongkong and Shanghai. Sassoon contributed to the erection of the Maternity Hospital at Puna, and to the David Sassoon Infirm Asylum in the same city. He also built a synagogue in Hongkong.

Jacob Elias Sassoon: Indian mill-owner, merchant, and banker; born 1848. He succeeded his father in business. He built a synagogue and opened a Hebrew and English school for Jewish children in the Fort, Bombay. Sassoon is one of the proprietors of the E. D. Sassoon Mills, the Alexandra Mills, the E. D. Sassoon Dye Works, and is the owner of the Jacob Sassoon Mills, one of the largest establishments of the kind in India. In 1900 he built a house in Colaba, Bombay, to be utilized for the use of the poor of his community. There are branches of his business house at Calcutta, Hongkong, Shanghai, Kobé, London, and Manchester.

J. J. Hy.

Solomon David Sassoon: Indian merchant and banker; born at Bombay 1841; died there March 18, 1894. He went to China as an assistant in his father's business house, and afterward became the head of the firm of David Sassoon & Co., remaining in charge of it until his death. Sassoon was director of the Bank of Bombay and one of the port trustees, and was twice nominated in the time of Sir James Fergusson as an additional member, for making laws and regulations, of the council of the governor of Bombay. He was chairman of the Sassoon Spinning and Weaving Co., of the Sassoon and Alliance Silk Co., of the Port Canning and Land Improvement Co., of the Oriental Life Assurance Co., and of several other joint-stock associations. He was also president of the Bombay branch of the Anglo-Jewish Association from 1894.

J. G. L.

SATAN: Term used in the Bible with the general connotation of "adversary," being applied (1) to an enemy in war (I Kings v. 18 [A. V. 4]; xi. 14, 23, 25), from which use is developed the concept of a traitor in battle (I Sam. xxix. 4); (2) to an accuser before the judgment-seat (Ps. cix. 6); and (3) to any opponent (II Sam. xix. 23 [A. V. 22]). The word is likewise used to denote an antagonist who puts obstacles in the way, as in Num. xxii. 32, where the angel of God is described as opposing Balaam in the guise of a satan or adversary; so that the concept of Satan as a distinct being was not then known. Such a view is found, however, in the prologue to the Book of Job, where Satan appears, together with other celestial beings or "sons of God," before the Deity, replying to the inquiry of God as to whence he had come, with the words: "From going to and fro in the earth, and from walking up and down in it" (Job i. 7). Both question and answer, as well as the dialogue which follows, characterize Satan as that member of the divine council who watches over human activity, but with the evil purpose of searching out men's sins and appearing as their accuser. He is, therefore, the celestial prosecutor, who sees only iniquity; for he persists in his evil opinion of Job even after the man of Uz has passed successfully through his first trial by surrendering to the will of God, whereupon Satan demands another test through physical suffering (*ib.* ii. 3–5).

In the Bible.

Yet it is also evident from the prologue that Satan has no power of independent action, but requires the permission of God, which he may not transgress.

He can not be regarded, therefore, as an opponent of the Deity; and the doctrine of monotheism is disturbed by his existence no more than by the presence of other beings before the face of God. This view is also retained in Zech. iii. 1–2, where Satan is described as the adversary of the high priest Joshua, and of the people of God whose representative the hierarch is; and he there opposes the "angel of the Lord," who bids him be silent in the name of God. In both of these passages Satan is a mere accuser who acts only according to the permission of the Deity; but in I Chron. xxi. 1 he appears as one who is able to provoke David to destroy Israel. The Chronicler (third century B.C.) regards Satan as an independent agent, a view which is the more striking since the source whence he drew his account (II Sam. xxiv. 1) speaks of God Himself as the one who moved David against the children of Israel. Since the older conception refers all events, whether good or bad, to God alone (I Sam. xvi. 14; I Kings xxii. 22; Isa. xlv. 7; etc.), it is possible that the Chronicler, and perhaps even Zechariah, were influenced by Zoroastrianism, even though in the case of the prophet Jewish monism strongly opposed Iranian dualism (Stave, "Einfluss des Parsismus auf das Judenthum," pp. 253 *et seq.*). An immediate influence of the Babylonian concept of the "accuser, persecutor, and oppressor" (Schrader, "K. A. T." 3d ed., p. 463) is impossible, since traces of such an influence, if it had existed, would have appeared in the earlier portions of the Bible.

The evolution of the theory of Satan keeps pace with the development of Jewish angelology and demonology. In Wisdom ii. 24 he is represented, with reference to Gen. iii., as the author of all evil, who brought death into the world; he is apparently mentioned also in Ecclus. (Sirach) xxi. 27, and the fact that his name does not occur in Daniel is doubtless due merely to chance. Satan was the seducer and the paramour of Eve, and was hurled from heaven together with other angels because of his iniquity (Slavonic Book of Enoch, xxix. 4 *et seq.*). Since that time he has been called "Satan," although previously he had been termed "Satanel" (*ib.* xxxi. 3 *et seq.*). The doctrine of the fall of Satan, as well as of the fall of the angels, is found also in Babylonia (Schrader, *l.c.* p. 464), and is mentioned several times in the New Testament. Satan rules over an entire host of angels (Martyrdom of Isaiah, ii. 2; Vita Adæ et Evæ, xvi.). Mastema, who induced God to test Abraham through the sacrifice of Isaac, is identical with Satan in both name and nature (Book of Jubilees, xvii. 18), and the Asmodeus of the Book of Tobit is likewise to be identified with him, especially in view of his licentiousness. As the lord of satans he not infrequently bears the special name Samael. It is difficult to identify Satan in any other passages of the Apocrypha, since the originals in which his name occurred have been lost, and the translations employ various equivalents. An "argumentum a silentio" can not, therefore, be adduced as proof that concepts of Satan were not wide-spread; but it must rather be assumed that reference to him and his realm is implied in the mention of evil spirits of every sort (comp. Demonology, and Kautzsch, "Apokryphen," Index).

In the Apocrypha.

The high development of the demonology of the New Testament presupposes a long period of evolution. In the Gospels the beliefs of the lower orders of society find expression, and Satan and his kingdom are regarded as encompassing the entire world, and are factors in all the events of daily life. In strict accordance with his manifold activity he bears many names, being called "Satan" (Matt. iv. 10; Mark i. 30, iv. 15; Luke x. 18 *et passim*), "devil" (Matt. iv. 1 *et passim*), "adversary" (I Peter v. 8, ἀντίδικος; I Tim. v. 14, ἀντικείμενος), "enemy" (Matt. xiii. 39), "accuser" (Rev. xii. 10), "old serpent" (*ib.* xx. 2), "great dragon" (*ib.* xii. 9), Beelzebub (Matt. x. 25, xii. 24, *et passim*), and Belial (comp. Samael). The fall of Satan is mentioned in Luke x. 18, John xii. 31, II Cor. vi. 16, and Rev. xii. 9. He is the author of all evil (Luke x. 19 *et passim*; Acts v. 3; II Cor. xi. 3; Ephes. ii. 2), who beguiled Eve (II Cor. xi. 3; Rev. xii. 9), and who brought death into the world (Heb. ii. 13), being ever the tempter (I Cor. vii. 5; I Thess. iii. 5; I Peter v. 8), even as he tempted Jesus (Matt. iv.). The belief in the devil as here developed dominated subsequent periods, and influenced indirectly the Jews themselves; nor has it been entirely discarded to-day.

In the New Testament.

Satan and his host are mentioned comparatively seldom in the Talmud and Midrash, although the material on this subject is not without importance. In the older or tannaitic literature the name of Satan is met with but rarely. Thus in Ab. iv. 11 sin itself, and not Satan, is the accuser, the term κατήγωρ becoming a standing epithet of Satan in the New Testament, and being applied to him by the later Talmudic teachers also. In Tosef., Shab. xvii. (xviii.) 3 it is stated that the angels of Satan accompany the blasphemer on his way, according to Ps. cxv. 6, while a comparison of Gen. R. xxxviii. 7 with Sifre, Num. xxv. 1 shows how reference to Satan was introduced by the Amoraim into tannaitic sayings (Bacher, "Ag. Pal. Amor." ii. 254); and in like manner "Satan" is substituted for "angel" in Ned. 32a.

The Angelology of the Talmud, moreover, proves that, according to the older view (until about 200 C.E.), punishment was inflicted by angels and not by Satan. In the course of time, however, official Judaism, beginning perhaps with Johanan (d. 279), absorbed the popular concepts of Satan, which doubtless forced their way gradually from the lower classes to the most cultured. The later a midrashic collection the more frequent is the mention therein of Satan and his hosts. The Palestinian Talmud, completed about 400, is more reticent in this regard; and this is the more noteworthy since its provenience is the same as that of the New Testament. Samael, the lord of the satans, was a mighty prince of angels in heaven (Gen. R. xix.). Satan came into the world with woman, *i.e.*, with Eve (Yalk., Gen. i. 23); so that he was created and is not eternal. Like all celestial beings, he flies through the air (Gen. R. xix.), and can assume

In Talmud and Midrash.

any form, as of a bird (Sanh. 107a), a stag (*ib.* 95a), a woman (Ḳid. 81a), a beggar (*ib.*), or a young man (Tan., Wayera, end); he is said to skip (Pes. 112b; Meg. 11b), in allusion to his appearance in the form of a goat (comp. the goat-demons of the Bible), and it was as such that he was addressed with the words "an arrow between thine eyes" by one who wished to express contempt for him (Ḳid. 30a, 81a, *et passim*).

He is the incarnation of all evil, and his thoughts and activities are devoted to the destruction of man; so that Satan, the impulse to evil ("yeẓer ha-ra' "), and the angel of death are one and the same personality. He descends from heaven and leads astray, then ascends and brings accusations against mankind. Receiving the divine commission, he takes away the soul, or, in other words, he slays (B. B. 16a). He seizes upon even a single word which may be prejudicial to man; so that "one should not open his mouth unto evil," *i.e.*, "unto Satan" (Ber. 19a). In times of danger likewise he brings his accusations (Yer. Shab. 5b *et passim*). While he has power over all the works of man (Ber. 46b), he can not prevail at the same time against two individuals of different nationality; so that Samuel, a noted astronomer and teacher of the Law (d. at Nehardea 247), would start on a journey only when a Gentile traveled with him (Shab. 32a).

Satan's knowledge is circumscribed; for when the shofar is blown on New-Year's Day he is "confounded" (R. H. 16b; Yer. Targ. to Num. x. 10). On the Day of Atonement his power vanishes; for the numerical value of the letters of his name (השטן) is only 364, one day being thus exempt from his influence (Yoma 20a). Moses banished him by means of the Divine Name (Grünhut, "Sefer ha-Liḳḳuṭim," v. 169). If Satan does not attain his purpose, as was the case in his temptation of Job, he feels great sorrow (B. B. 16a); and it was a terrible blow to him, as the representative of moral evil, that the Torah, the incarnation of moral good, should be given to Israel. He endeavored to overthrow it, and finally led the people to make the golden calf (Shab. 89a; Yer. Targ. to Ex. xxxii. 1), while the two tables of the Law were bestowed on Moses of necessity without Satan's knowledge (Sanh. 26b).

The chief functions of Satan are, as already noted, those of temptation, accusation, and punishment. He was an active agent in the fall of man (Pirḳe R. El. xiii., beginning), and was the father of Cain (*ib.* xxi.), while he was also instrumental in the offering of Isaac (Tan., Wayera, 22 [ed. Stettin, p. 39a]), in the release of the animal destined by Esau for his father (Tan., Toledot, 11), in the theophany at Sinai, in the death of Moses (Deut. R. xiii. 9), in David's sin with Bath-sheba (Sanh. 95a), and in the death of Queen Vashti (Meg. 11a). The decree to destroy all the Jews, which Haman obtained, was written on parchment brought by Satan (Esther R. iii. 9). When Alexander the Great reproached the Jewish sages with their rebellion, they made the plea that Satan had been too mighty for them (Tamid 32a). He appeared as a tempter to Akiba and Mattithiah b. Ḥeresh (Ḳid. 81a; Midr. Abkir, ed. Buber, p. 11). He sowed discord between two men, and when Meïr reconciled them, he departed, crying, "Alas, Meïr has driven me from home!" (Giṭ. 52a; comp. 'Er. 26a) —*i.e.*, Satan is the angel of strife (see also Yoma 67b; Shab. 104a; Yeb. 16a). If any one brings a beautiful captive home, he brings Satan into his house, and his son will be destroyed (Sifre, Deut. 218); for Satan kindles the evil impulse ("yeẓer ha-ra' ") to impurity (Ex. R. xx.). Where one makes his home Satan leaps about; where merriment rules, or wheresoever there is eating or drinking, he brings his accusations (Gen. R. xxxviii. 7); and when there is a chance that prosperity may be enjoyed in this world or in the next he likewise rises up as an accuser. Even Jacob was forced to prove to Satan that he had borne much suffering in this world (Gen. R. lxxxiv., in Weber, "System der Altsynagogalen Palästinischen Theologie," p. 323); and when Satan reveals the sins of Israel to God others plead the alms which Israel has given (Ex. R. xxxi.). In the hour of birth, and thus in the hour of peril, he brings his accusation against the mother (Eccl. R. iii. 2). The serpent of Gen. iii. is identified with Satan (see Weber, *l.c.* pp. 218 *et seq.*; comp. Adam; Eve; Serpent).

His Functions.

As the incarnation of evil Satan is the arch-enemy of the Messiah: he is Antichrist. The light which was created before the world was hidden by God beneath His throne; and to the question of Satan in regard to it God answered, "This light is kept for him who shall bring thee to shame." At his request God showed Satan the Messiah: "and when he saw him he trembled, fell upon his face, and cried: 'Verily this is the Messiah who shall hurl me and all the princes of the angels of the peoples down even unto hell' " (Pesiḳ. R. iii. 6 [ed. Friedmann, p. 161b]; further details are given in Bousset, "Der Antichrist").

While the Pirḳe R. Eli'ezer, and the mystic midrashim edited by Jellinek in his "Bet ha-Midrash," belong historically to the post-Talmudic period, they do not fall under this category so far as their content is concerned. Here belong, strictly speaking, only the Zohar and other esoteric works comprised under the name "Cabala." The basal elements remain the same; but under the influence of mediæval demonology a wider scope is ascribed to the activity of Satan and his host, daily life falling within the range of his power. The miscreants of the Bible, such as Amalek, Goliath, and Haman, are identified with him; and his hosts receive new names, among them "Ḳelippa" (husk, rind, peeling, scale). Antichristian polemics also complicate the problem (see the rich collection of material in Eisenmenger, "Entdecktes Judenthum," i. 812 *et seq.*).

In the Cabala.

Satan was mentioned in the liturgy at an early period, as in the daily morning prayer and in the Blessing of the New Moon; and his name has naturally occurred in amulets and incantations down to the present day. Terms and phrases referring to Satan which are met with in Judæo-German must be regarded as reminiscences of the ancient popular belief in him.

Bibliography: Davidson, *Theology of the Old Testament*, pp. 300–355, Edinburgh, 1904; Faivre, *La Personalité du Satan d'Après la Bible*, Montauban, 1900; Hennecke, *Neu-*

testamentliche Apokryphen, Tübingen, 1904; Köberle, *Sünde und Gnade*, Munich, 1902; Herzog-Plitt, *Real-Encyc.* xv. 358-362 (and the bibliography there given); Schrader, *K. A. T.* 3d ed., pp. 463 *et seq.*

J. L. B.

SATANOW, ISAAC HA-LEVI: Scholar and poet; born at Satanow, Poland, 1733; died in Berlin, Germany, Dec. 25, 1805. In early manhood he left his native country and went to the Prussian capital in search of learning. There he became the protégé of Isaac Daniel and David Friedländer, who procured for him employment as a teacher in some prominent families.

Satanow represents a peculiar type. Like Byron, he was, both physically and mentally, a conglomeration of contrasts. He dressed in the garb of the Polish Jew of the period, yet was a thorough German in his actions and habits. Though Orthodox in his beliefs, he nevertheless favored Reform in practise. He was one of the greatest authorities on Jewish tradition and lore, yet he was one of the most free-thinking of philosophers. He was a shrewd physicist and an inspired poet; a realist and an idealist. While writing his "Mishle Asaf," a work in which the noblest thoughts are expressed in the choicest diction, he did not disdain at the same time to write a treatise on how to drill holes through three hundred pearls in one day and how to mix successfully different kinds of liquors. Even in the most earnest and solemn of his writings there can always be detected an undercurrent of the most playful humor.

In his "Mishle Asaf" he so blended the quaintly antique style of the Bible with modern fine writing that the critics of his time were at a loss how to characterize the work. Some were inclined to revere it as a relic of antiquity, while others attacked the author as a literary charlatan who desired to palm off his own work as a production of the ancient writers. Rabbi Joseph of Frankfort gives a very clever criticism of his work. He says: "I do not really know to whom to ascribe these sayings [of the "Mishle Asaf"]; it may be the publisher himself has composed them; for I know him to be a plagiarist. He, however, differs from the rest of that class in this respect, that they plagiarize the works of others and pass them for their own, while he plagiarizes his own works and passes them for those of others."

Satanow as a poet belongs to two distinctly different schools. In his earlier works he followed the theory of the old school, which considered plays on words, great flourish of diction, and variegated expressions as the essential requirements of good poetry; but in his later works he used the simple, forcible style of the Biblical writers, and he may be justly styled "the restorer of Biblical poetry." It is sufficient to compare his "Eder ha-Yeḳar" and "Sefer ha-Ḥizzayon" with his "Mishle Asaf" to see at a glance the difference in style.

Among Satanow's most important works are the following: (1) "Sifte Renanot," a brief exposition of Hebrew grammar (Berlin, 1773). (2) "Sefer ha-Ḥizzayon" (*ib.* 1775 [?]), in eight parts: part i., a treatise on criticism and knowledge; ii., on poetry; iii., a collection of proverbs; iv., treatises on different scientific topics: a discussion about the visual and auditory senses, from which he makes a digression, and discusses the inhabitants of the moon; v., discussions on esthetic problems, as love, friendship, justice, etc.; vi., a picturesque description of the universe; viii., discussions on various topics. The whole work is written in a highly ornate style; it does not bear the author's name; but a few hints in some of the poems leave no doubt as to who he was. (3) "Imre Binah" (*ib.* 1784). (4) "Seliḥot," a newly arranged edition (*ib.* 1785). (5) "Sefer ha-Shorashim," in three parts, a treatise on Hebrew roots (*ib.* 1787). (6) "Mishle Asaf," a collection of gnomes, modeled after the Book of Proverbs (*ib.* 1788–91). (7) "Moreh Nebukim," text together with commentary (*ib.* 1791–96). (8) "Zemirot Asaf," with the commentary of Samuel ben Meïr (*ib.* 1793). This was the first attempt of the Slavonic school to build up a national lyric poetry, although the psalms have the form rather of philosophic reflections than of lyric expression. No references to national history or national lore, and no expressions of patriotism, are to be found in them. They form a simple doxology, and reflect a rational view of nature as opposed to mysticism. (9) "Pirḳe Shirah," on the natural sciences.

Bibliography: Franz Delitzsch, *Zur Geschichte der Jüdischen Poesie*, § 23, Leipsic, 1836; Fuenn, *Keneset Yisrael*, 1886, p. 643.

H. R. J. Go.

SATIRE: Ironical and veiled attack, mostly in verse. Among the Hebrews satire made its appearance with the advent of the usurper. The tradition runs that when Abimelech, the son of a maidservant, treacherously slew all his brothers except Jotham, and usurped the leadership of the men of Shechem, Jotham, his youngest brother, hurled at him from the top of Mount Gerizim the famous satiric fable of the trees that went forth to anoint a king over themselves and chose the bramble (Judges ix. 7–15; see Fable). Again, when David wronged his faithful servant Uriah the prophet Nathan brought him to repentance with the parable of the rich man who feasted his guest on the poor man's lamb (II Sam. xii. 1–13). Isaiah's oration at the death of the King of Babylon (Isa. xiv. 4–23) is one of the strongest satires in all literature. Many more examples could be cited from the Bible, but those mentioned are sufficient to warrant the statement that the beginning of the development of satire among the Hebrews dates from the earliest period in their history.

Biblical Examples.

The satire of Ben Sira is sententious in form and refers to all phases of the social life of his day. The frailty of women, the fickleness of friends, the arrogance of the rich—these and many other topics are discussed in the style of the Proverbs, with here and there a suggestion of fable and parable. In the Talmud and Midrash examples of satire abound in the form of puns, parables, and epigrams. The ancient Rabbis had a keen sense for the satirical, and often employed it in their disputes with the Sadducees and the neophytes. The tyranny of the Cæsars and the profligacy of Rome were other topics for the satirists though in these instances they found it prudent to veil their expressions and speak in

metaphors. As an example of their powers of satire the following may be cited:

"There was a widow who lived with her two daughters and possessed only one field. When she began to plow the field, Moses said to her, 'Thou shalt not plow with ox and ass together.' When she began to sow, he admonished her not to sow the field with two kinds of seed. She began to reap and pile up the stacks; then he told her to leave 'gleanings' [לקט], 'the poor man's sheaf' [שכחה], and the 'corner' [פאה]. When the harvesting season came, he said to her, 'Yield up the priest's share and the first and second tithes.' She submitted, and gave what he demanded. Then she sold the field and bought two young sheep to use their wool and profit from their offspring. But as soon as the sheep gave birth to their young, Aaron came and said, 'Give me the first-born, for so the Lord hath ordained.' Again she submitted, and gave him the young. When the time of shearing came, he said to her, 'Give me the first shearing.' Then she said, 'I no more have strength to endure this man; I shall slaughter these animals and use their meat.' But when she had slaughtered them, he said to her, 'Give me the shoulder, the two cheeks, and the maw.' Then she said, 'Even after slaughtering these animals I have not escaped this man; let them, then, be consecrated.' 'In that case,' replied he, 'they belong altogether to me; for the Lord hath said, "Everything consecrated in Israel shall be thine"' [Num. xviii. 14]. So he took the sheep, and went his way, and left the widow and her two daughters weeping" (Yalḳuṭ Shim'oni, Ḳorah).

This satire was undoubtedly directed against the corrupt officials who robbed and oppressed the poor people on religious pretexts, though the satirist puts his criticism in the mouth of Korah in order to save himself from the animosity of those he attacked.

Medieval Satire.

The rise of Karaism in the middle of the eighth century brought a great deal of satire and polemics into Jewish literature. One of the best known of Saadia's polemical remarks is in regard to the two Karaites Anan and Saul: "As Anan has consumed and vanished away, so shall Saul go down and shall come up no more"—a parody of Job vii. 9. On the other hand, some of the poems of Moses Dar'i (Pinsker, "Likḳuṭe Ḳadmoniyyot," pp. 73-74) are fair specimens of Karaitic satire against Rabbinism.

The influence of Arabic culture on Jewish life and literature, which grew stronger and stronger during the succeeding centuries, was propitious to the growth of satire. A mere difference of opinion in linguistics was sufficient to call forth a scathing poem by Dunash ben Labraṭ against Menahem ben Saruḳ (10th cent.). In the eleventh century Ibn Gabirol indulged in occasional satires against those who ill-treated him, as is seen in his wine-song; and Samuel ibn Nagrela wrote satirical maxims in imitation of Proverbs and Ecclesiastes. Early in the twelfth century Abraham ibn Ezra penned his epigrams on poverty and the arrogance of the rich, and wrote his satire on card-players. Later in the same century Joseph Zabara wrote a satire on the medical fraternity of his day, entitled "The Physicians' Aphorisms" (מאמרי הרופאים), and two satires on women—"A Widow's Vow" (נדר אלמנה) and "Contentions of a Wife" (מדיני אשה). The thirteenth century can boast of two great satirists, Judah ben Isaac ibn Shabbethai and Judah Al-Ḥarizi. The former is known for his "Gift of Judah" (מנחת יהודה), which is both a satire on the woman-hater and a reproach to those who marry in haste. Ibn Shabbethai wrote also "The Conflict Between Wisdom and Wealth" (מלחמת החכמה והעושר), and a polemic against his personal enemies entitled "The Writ of Excommunication" (דברי האלה והנדוי), which is still in manuscript. Of the two, however, Al-Ḥarizi is by far the greater satirist. His extensive travels brought the whole panorama of Jewish life under his observation and enabled him, in his itineraries, to criticize the follies and foibles of his contemporaries. His great skill lies in drawing a vivid picture in few words. His art suggests that of caricature. His satires, known by the collective title "Taḥkemoni," are varied and numerous. Some are on women ("Taḥkemoni," ch. vi.), some on avarice (ch. xii.), some on religious superstitions (ch. x.), and some on the ignorance of religious officials (ch. xxiv.), while the quack doctor likewise receives a flagellation (ch. xxx., xlviii.).

Al-Ḥarizi.

In the fourteenth century the art of satire, like Jewish culture in general, is found fully developed in Provence and in Italy. Immanuel of Rome and Kalonymus ben Kalonymus of Provence, contemporaries and friends, enriched Hebrew literature with their satires and at the same time gave a vivid picture of the manners of their time. Immanuel shows the influence of Italian culture, while Kalonymus is more under the spell of Arabic learning. Immanuel, much in the style of the troubadours, takes love for his topic and indulges in pleasantries about women. The twenty-eighth chapter of his "Maḥberot" is the only one in which his satire embraces all phases of the social life of his day. Kalonymus, on the other hand, is of a more serious turn of mind. In his "Treatise of Purim" (מסכת פורים), it is true, he criticizes only the scum of society—the beggar, the miser, the drunkard, and the glutton; but in his "Touchstone" (אבן בחן) he satirizes the whole social framework. The desecration of the holy days, the hypocrisy of the professed religious man, the arrogance of those who pride themselves on their pedigree, the young and immature who hasten to write books without the necessary preparation, the dry-as-dust grammarians who wrangle over a dot, the rimesters who claim poetic genius—these and similar subjects engage his attention. Of course, the quack physician and women receive a good share of his lashing satire. Femininity affords occasion for a rare bit of irony, in which he pretends to show how enviable is a woman's lot in life and how burdensome a man's. He concludes this passage with the following prayer, which is rimed in the original:

Immanuel of Rome.

"Heavenly Father, Thou who rescued our forefathers from fire and water, . . . changed the staff into a serpent in the presence of thousands, and turned the clean hand white with leprosy; who made the Red Sea as dry land and the bottom of the Jordan as firm ground, . . . O that Thou wouldst change me into a woman. . . . But wherefore do I cry and complain, since Thou hast decreed so and hast inflicted on me a blemish which can not be removed. To yearn for the impossible is harmful, and empty consolation is of no avail. Let me, then, bear my misfortune till my dying day. And since I have learned that one must offer thanksgiving for evil as for good, I will pronounce my benediction in a low voice and with faltering lips: Blessed art Thou, O Lord, that Thou hast not made me a woman" (אבן בחן, pp. 17-18, Lemberg, 1865).

During the latter part of the same century two satires were written against Christianity; one is known only to students, the other is the most

widely known polemic of its kind. The "Haggadah" of Jonah Rapa (*c.* 1380), still in manuscript, is a vehement denunciation of the licentiousness indulged in by Gentiles during the carnival. The letter of Profiat Duran to his former friend David Bonet Bongoron, entitled "Be Not Like Thy Fathers" (אל תהי כאבותיך), was already widely circulated in his own day. In an ironical style rarely excelled, the author, who returned to Judaism after a forced conversion, refutes and derides the dogmas of Christianity. The ironical refrain, "Be not like thy fathers," led many of the clergy to consider the epistle as friendly to Christianity.

Satires on Woman.

In the fifteenth century the art of satire was not so assiduously cultivated, and those who indulged in it limited themselves almost to one subject—woman. These were David ben Judah Messer Leon, author of "Praise of Women" (שבח הנשים); Abraham of Serteano, author of "Enemy of Women" (שנא הנשים); Abigdor of Fano, author of "The Helper of Women" (עוזר נשים); and Elijah Ḥayyim ben Benjamin of Genazzano, author of מליצות. The last-named wrote also a satire against Christianity in the style and metrical form of the hymn "Yigdal." The sixteenth century also had but few satirists, who contributed only to the literature on women: Judah ben Isaac Sommo, author of "The Shield of Women" (מגן נשים), and Jacob Fano, author of "Armor of the Strong" (ישלטי הגבורים)

Revival of Satire.

The seventeenth and the greater part of the eighteenth century were even less productive of satire than the sixteenth. Jacob Francis (17th cent.), however, wrote a scathing satire on the so-called cabalists who dabbled in mysticism and attempted to study the Zohar though unable to understand simple passages in the Bible (see Brody, "Meteḳ Sefatayim," pp. 72–73, Cracow, 1892). During the closing years of the eighteenth century the art of satire began to revive, and almost all social, religious, and political questions engage the attention of the modern satirist. One of the earliest satires of the modern period is the work of Zachariah Pugliese (*c.* 1795), on the money-lenders of his day; he called it "The Laws of Creditor and Debtor" (הלכות מלוה ולוה). This, however, is still in manuscript. Another early satire, only recently published, is the זהר חדש לפורים of Tobias Feder, which is an attack on Ḥasidism. Like these two, many of the satires of the nineteenth century are parodies, and as such have already been discussed in the article Parody.

The satirist par excellence of the first half of the nineteenth century was unquestionably Isaac Erter, author of five satires, published, with other matter, under the collective title of "The Seer of the House of Israel" (הצופה לבית ישראל; Vienna, 1858). In finish of style and beauty of language these satires have seldom been equaled, while the influence they exerted on the author's generation can not be overestimated. In the first satire, "Weighing Balances" (מאזני משקל; 1823), the author shows that he had not yet discovered his own powers; his criticism of life is still superficial, and the problems he grapples with are of minor importance. In "Ḥasidism and Enlightenment" (חסידות וחכמה), published eleven years later, he describes the mental struggle he underwent in freeing himself from the bondage of Ḥasidism. But it is in three later compositions that he stands out preeminently as a satirist of the manners, morals, and customs of his time. "The Complaint of Sani, Sansani, and Smengaloph" (תלונת סני סנסני וסמנגלוף), the supposed guardian angels of young babes, is a withering satire on the popular superstition of demons and angels. Still stronger is the satire תשליך, in which all the weaknesses of the age are ruthlessly laid bare. Among certain classes of Jews it is still customary to go on the first day of Rosh ha-Shanah to a river and shake their garments while reciting the verse, "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19). On one such occasion, the satirist says, he met Satan and his host busily engaged in throwing nets into the river to gather the sins of Israel, freshly fallen from their garments; and at the satirist's request Satan disclosed to him all the corruption and wickedness of the age. In the last and strongest satire, called "Metamorphosis" (גלגול נפש), published in 1845, Erter sketches, among other characters, those of the Ḥasid, the tax-collector, and the Ḥasidic rabbi, in a manner inimitable and with a power unexcelled. His humor has not unjustly been compared to Heine's by one historian (Grätz, "Gesch." 2d ed., xi. 447) and to that of Lucian by another writer (Rubin, "Tehillat ha-Kesilim," p. 85).

Erter's Satires.

The next satirist of the Galician school is Joseph Perl of Tarnopol, whose satire on Ḥasidism in the form of a parody has been treated in the article Parody. In his second satire, "The Searcher of the Righteous" (בחן צדיק; Prague, 1838), he gives a picture of the manners and morals of the Polish Jews a century ago. His satire is not as rich as that of Erter, but it is more direct in its expression and larger in scope, and is colored here and there with intense pathos. After the middle of the nineteenth century the great satirists are found in Russia, and, naturally, it is the life of the Russian Jews that is reflected in their writings. Judah Löb Gordon, poet, feuilletonist, journalist, and fabulist, was at his best as a satirist, and as such he holds a prominent position in Jewish literature. In mastery of style and resourcefulness of language he has not his equal among modern poets, while his irony and sarcasm are of the keenest. Three of his poems, "In the Moon at Night" (בירח בלילה), "The Tip on the Letter Yod" (קוצו של יוד), and "The Two Josephs ben Simeon," may be mentioned here as the most powerful of his satires. In them he attacks many of the time-honored institutions of the Russian Jewry and depicts, with remarkable mastery of color and effect, the unhappy lot of the Jewish woman of his time and country, the corruption of public officials, and the struggle of the young generation for modern culture and enlightenment.

Another contemporary satirist of no mean ability was Moses Löb Lilienblum. In his "Assembly of the Dead" (קהל רפאים; Odessa, 1870) he depicted sixteen different types of the Russian Jewry, some

of which have not yet disappeared. The strongest of these satires are those on the pilpulist and the preacher. The former gives a parody of the casuistic reasoning known as "pilpul," and the latter an enumeration of many of the superstitious customs that are regarded by some as religious duties. There are other satirists and satires that can only be mentioned here. Dolitzky's "Eclipse of the Two Luminaries" (לקוי שני המאורות; Vienna, 1879), though the product of his youth, is a very powerful satire on Ḥasidic rabbis, and Kaminer's works are noted not only for their strong irony, but for the cleverness with which they imitate the style of the liturgy. Mordecai David Brandstädter also held up to derision the shortcomings of the fanatic Ḥasidim.

Recent Satires.

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J. I. D.

SATRAP (A. V. "prince," "lieutenant"): Ruler of a province in the governmental system of ancient Persia. The Old Persian form of the word, "khshathrapavan" (protector of the kingdom), occurs twice in the inscriptions of Darius Hystaspes at Behistun (iii. 14, 55) with reference to the rulers of Bactria and Arachosia; and this is corrupted into the Biblical אחשדרפנים. The office was created by Darius, who selected the satraps from the Persians only, and frequently from those of royal blood. They originally numbered twenty; and their primary duty was to regulate the taxes of the provinces which they governed and to send to the king the revenues collected therein, although they were likewise required to levy troops.

The late and distorted references to satraps in Ezra, Esther, and Daniel are of little historical value. Ezra viii. 36 states that the decree of Artaxerxes for rebuilding the Temple was delivered to them—a statement obviously absurd, since only one could, under any circumstances, be concerned with Palestine. In like manner, in Esth. iii. 12, R. V. (comp. *ib.* ix. 3), Haman issues orders in the name of Ahasuerus "unto the king's satraps, and to the governors that were over every province, and to the princes of every people." These provinces, which extended "from India unto Ethiopia" (comp. the mention of "Hindu" [India] and "Mudraya" [Egypt] in the Old Persian inscriptions of Darius, Persepolis e 11, 17-18; Naḳs-i Rustam a 25, 27), were in all 127 (Esth. i. 1, viii. 9, xiii. 1, xvi. 1; Dan. vi. 1; I Esd. iii. 2; Josephus, "Ant." xi. 6, §§ 6, 12), a number which at once shows the lack of historical accuracy in these accounts (comp. the conflicting and valueless statements of Josephus, who says, "Ant." x. 11, § 4, that Darius founded 360 satrapies, but in another passage, *ib.* xi. 3, § 2, only 127). In Dan. iii. 2, R. V. (comp. *ib.* iii. 27, vi. 7), the satraps of Nebuchadnezzar (!) are mentioned together with "the deputies, and the governors, the judges [or chief soothsayers], the treasurers, the counselors, the sheriffs [or lawyers], and all the rulers of the provinces." Over the satraps, according to the account in Daniel, were set three "presidents" as supervisors (Dan. vi. 2-4, 6, 7), evidently a reminiscence of some such system of mutual control as that described in Xenophon's "Cyropedia," viii. 6, § 16.

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E. G. H. L. H. G.

SATYR: Rendering by the English versions of the Hebrew "se'irim" in Isa. xiii. 21, xxxiv. 14 (R. V., margin, "he-goats"; American R. V., "wild goats"), while in Lev. xvii. 7 and II Chron. xi. 15 the Authorized Version renders the word by "devil," the Revised Version by "he-goat," and the Revised Version, margin, by "satyr." The old versions use for it a word denoting a demon, false god, or a hairy being. It is certain that a natural animal is not intended in these passages. Thus in Isaiah the se'irim are mentioned together with Lilith and animals of the desert and desolate places, and are described as "dancing" and "calling to one another"; in the other passages they are referred to as objects of worship. Possibly the versions reflect the ancient conception of the se'irim as hairy and perhaps goat-shaped beings. The association of monstrous beings with ruins and desert places is still a prevalent element in the folk-lore of Arabia and Syria; and the Arabian jinn also are represented as having monstrous hairy forms.

In Ḳid. 72a the Ishmaelites are compared to the se'irim of unclean places, *i.e.*, the spirits ("shedim") which inhabit retreats. Of other monstrous, half-human and half-animal beings referred to in the Talmud may be mentioned here the "adne [or "abne"] sadeh" (Kil. viii. 5, and Maimonides *ad loc.*), and the "yiddoa'" (Sanh. 65b), explained as a being with human shape and attached to the earth by its umbilical cord (comp. Bertinoro on Sanh. vii. 7).

Bibliography: Tristram, *Nat. Hist.* p. 131; Lewysohn, *Z. T.* pp. 64, 356.

J. I. M. C.

SAUL.—Biblical Data: The first king of all Israel. He was the son of Kish, "a Benjamite, a mighty man of valor" (I Sam. ix. 1). For many years Israel had been ruled by judges, and had suffered many and severe sorrows at the hands of her hostile and ambitious neighbors. In the time of Saul's youth, Samuel was the active judge of Israel. The Philistines were the perpetual harassers of Israel's borders, and were threatening the very life of the tribes. Samuel's intervention had done something to relieve the distress (*ib.* vii. 1-11); but the people of Israel were ambitious for a military leader, such as they saw among their neighbors. They made a formal appeal to Samuel for a king; and at the command of Yhwh their request was to be granted.

The method of the selection of this new monarch is given in two different records. In the first (*ib.* ix.) Saul with his attendant, after searching far and

in vain for the lost asses of his father, resorted to the well-known "man of God," who happened at this time to be conducting a sacrifice and feast in the land of Zuph (*ib.* ix. 5). The outcome of this visit was that Samuel, according to the command of YHWH, anointed Saul to be a prince over the inheritance of Israel (*ib.* x. 1). In confirmation of this appointment, Saul saw several signs which Samuel had foretold him. Saul then modestly retired to the family inheritance, probably at Gibeah.

Another, and a public, selection of Saul as king took place in a general assembly of Israel at Mizpah Saul, as if avoiding the prominence which his private anointing would certainly bring him, hid himself among the baggage; but the lot fell to him, and he was found and enthusiastically proclaimed, the people shouting "God save the king!" Samuel also prepared the charter of the kingdom to be established and wrote it in a book. Saul, however, in his modesty again retired to Gibeah, not without having aroused jealousy on the part of some base opponents (*ib.* x. 19 *et seq.*).

Saul probably could not as yet safely assume the rule over Israel; but the desperate straits into which the people of Jabesh-gilead had fallen before Nahash the Ammonite soon furnished him with his opportunity. Nahash, willing to acquire as great power and fame as possible, gave the besieged Israelites time to appeal to the west-Jordanic tribes. Doubtless aware that Saul had been crowned king, the people of Jabesh came to Gibeah just as the king was coming in from his daily toil. Saul responded to the appeal, summoned and threatened all Israel, and by a forced march completely rescued the besieged Jabeshites. This victory assured Saul of his place at the head of the nation; and he was formally inaugurated king of Israel.

Rescues Jabesh-gilead.

Saul was now responsible for the administration of a central regal government of Israel. The first menace to his supremacy was the power of the Philistines. They had established a garrison at Geba (*ib.* xiii. 3) to protect their interests and to keep in subjection the restless Israelites. Saul had 2,000 men at Michmash and Jonathan 1,000 at Gibeah in Benjamin. The latter valiantly attacked and routed the Geba garrison; and this so roused the ire of the Philistines that they collected a great army of infantry, cavalry, and chariotry (*ib.* verse 5). This large body of troops forced itself up through the heart of the country to cut off any cooperation between the northern and southern tribes. In desperation the Hebrews fled in every direction, hiding themselves in caves, thickets, rocks, coverts, and cisterns. Saul withdrew with his meager 600 to Gilgal, until the arrival of Samuel, who severely rebuked him for attempting by himself to offer sacrifice to YHWH. Firmly entrenched in their mountain fastnesses, the Israelites looked down upon the hosts of Philistines encamped in the valleys. To secure food and intimidate any possible recruits, the Philistines sent out foraging parties in three directions. The supposed security of the Philistines doubtless led them to be somewhat careless in discipline. At any rate Jonathan's valor surprised them; they were pursued; and the whole mass of Israelites completely routed their enemies, and for a time shook off their galling yoke. The close of this campaign witnesses the remarkable rescue of Jonathan from death, which Saul's hasty oath would have demanded (*ib.* ch. xiv.).

This was only one of the many military campaigns in which Saul was engaged. He fought against Moab, Ammon, Edom, the kings of Zobah, and the Amalekites. It was in the exterminating war against this last people that Saul sees his end as king. Though commanded to destroy them wholly, he saved Agag, their king, and the best of the flocks. Now Samuel for the second time (*ib.* xiii. 14, xv. 26) tells Saul of the certain downfall of his house as rulers over Israel. This rebellion on the part of Saul serves as a fitting introduction to the story of David's life. Samuel finds this successor to Saul, and formally anoints him at Beth-lehem.

His Campaigns.

Saul has not yet finished with the Philistines. He has driven them from the hills, and is now fighting them on their own ground. His great success at Socoh (A. V. "Shocoh") was due to the valor of David against Goliath. As Saul returns to his court the people give David the greater ovation, and thus slight the king, who now makes him an officer in his army. Later events show that this was a design on Saul's part to secure the death of his rival. By means of the army, of David's wife (Michal, daughter of the king), of ambushes, and of his own javelin, Saul tries to kill David, who flees to Ramah from the king's rage, only to be followed. Thence he goes to Nob, and to Gath in Philistia. Only by feigning madness does he escape. After collecting a band of sympathizers, David flees like a bird of the mountains, from one place to another, from the rage of Saul. At En-gedi he has the king in his power, but mercifully spares him. At Ziph, later on, he again spares the king when he might have slain him. David, however, can not trust Saul, and so goes to Philistia and takes up his residence in Ziklag.

Saul returns to his court; and the Philistines become still more aggressive. David's friendliness perhaps encourages them to strike a still harder blow at Israelitish power. To prevent Saul from enlisting the northern tribes they despatch a great army to Aphek in the valley of Jezreel. Saul musters all his forces, but before engaging the enemy, he, in desperation for some prophecy of the outcome, consults a witch of En-dor. With downcast heart at her reply, he returns to the scene of conflict. Broken in spirit, the Israelites are routed, pursued, and slain. Saul falls on his own sword on Mt. Gilboa; and the Philistines are victors.

Death of Saul.

Saul was beheaded; his body, with those of his sons, was fastened to the wall of Beth-shan, and his armor was hung up in the house of Ashtaroth. When the inhabitants of Jabesh-gilead, the scene of Saul's first victory, heard of the deed of the Philistines, they sent valiant men who marched all night, took the bodies from Beth-shan, brought them to Jabesh, burned them there, buried the ashes, and fasted seven days.

Saul's reign of, possibly, twenty years was a failure, except that he succeeded in part in unifying Israel and in bringing to the front so valiant and capable a man as David.

J. I. M. P.

——**In Rabbinical Literature:** Two opposing views of Saul are found in rabbinical literature. One is based on the usual opinion that punishment is a proof of guilt, and therefore seeks to rob Saul of the halo which surrounds him. The passage I Sam. ix. 2, "a choice young man, and a goodly," is accordingly interpreted as meaning that Saul was not good in every respect, but "goodly" only with respect to his personal appearance (Num. R. ix. 28). According to this view, Saul is only a "weak branch" (Gen. R. xxv. 3), owing his kingship in no wise to his own merits, but rather to his grandfather, who had been accustomed to light the streets for those who went to the bet ha-midrash and had received as his reward the promise that one of his grandsons should sit upon the throne (Lev. R. ix. 2).

The second view of Saul makes him appear in the most favorable light as man, as hero, and as king.

His Comeliness.

It was on account of his modesty that he did not reveal the fact that he had been anointed king (I Sam. x. 16; Meg. 13b); and he was extraordinarily upright as well as perfectly just. Nor was there any one more pious than he (M. Ḳ. 16b; Ex. R. xxx. 12); for when he ascended the throne he was as pure as a child, and had never committed sin (Yoma 22b). He was marvelously handsome; and the maidens who told him concerning Samuel (comp. I Sam. ix. 11–13) talked so long with him that they might observe his beauty the more (Ber. 48b). In war he was able to march 120 miles without rest. When he received the command to smite Amalek (I Sam. xv. 3), Saul said: "For one found slain the Torah requires a sin-offering [Deut. xxi. 1–9]; and here so many shall be slain. If the old have sinned, why should the young suffer; and if men have been guilty, why should the cattle be destroyed?" It was this mildness that cost him his crown (Yoma 22b; Num. R. i. 10)—the fact that he was merciful even to his enemies, being indulgent to rebels themselves, and frequently waiving the homage due to him. But if his mercy toward a foe was a sin, it was his only one; and it was his misfortune that it was reckoned against him, while David, although he had committed much iniquity, was so favored that it was not remembered to his injury (Yoma 22b; M. Ḳ. 16b, and Rashi *ad loc.*). In many other respects Saul was far superior to David, *e.g.*, in having only one concubine, while David had many wives and concubines. Saul expended his own substance for the war, and although he knew that he and his sons would fall in battle, he nevertheless went boldly forward, while David heeded the wish of his soldiers not to go to war in person (II Sam. xxi. 17; Lev. R. xxvi. 7; Yalḳ., Sam. 138).

Saul ate his food with due regard for the rules of ceremonial purity prescribed for the sacrifice (Yalḳ., *l.c.*), and taught the people how they should slay cattle (comp. I Sam. xiv. 34). As a reward for this, God Himself gave him a sword on the day of battle, since no other sword suitable for him was found (*ib.* xiii. 22). Saul's attitude toward David finds its excuse in the fact that his courtiers were all tale-bearers, and slandered David to him

His Character.

(Deut. R. v. 10); and in like manner he was incited by Doeg against the priests of Nob (I Sam. xxii. 16–19; Yalḳ., Sam. 131). This act was forgiven him, however, and a heavenly voice ("bat ḳol") was heard, proclaiming: "Saul is the chosen one of God" (Ber. 12b). His anger at the Gibeonites (II Sam. xxi. 2) was not personal hatred, but was induced by zeal for the welfare of Israel (Num. R. viii. 4). The fact that he married his daughter Michal, the wife of David, to Phalti, the son of Laish (I Sam. xxv. 44), finds its explanation in his (Saul's) view that her betrothal to David had been gained by false pretenses and was therefore invalid (Sanh. 19b). During the lifetime of Saul there was no idolatry in Israel. The famine in the reign of David (comp. II Sam. xxi. 1) was to punish the people because they had not accorded Saul the proper honors at his burial (Num. R. viii. 4). In the other world Saul dwells with Samuel, which is a proof that all has been forgiven him ('Er. 53b).

S. J. Z. L.

——**Critical View:** The history of Saul's life and career is often embarrassingly confusing until the sources are critically analyzed. The matter as presented in I Samuel contains traces of more than one narrative. It is found, for example (viii. 4 *et seq.*), that the people ask for a king in spite of the protest of Samuel and the apparent disappointment of YHWH; and yet Saul is to be anointed to save Israel out of the hands of the Philistines because its cry went up to YHWH (ix. 16). Samuel selects and anoints Saul by the direct command of YHWH (x. 1); but in his farewell address he charges the people with the rejection of Him because they asked for a king (xii. 12). Samuel anoints Saul strictly in private (x. 1), but in another account the people select him by lot in a great national assembly at Mizpah (x. 20 *et seq.*).

Saul's consecration and selection do not seat him on the throne, however; for he goes to his house in Gibeah, where he engages in the peaceable pursuits of agriculture. Even when the inhabitants of Jabesh-gilead appeal to the west-Jordanic tribes for

Sources.

assistance, they do not seem to know that a king has been anointed over them. Saul apparently learns simply by accident the reason of the commotion caused by the messengers from Jabesh-gilead. When he takes the lead of the western tribes his appeal to the nation is made as if he were not a king but an associate with Samuel, whose authority will be instantly recognized. Again, Samuel in his final address to the people (xii. 12) states that the reason why the people asked for a king was the campaign against them of Nahash the Ammonite. On the overthrow of the invader, Saul is publicly proclaimed king before YHWH in Gilgal. The order of the narrative that recites these facts seems to point to a combination of at least two different documents, though such a theory does not solve all the difficulties.

Budde maintains that a combination was made of two independent narratives, particularly as regards

the choice of Saul as king and the characters of Samuel and Saul. The first or older document is contained in ix. 1–x. 16, x. 27b (Septuagint), and xi. 1–11, 14, 15, where Samuel calls the people together at Gilgal and Saul, because of his actual success in defeating the Ammonites, is formally made king over all Israel. This narrative is continued directly in ch. xiii. and xiv., which describe somewhat in detail Saul's activity against Israel's oppressors, the Philistines. The second or later document is found in ch. viii., where the people ask for a king; in x. 17–27a, where Saul is chosen by lot at Mizpah; and in ch. xii., which consists of Samuel's farewell address to the people.

Budde's Views.

The older document, as outlined by Budde, presents a consistent story of Saul's coronation and his clash with the Philistines. Samuel the seer was present in a certain unnamed city to celebrate a feast. Saul, who had been unsuccessful in the search for his father's lost asses, appealed to the seer for information. YHWH had revealed to Samuel on the previous day that He would send to him a man out of the land of Benjamin, and that he (the seer) should "anoint him to be prince" over His people Israel; "and he shall save my people out of the hand of the Philistines" (ix. 16). At the feast Samuel honors Saul, detains him overnight, and privately anoints him the next morning, averring that it is YHWH who has commanded him to do so. Samuel then points out the signs that he shall see, the change that he shall experience, and admonishes him: "do as occasion shall serve thee; for God is with thee" (x. 7). When Jabesh-gilead was besieged about a month later, according to the Septuagint (x. 27b), Saul had the "occasion" to demonstrate his ability. Summoning all the tribes of Israel, he successfully marshaled his forces, and routed the besiegers and invaders. Returning to Gilgal, he was confirmed king in accordance with Samuel's consecration of him at the gate of the unnamed town.

The real purpose of Saul's coronation (ix. 16) is fulfilled in ch. xiii. 1–7a and 15b–xiv. 46, where he and Jonathan, his son, with their troops completely overthrow and drive out the Philistine oppressors. These chapters have been worked over, and now contain several interpolations that interfere with the smooth flow of the narrative. Ch. xiii. 7b–15a belongs rather to the rejection of Saul in ch. xv., and glances back to x. 8. Ch. xiii. 18 should be followed immediately by xiv. 1, as xiii. 19–23 is a very corrupt text and deals with an issue aside from the main line of the narrative. Ch. xiv. 47–52 is supplementary to the preceding narrative, and is not connected with the theme in question.

Interpolations in Ch. xiii. and xiv.

In the later narrative (viii., x. 17–27a, xii.) Samuel is a judge, who has established his sons as judges in various cities of the land. After repeated requests of the people, in which are embodied protests against the conduct of these sons, YHWH finally agrees to allow Israel to have a king like the other nations. Samuel is commanded to choose such a king, and then dismisses the people. It must be noted that mention is made here not of foreign oppression, but of the manifest malfeasance of Samuel's sons, as the basic reason for the request and the final concession of YHWH. The people are then called together in assembly (x. 17–27a); and a king is chosen by lot. The note in xi. 14 regarding the renewal of the kingdom is thought to be merely a harmonizing statement of the editor. Samuel's address (xii.) reviews the situation, and cites as another reason for the people's request the Ammonite campaign (*ib.* verse 12); but at the same time it condemns them for the request (*ib.* verses 17, 19).

Ch. xv. does not properly belong to either of the two narratives already treated. It seems to occupy a kind of intermediate position, placed, as it is, after the formal close of Saul's reign, and before the introduction of David's life. It is a prophecy of the fall of Saul's house, and paves the way for the beginning and continuation of the kingdom through the house of David.

Ch. xvi.–xviii. contain two documents descriptive of David's introduction to Saul. In the first, Samuel goes to Beth-lehem to offer sacrifices and anoint the future king of Israel. After he has passed, by YHWH's order, upon all the sons of Jesse that are present, the youngest one, David, who, caring for his sheep, is absent from the sacrifice, is called in and formally anointed (xvi. 1–13). After this act "the Spirit of YHWH came mightily upon" him "from that day forward." The character of David as a shepherd boy is developed in xvii. 1–xviii. 5, where David chances to visit his brothers during a battle with the Philistines, and with a shepherd's sling slays Goliath, and wins the encomiums of the people of Israel. The second account (xvi. 14–23) introduces David as a skilful musician, "a mighty man of valor, and a man of war, and prudent in speech" (*ib.* verse 18). Saul is so impressed by him that he makes him his armor-bearer and holds him in high esteem. If the accounts are not separate in origin, it is not clear how Saul could have asked the question attributed to him in xvii. 55–58. Subsequent references (xix. 5; xxi. 9, etc.) to David's victory over Goliath show how this event was woven in with the traditions of his early life.

Ch. xvi.–xviii. Contain Two Documents.

The Septuagint, however, almost harmonizes the differences between xvi. 14–23 and xvii. 1–xviii. 5 by the omission from the latter of verses 12–31, 41, 50, 55–xviii. 5. In xviii. 6–30, which is a continuation in thought of xvi. 14–23, there are also several variations in the Septuagint, each clearly showing the increasing enmity toward David on the part of Saul.

There is a variety of opinion in the analysis of the matter contained in xix.–xxxi. One of the most striking and critical features of the whole narrative of this section, however, is the duplication of the account of David's merciful treatment of Saul when the pursued had the pursuer in his hands. It is maintained that the record of David's hiding in the cave and his treatment of Saul, in xxiv., and that of David's elusion and final potential capture of Saul within the camp of his army, are two versions of one and the same story. The

Duplication in Ch. xix.–xxxi.

framework of one is the framework of the other. The points of agreement and the character are just what would be expected had each been built on the same original event.

Saul's despair in the face of the Philistine army led him to consult the witch of En-dor as to the probable result of the battle about to be fought. H. P. Smith ("Old Testament History," p. 126) holds that ch. xxviii. is only the dramatic embodiment of an idea; and that was the popular idea concerning intercourse with the dead. It is asserted that there are two accounts of Saul's death. In one it is stated that he was defeated, his sons were slain, and he himself was wounded. To escape the ignominy of falling alive into the hands of the enemy he urged his armor-bearer to slay him. Upon the attendant's refusal to do so, he fell upon his own sword. According to the other account an Amalekite slew him. These two records are doubtless built upon the fact that Saul and his sons died on the field of battle fighting for the liberty of their people.

Bibliography: Wellhausen, *Der Text der Bücher Samuelis*, 1871; Wellhausen, in Bleek, *Einleitung*, 1878, pp. 206–231; K. Budde, *Die Bücher Richter und Samuel*, 1890, pp. 167–276; *idem*, in Haupt, *S. B. O. T.* 1895; S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, 1890; T. K. Cheyne, *Aids to the Devout Study of Criticism*, 1892, pp. 1-126; H. P. Smith, *Old Testament History*, 1903, ch. vii.; Cheyne and Black, *Encyc. Bibl.*

J. I. M. P.

SAUL: Karaite leader; son and successor of Anan ben David; died about 780. He is styled by the later Karaites "nasi" (prince) and "rosh hagolah" (exilarch). Saul's activity was comparatively unimportant. He is mentioned by Solomon b. Jeroham in his commentary on the Decalogue as having also written a commentary thereon. He is particularly quoted for his opinion with regard to the sixth commandment; namely, that adultery includes connection with any woman not one's own wife or concubine, and is not confined, as in rabbinical law, to connection with another man's wife.

Saul was one of the followers of Gnai Baruch, who is supposed as head of Ezra's bet din to have ordained the reading of the Law on Sabbaths and holy days, beginning in the month of Tishri and terminating with the end of the year.

Bibliography: Fürst, *Gesch. des Karäert.* i. 61; Pinsker, *Likḳute Kadmoniyyot*, p. 44 (Supplement), pp. 53, 106, 186.

J. M. Sel.

SAUL, ABBA: Tanna of the third generation. In Ab. R. N. xxix. mention is made of an Abba Saul b. Nanos whom Lewy ("Ueber Einige Fragmente aus der Mischnah des Abba Saul," in "Berichte über die Hochschule für die Wissenschaft des Judenthums in Berlin," 1876) regards as identical with the Abba Saul of this article. The Abba Saul bar Nash mentioned in Niddah 25b is probably likewise identical with him. As Abba Saul explicitly refers, in Tosef., Sanh. xii., to an opinion of R. Akiba's, and, in Tosef., Kil. iv. and Oh. vi., to disagreements between the latter and Ben 'Azzai, as well as between Akiba and the ḥakamim, it may be concluded that he was a pupil of R. Akiba and that he lived in the middle of the second century C.E. The reference to "bet Rabbi" in Pes. 34a, where Abba Saul is said to have prepared the bread according to Levitical rules of purity in "Rabbi's" house, must be construed as referring to the house of the patriarch R. Simeon b. Gamaliel II., not to that of R. Judah ha-Nasi I. (comp. Lewy, *l.c.* p. 21, and note 42).

The "Abba" in "Abba Saul" is titular only, and is not a part of this tanna's name. Nor does he appear to have held the title of rabbi. Abba Saul was tall of stature, and his business is said to have been that of burying the dead (Niddah 24b). Some of the haggadic sayings of Abba Saul that have been preserved throw light on his inner life and his lofty character. He explains the word אנוהו in Ex. xv. 2 as though it were composed of אני and והוא, and interprets it as meaning that man must endeavor to imitate God and, like Him, show charity and benevolence (Mek., Beshallaḥ, Shirah, ii. [ed. Weiss, p. 44a]). To Lev. xix. 2 ("Ye shall be holy: for I the Lord your God am holy") he cites the parallel, "The king's companions must do according to the king's will" (Sifra, Ḳedoshim, i. [ed. Weiss, p. 86c]). "Discord in the school causes general corruption" (Derek Ereẓ Zuṭa ix.), and "Morality is greater than learning" (Sem. xi.) are others of his sayings.

Abba Saul devoted himself assiduously to the study of the mode of worship in the Temple (comp. Z. Frankel, "Darke ha-Mishnah," pp. 177 *et seq.*; Pes. 13b, 86b; Beẓah 29b; Yoma 19b; Niddah 61a, 71b). He also made a collection of mishnayot which in many respects differed from others; this collection has partly been preserved in the present Mishnah, whose redactor, Judah ha-Nasi, occasionally made use of some passages in it which were at variance with other mishnaic compilations.

Bibliography: J. Brüll, *Einleitung in die Mischnah*, i. 200–201.

W. B. J. Z. L.

SAUL ABBA B. BAṬNIT: Tanna of the second and first centuries B.C. According to Derenbourg, his mother was a Batanian proselyte, whence he derived his name "ben Baṭnit"; it appears from Ned. 23a, however, that "Baṭnit" is a masculine proper name. Saul Abba was engaged in commerce with R. Eleazar b. Zadok, together with whom he issued a regulation referring to the Sabbath law (Shab. xxiv. 5). It is said of him that he filled his liquid measures with wine on the eve of the feast-days in order to be able to give it to the children on those days (Beẓah iii. 8). He is the transmitter, or perhaps the author (comp. Bacher, "Ag. Tan." i. 46, note 2), of a sentence referring to the outrages and misdemeanors committed by some of the priestly families (Pes. 57a).

Bibliography: Derenbourg, *Hist.* p. 223; Bacher, *Ag. Tan.* i. 46, 50, 371.

W. B. J. Z. L.

SAUL B. ARYEH. See Löwenstamm, Saul.

SAUL COHEN ASHKENAZI. See Ashkenazi, Saul Cohen.

SAUL BEN DAVID: Russian rabbi; died 1623. He was the author of: "Ṭal Orot" (Prague, 1615), treatise, in verse, on the thirty-nine principal classes of work forbidden on Saturday, with an appendix entitled "Ḥiddushe 'Erubin," discussions on "'erubin"; "Ḥanukkat ha-Bayit" (*ib.* 1616), on the

halakot connected with the Feast of Lights; and a ḳinah or elegy on the death of his teacher Solomon b. Judah (Amsterdam, 1697), in twenty-two stanzas.

Bibliography: Heilprin, *Seder ha-Dorot*, iii. 52, Warsaw, 1882; Fürst, *Bibl. Jud.* iii. 255.

H. R. A. S. W.

SAUL BEN JOSEPH OF MONTEUX: French liturgical poet; lived at Carpentras in the second half of the seventeenth century. The ritual of Avignon contains a piyyuṭ which he composed upon the deliverance of the Jews of Carpentras from the riot that broke out on the 9th of Nisan, 1682, and which begins with the words "Shebaḥ yeḳar u-gedullah." He probably was a son of the liturgical poet Joseph ben Abraham, who copied "Sefer Orḥot Ḥayyim," an extract, extant in manuscript at the library of Avignon, of Joseph Caro's "Bet Yosef."

Bibliography: Gross, *Gallia Judaica*, p. 322; Landshuth, *'Ammude ha-'Abodah*, p. 89; Zunz, *Z. G.* p. 476.

D. S. Man.

SAUL OF TARSUS (known as **Paul, the Apostle of the Heathen**): The actual founder of the Christian Church as opposed to Judaism; born before 10 C.E.; died after 63. The records containing the views and opinions of the opponents of Paul and Paulinism are no longer in existence; and the history of the early Church has been colored by the writers of the second century, who were anxious to suppress or smooth over the controversies of the preceding period, as is shown in the Acts of the Apostles and also by the fact that the Epistles ascribed to Paul, as has been proved by modern critics, are partly spurious (Galatians, Ephesians, I and II Timothy, Titus, and others) and partly interpolated.

Saul (whose Roman cognomen was Paul; see Acts xiii. 9) was born of Jewish parents in the first decade of the common era at Tarsus in Cilicia (Acts ix. 11, xxi. 39, xxii. 3). The claim in Rom. xi. 1 and Phil. iii. 5 that he was of the tribe of Benjamin, suggested by the similarity of his name with that of the first Israelitish king, is, if the passages are genuine, a false one, no tribal lists or pedigrees of this kind having been in existence at that time (see Eusebius, "Hist. Eccl." i. 7, 5; Pes. 62b; M. Sachs, "Beiträge zur Sprach- und Alterthumsforschung," 1852, ii. 157). Nor is there any indication in Paul's writings or arguments that he had received the rabbinical training ascribed to him by Christian writers, ancient and modern; least of all could he have acted or written as he did had he been, as is alleged (Acts xxii. 3), the disciple of Gamaliel I., the mild Hillelite. His quotations from Scripture, which are all taken, directly or from memory, from the Greek version, betray no familiarity with the original Hebrew text. The Hellenistic literature, such as the Book of Wisdom and other Apocrypha, as well as Philo (see Hausrath, "Neutestamentliche Zeitgeschichte," ii. 18–27; Siegfried, "Philo von Alexandria," 1875, pp. 304–310; Jowett, "Commentary on the Thessalonians and Galatians," i. 363–417), was the sole source for his eschatological and theological system. Notwithstanding the emphatic statement, in Phil. iii. 5, that he was "a Hebrew of the Hebrews"—a rather unusual term, which seems to refer to his nationalistic training and conduct (comp. Acts xxi. 40, xxii. 2), since his Jewish birth is stated in the preceding words "of the stock of Israel"—he was, if any of the Epistles that bear his name are really his, entirely a Hellenist in thought and sentiment. As such he was imbued with the notion that "the whole creation groaneth" for liberation from "the prison-house of the body," from this earthly existence, which, because of its pollution by sin and death, is intrinsically evil (Gal. i. 4; Rom. v. 12, vii. 23–24, viii. 22; I Cor. vii. 31; II Cor. v. 2, 4; comp. Philo, "De Allegoriis Legum," iii. 75; *idem*, "De Vita Mosis," iii. 17; *idem*, "De Ebrietate," § 26; and Wisdom ii. 24). As a Hellenist, also, he distinguished between an earthly and a heavenly Adam (I Cor. xv. 45–49; comp. Philo, "De Allegoriis Legum," i. 12), and, accordingly, between the lower psychic life and the higher spiritual life attained only by asceticism (Rom. xii. 1; I Cor. vii. 1–31, ix. 27, xv. 50; comp. Philo, "De Profugis," § 17; and elsewhere). His whole state of mind shows the influence of the theosophic or Gnostic lore of Alexandria, especially the Hermes literature recently brought to light by Reizenstein in his important work "Poimandres," 1904 (see Index, *s.v.* "Paulus," "Briefe des Paulus," and "Philo"); hence his strange belief in supernatural powers (Reizenstein, *l.c.* pp. 77, 287), in fatalism, in "speaking in tongues" (I Cor. xii.–xiv.; comp. Reizenstein, *l.c.* p. 58; Dieterich, "Abraxas," pp. 5 *et seq.*; Weinel, "Die Wirkungen des Geistes und der Geister," 1899, pp. 72 *et seq.*; I Cor. xv. 8; II Cor. xii. 1–6; Eph. iii. 3), and in mysteries or sacraments (Rom. xvi. 25; Col. i. 26, ii. 2, iv. 3; Eph. i. 9, iii. 4, vi. 19)—a term borrowed solely from heathen rites.

Not a Hebrew Scholar; a Hellenist.

There is throughout Paul's writings an irrational or pathological element which could not but repel the disciples of the Rabbis. Possibly his pessimistic mood was the result of his physical condition; for he suffered from an illness which affected both body and mind. He speaks of it as "a thorn in the flesh," and as a heavy stroke by "a messenger of Satan" (II Cor. xii. 7), which often caused him to realize his utter helplessness, and made him an object of pity and horror (Gal. iv. 13). It was, as Krenkel ("Beiträge zur Aufhellung der Geschichte und Briefe des Apostels Paulus," 1890, pp. 47–125) has convincingly shown, epilepsy, called by the Greeks "the holy disease," which frequently put him into a state of ecstasy, a frame of mind that may have greatly impressed some of his Gentile hearers, but could not but frighten away and estrange from him the Jew, whose God is above all the God of reason (comp. II Cor. v. 13; x. 10; xi. 1, 16; xii. 6). The conception of a new faith, half pagan and half Jewish, such as Paul preached, and susceptibility to its influences, were altogether foreign to the nature of Jewish life and thought. For Judaism, religion is the hallowing of this life by the fulfilment of its manifold duties (see Judaism): Paul shrank from life as the domain of Satan and all his hosts of evil; he longed for redemption by the deadening of all desires for life, and strove for another world which he saw

His Epilepsy.

in his ecstatic visions. The following description of Paul is preserved in "Acta Pauli et Theclæ," an apocryphal book which has been proved to be older and in some respects of greater historic value than the canonical Acts of the Apostles (see Conybeare, "Apollonius' Apology and Acts, and Other Monuments of Early Christianity," pp. 49–88, London, 1894):

"A man of moderate stature, with crisp [scanty] hair, crooked legs, blue eyes, large knit brows, and long nose, at times looking like a man, at times like an angel, Paul came forward and preached to the men of Iconium: 'Blessed are they that keep themselves chaste [unmarried]; for they shall be called the temple of God. Blessed are they that mortify their bodies and souls; for unto them speaketh God. Blessed are they that despise the world; for they shall be pleasing to God. Blessed be the souls and bodies of virgins; for they shall receive the reward of their chastity.'"

It was by such preaching that "he ensnared the souls of young men and maidens, enjoining them to remain single" (Conybeare, *l.c.* pp. 62, 63, 67; comp. *ib.* pp. 24–25; Gal. iii. 38; I Cor. vii. 34–36; Matt. xix. 12; Clement of Rome, Epistle ii. § 12).

Anti-Jewish Attitude.

Whatever the physiological or psychological analysis of Paul's temperament may be, his conception of life was not Jewish. Nor can his unparalleled animosity and hostility to Judaism as voiced in the Epistles be accounted for except upon the assumption that, while born a Jew, he was never in sympathy or in touch with the doctrines of the rabbinical schools. For even his Jewish teachings came to him through Hellenistic channels, as is indicated by the great emphasis laid upon "the day of the divine wrath" (Rom. i. 18; ii. 5. 8; iii. 5; iv. 15; v. 9; ix. 22; xii. 19; I Thess. i. 10; Col. iii. 6; comp. Sibyllines, iii. 309 *et seq.*, 332; iv. 159, 161 *et seq.*; and elsewhere), as well as by his ethical monitions, which are rather inconsistently taken over from Jewish codes of law for proselytes, the Didache and Didascalia. It is quite natural, then, that not only the Jews (Acts xxi. 21), but also the Judæo-Christians, regarded Paul as an "apostate from the Law" (see Eusebius, *l.c.* iii. 27; Irenæus, "Adversus Hæreses," i. 26, 2; Origen, "Contra Celsum," v. 65; Clement of Rome, "Recognitiones," i. 70, 73).

His Personality.

To judge from those Epistles that have all the traits of genuineness and give a true insight into his nature, Paul was of a fiery temper, impulsive and impassioned in the extreme, of ever-changing moods, now exulting in boundless joy and now sorely depressed and gloomy. Effusive and excessive alike in his love and in his hatred, in his blessing and in his cursing, he possessed a marvelous power over men; and he had unbounded confidence in himself. He speaks or writes as a man who is conscious of a great providential mission, as the servant and herald of a high and unique cause. The philosopher and the Jew will greatly differ from him with regard to every argument and view of his; but both will admit that he is a mighty battler for truth, and that his view of life, of man, and of God is a profoundly serious one. The entire conception of religion has certainly been deepened by him, because his mental grasp was wide and comprehensive, and his thinking bold, aggressive, searching, and at the same time systematic. Indeed, he molded the thought and the belief of all Christendom.

Jewish Proselytism and Paul.

Before the authenticity of the story of the so-called conversion of Paul is investigated, it seems proper to consider from the Jewish point of view this question: Why did Paul find it necessary to create a new system of faith for the admission of the Gentiles, in view of the fact that the Synagogue had well-nigh two centuries before opened its door to them and, with the help of the Hellenistic literature, had made a successful propaganda, as even the Gospels testify? (Matt. xxiii. 15; see Schürer, "Gesch." 3d ed., iii. 102–135, 420–483; J. Bernays, "Gesammelte Abhandlungen," 1885, i. 192–282, ii. 71–80; Bertholet, "Die Stellung der Israeliten und Juden zu den Fremden," 1896, pp. 257–302.) Bertholet (*l.c.* pp. 303–334; but see Schürer, *l.c.* i. 126) and others, in order that they may reserve the claim of universality for Christianity, deny the existence of uncircumcised proselytes in Judaism, and misconstrue plain Talmudic and other statements referring to God-fearing Gentiles (Bertholet, *l.c.* pp. 338–339); whereas the very doctrine of Paul concerning the universal faith of Abraham (Rom. iv. 3–18) rests upon the traditional interpretation of Gen. xii. 3 (see Kuenen, "Prophets and Prophecy in Israel," pp. 379, 457) and upon the traditional view which made Abraham the prototype of a missionary bringing the heathen world under the wings of the Shekinah (Gen. R. xxxix., with reference to Gen. xii. 5; see Abraham; Judaism; Proselyte). As a matter of fact, only the Jewish propaganda work along the Mediterranean Sea made it possible for Paul and his associates to establish Christianity among the Gentiles, as is expressly recorded in the Acts (x. 2; xiii. 16, 26, 43, 50; xvi. 14; xvii. 4, 17; xviii. 7); and it is exactly from such synagogue manuals for proselytes as the Didache and the Didascalia that the ethical teachings in the Epistles of Paul and of Peter were derived (see Seeberg, "Der Katechismus der Urchristenheit," 1903, pp. 1–44).

The answer is supplied by the fact that Jewish proselytism had the Jewish nation as its basis, as the names "ger" and "ger toshab" for "proselyte" indicate. The proselyte on whom the Abrahamic rite was not performed remained an outsider. It was, therefore, highly important for Paul that those who became converted to the Church should rank equally with its other members and that every mark of distinction between Jew and Gentile should be wiped out in the new state of existence in which the Christians lived in anticipation. The predominating point of view of the Synagogue was the political and social one; that of the Church, the eschatological one. May such as do not bear the seal of Abraham's covenant upon their flesh or do not fulfil the whole Law be admitted into the congregation of the saints waiting for the world of resurrection? This was the question at issue between the disciples of Jesus and those of Paul; the former adhering to the view of the Essenes, which was also that of Jesus; the latter taking an independent position that started not from the Jewish but from the non-Jewish standpoint. Paul fashioned a Christ of

his own, a church of his own, and a system of belief of his own; and because there were many mythological and Gnostic elements in his theology which appealed more to the non-Jew than to the Jew, he won the heathen world to his belief.

Paul's Christ.

In the foreground of all of Paul's teaching stands his peculiar vision of Christ, to which he constantly refers as his only claim and title to apostleship (I Cor. ix. 1, xv. 8; II Cor. xii. 1–7; Phil. iii. 9; Gal. i. 1, 12, 16, on which see below). The other apostles saw Jesus in the flesh; Paul saw him when, in a state of entrancement, he was carried into paradise to the third heaven, where he heard "unspeakable words, which it is not lawful for a man to utter" (II Cor. xii. 2–4). Evidently this picture of Christ must have occupied a prominent place in his mind before, just as Metatron (Mithra) and Akteriel did in the minds of Jewish mystics (see Angelology; Merkabah). To him the Messiah was the son of God in a metaphysical sense, "the image of God" (II Cor. iv. 4; Col. i. 15), "the heavenly Adam" (I Cor. xv. 49; similar to the Philonic or cabalistic Adam Ḳadmon), the mediator between God and the world (I Cor. viii. 6), "the first-born of all creation, for by him were all things created" (Col. i. 15–17), identical also with the Holy Spirit manifested in Israel's history (I Cor. x. 4; II Cor. iii. 17; comp. Wisdom x. 1.–xii. 1; Philo, "De Eo Quod Deterius Potiori Insidiari Soleat," § 30; see also Jew. Encyc. x. 183b, *s.v.* Preexistence of the Messiah).

It is, however, chiefly as "the king of glory" (I Cor. ii. 8), as ruler of the powers of light and life eternal, that Christ is to manifest his cosmic power. He has to annihilate Satan or Belial, the ruler of this world of darkness and death, with all his hosts of evil, physical and moral (I Cor. xv. 24–26). Paul's "gnosis" (I Cor. viii. 1, 7; II Cor. ii. 14; I Tim. vi. 20) is a revival of Persian dualism, which makes of all existence, whether physical, mental, or spiritual, a battle between light and darkness (I Thess. v. 4–5; Eph. v. 8–13; Col. i. 13), between flesh and spirit (I Cor. xv. 48; Rom. viii. 6–9), between corruption and life everlasting (I Cor. xv. 50, 53). The object of the Church is to obtain for its members the spirit, the glory, and the life of Christ, its "head," and to liberate them from the servitude of and allegiance to the flesh and the powers of earth. In order to become participants in the salvation that had come and the resurrection that was nigh, the saints were to cast off the works of darkness and to put on the armor of light, the breastplate of love, and the helmet of hope (Rom. xiii. 12; II Cor. x. 4; Eph. vi. 11; I Thess. v. 8; comp. Wisdom v. 17–18; Isa. lix. 17; "the weapons of light of the people of Israel," Pesiḳ. R. 33 [ed. Buber, p. 154]; Targ. Yer. to Ex. xxxiii. 4; "the men of the shields" ["ba'ale tercsin"], a name for high-ranking Gnostics, Ber. 27b; also "the vestiture of light" in Mandæan lore, "Jahrbuch für Protestantische Theologie," xviii. 575–576).

How then can this world of perdition and evil, of sin and death, be overcome, and the true life be attained instead? This question, which, according to a Talmudic legend (Tamid 32a), Alexander the Great put to the wise men of the South, was apparently the one uppermost also in the mind of Paul (see Kabisch, "Die Eschatologie des Paulus," 1893); and in the form of a vision of the crucified Christ the answer came to him to "die in order to live." This vision, seen in his ecstatic state, was to him more than a mere reality: it was the pledge ("'erabon") of the resurrection and the life of which he was in quest. Having seen "the first-born of the resurrection" (I Cor. xv. 20–24; the Messiah is called "the first-born" also in Midr. Teh. to Ps. lxxxix. 28, and in Ex. R. xix. 7), he felt certain of the new life which all "the sons of light" were to share. No sooner had the idea taken hold of him that the world of resurrection, or "the kingdom of God," had come, or would come with the speedy reappearance of the Messiah, than he would invest with higher powers "the elect ones" who were to participate in that life of the spirit. There can be no sin or sensual passion in a world in which the spirit rules. Nor is there need of any law in a realm where men live as angels (comp. "The dead is free from all obligations of the Law," Shab. 30a, 151b; Niddah 61b). To bring back the state of paradise and to undo the sin of Adam, the work of the serpent, which brought death into the world—this seems to have been the dream of Paul. The baptism of the Church, to which sinners and saints, women and men, Jews and Gentiles, were alike invited, suggested to him the putting off of the earthly Adam and the putting on of the heavenly Adam (Rom. vi.). He was certain that by the very power of their faith, which performed all the wonders of the spirit in the Church (I Cor. xii., xv.), would the believers in Christ at the time of his reappearance be also miraculously lifted to the clouds and transformed into spiritual bodies for the life of the resurrection (I Thess. iv.; I Cor. xv.; Rom. viii.). These are the elements of Paul's theology—a system of belief which endeavored to unite all men, but at the expense of sound reason and common sense.

The Crucified Messiah.

There is possibly a historical kernel to the story related in the Acts (vii. 58–ix. 1–31, xxii. 3–21, xxvi. 10–19), that, while on the road to Damascus, commissioned with the task of exterminating the Christian movement antagonistic to the Temple and the Law (*ib.* vi. 13), Paul had a vision in which Jesus appeared to him, saying, "Saul, Saul, why persecutest thou me?" (comp. I Sam. xxvi. 18); that in consequence of this vision he became, with the aid of Ananais, one of the Christian seers, "a chosen vessel unto me [Christ], to bear my name before the Gentiles." According to the Acts (vii. 58; ix. 2; xxii. 5; xxv. 1, 10–12), Paul was a young man charged by the Sanhedrin of Jerusalem with the execution of Stephen and the seizure of the disciples of Jesus. The statement, however (*ib.* xxii. 8–9), that, being a zealous observer of the law of the Fathers, "he persecuted the Church unto death," could have been made only at a time when it was no longer known what a wide difference existed between the Sadducean high priests and elders, who had a vital interest in quelling the Christian movement, and the Pharisees, who had no reason for condemning to death either Jesus

Paul's Conversion.

or Stephen. In fact, it is derived from the Epistle to the Galatians (i. 13–14), the spuriousness of which has been shown by Bruno Baur, Steck, and most convincingly by Friedrich Maehliss ("Die Unechtheit des Galaterbriefs," 1891). The same is the case with Phil. iii. 5. Acts xxii. 17–18 speaks of another vision which Paul had while in the Temple, in which Jesus told him to depart from Jerusalem and go with his gospel to the Gentiles. Evidently Paul entertained long before his vision those notions of the Son of God which he afterward expressed; but the identification of his Gnostic Christ with the crucified Jesus of the church he had formerly antagonized was possibly the result of a mental paroxysm experienced in the form of visions.

Barnabas and Other Hellenists.

Whether the Hellenists in Jerusalem, at the head of whom stood Stephen, Philip, and others named in Acts vii. 1–5, exerted an influence upon Paul, can not be ascertained: that Barnabas, who was a native of Cyprus, did, may be assumed with certainty. He was Paul's older companion, apparently of a more imposing stature (Acts xiv. 12); and, according to *ib.* ix. 27, he introduced Paul to the apostles and induced him (xi. 25) to cooperate with him in the church of Antioch. The two traveled together as collectors of charity for the poor of the Jerusalem church (*ib.* xi. 30, xv. 2; see Apostle), and as preachers of the gospel (*ib.* xiii. 3, 7, 13, 14, 43, 46, 50; xiv. 14, 20; xv. 2, 12, 22, 35), Paul soon becoming the more powerful preacher. Finally, on account of dissensions, probably of a far more serious nature than stated either in Acts xv. 36–39 or Gal. ii. 13, they separated. That both Paul and Barnabas held views different from those of the other apostles may be learned from I Cor. ix. 6. Paul's relation to Apollos also was apparently that of a younger colaborer to an older and more learned one (I Cor. i. 10, iii. 5–23, xvi. 12).

His Missionary Travels.

According to Acts xiii., xiv., xvii.-xviii. (see Jew. Encyc. ix. 252–254, *s.v.* New Testament), Paul began working along the traditional Jewish line of proselytizing in the various synagogues where the proselytes of the gate and the Jews met; and only because he failed to win the Jews to his views, encountering strong opposition and persecution from them, did he turn to the Gentile world after he had agreed at a convention with the apostles at Jerusalem to admit the Gentiles into the Church only as proselytes of the gate, that is, after their acceptance of the Noachian laws (Acts xv. 1–31). This presentation of Paul's work is, however, incompatible with the attitude toward the Jews and the Law taken by him in the Epistles. Nor can any historical value be attached to the statement in Gal. ii. 1–10 that, by an agreement with the seeming pillars of the Church, the work was divided between Peter and Paul, the "gospel of circumcision" being committed to the one, and the "gospel of uncircumcision" to the other; as the bitter and often ferocious attacks against both the Jews and the apostles of the Judæo-Christian Church (in Phil. iii. 2 he calls them "dogs") would then have been uncalled for and unpardonable. In reality Paul had little more than the name of apostle in common with the actual disciples of Jesus. His field of work was chiefly, if not exclusively, among the Gentiles; he looked for a virgin soil wherein to sow the seeds of the gospel; and he succeeded in establishing throughout Greece, Macedonia, and Asia Minor churches in which there were "neither Jews nor Gentiles," but Christians who addressed each other as "brethren" or "saints." Regarding his great missionary journeys as described in the Acts after older documents, see Jew. Encyc. *l.c.* pp. 252–254. As to the chronology, much reliance can not be placed either on Gal. i. 17–ii. 3 or on the Acts with its contradictory statements.

In Greece.

From II Cor. xi. 24–32 (comp. *ib.* vi. 4; I Cor. iv. 11) it may be learned that his missionary work was beset with uncommon hardships. He labored hard day and night as a tent-maker for a livelihood (Acts xviii. 3; I Thess. ii. 9; II Thess. iii. 8; I Cor. iv. 12, ix. 6–18). He says (II Cor. ix.) that more frequently than any other apostle he was imprisoned, punished with stripes, and in peril of death on land and sea; five times he received the thirty-nine stripes in the synagogue, obviously for some public transgression of the Law (Deut. xxv. 3); three times was he beaten with rods, probably by the city magistrates (comp. Acts xvi. 22); once he was stoned by the people; and thrice he suffered shipwreck, being in the water a night and a day. In Damascus he was imprisoned by King Aretas at the instigation, not of the Jews, as is stated by modern historians, but of the Jerusalem authorities; and he escaped through being let down in a basket from a window (II Cor. xi. 24–32; comp. Acts xxvii. 41). He was besides this constantly troubled with his disease, which often made him "groan" for deliverance (I Thess. ii. 2, 19–iii. 1; II Cor. i. 8–10, iv. 7–v. 5, xii. 7; Gal. iv. 14).

Corinth and Ephesus, the two great centers of commerce, with their strangely mixed and turbulent as well as immoral population, offered to Paul a large field for his missionary work; and, because the Jews there were few and had little influence, he had free scope and ample opportunity to build up a church according to his plans. He was greatly aided therein by the Roman protection which he enjoyed (Acts xviii. 12–17, xix. 35–40). Yet as long as the church at Jerusalem was in his way he found little comfort and satisfaction in his achievements, though he proudly recounted the successes which marked his journeys throughout the lands. It was to Rome that his efforts gravitated. Not Athens, whose wisdom he decried as "folly" (I Cor. i. 17–24), but Rome's imperial city, whose administrative system he had learned to admire, attracted and fascinated his mind by its world-wide horizon and power. Consciously or unconsciously, he worked for a church with its world-center in Rome instead of in Jerusalem. A prisoner in the years 61–63 (Phil. i. 7, 16), and probably also a martyr at Rome, he laid the foundation of the world-dominion of pagan Christianity. (For further biographical details, which form the subject of much dispute among Christians, but are of no special interest for Jewish readers, see the article "Paul" in Hauck,

"Real-Encyc.," in Hastings, "Dict. Bible," and similar works.)

Paul's Church versus the Synagogue.

In order to understand fully the organization and scope of the Church as mapped out by Paul in his Epistles, a comparison thereof with the organization and the work of the Synagogue, including the Essene community, seems quite proper. Each Jewish community when organized as a congregation possessed in, or together with, its synagogue an institution (1) for common worship, (2) for the instruction of young and old in the Torah, and (3) for systematic charity and benevolence. This threefold work was as a rule placed in charge of men of high social standing, prominent both in learning and in piety. The degree of knowledge and of scrupulousness in the observance of the Torah determined the rank of the members of the Synagogue. Among the members of the Essene brotherhood every-day life with its common meals came under special rules of sanctity, as did their prayers and their charities as well as their visits to the sick, the Holy Spirit being especially invoked by them as a divine factor, preparing them also for the Messianic kingdom of which they lived in expectation (see Essenes). The Christian Church, in adopting the name and form of the Essene Church (Ἐκκλησία; see Congregation), lent to both the bath (see Baptism) and the communion meals (see Agape) a new character. Paul, the Hellenist, however, knowingly or unknowingly, seems to have taken the heathen cult associations as his pattern while introducing new features into the Church (see Anrich, "Das Antike Mysterienwesen in Seinem Einfluss auf das Christenthum," 1894; Wobbermin, "Religionsgeschichtliche Studien zur Frage der Beeinflussung des Urchristenthums Durch das Antike Mysterienwesen," 1896, p. 153; Hatch, "Influence of Greek Ideas and Usages upon the Christian Church," 1890, pp. 281–296; Cumont, "Die Mysterien des Mithra, Deutsch von Gehrich," 1903, pp. 101, 118–119; Anz, "Ursprung des Gnosticismus," 1897, pp. 98–107; Reizenstein and Kabisch, *l.c.*).

Influence of the Greek Mysteries.

To him baptism is no longer a symbolic rite suggestive of purification or regeneration, as in Jewish and Judæo-Christian circles (see Baptism), but a mystic rite by which the person that enters the water and emerges again undergoes an actual transformation, dying with Christ to the world of flesh and sin, and rising with him to the world of the spirit, the new life of the resurrection (Rom. vi. 1–10).

Still more is the partaking of the bread and the wine of the communion meal, the so-called "Lord's Supper," rendered the means of a mystic union with Christ, "a participation in his blood and body," exactly as was the Mithraic meal a real participation in the blood and body of Mithra (see Cumont, *l.c.*). To Paul, the Holy Spirit itself is not an ethical but a magic power that works sanctification and salvation. It is a mystic substance permeating the Church as a dynamic force, rendering all the members saints, and pouring forth its graces in the various gifts, such as those of prophesying, speaking in tongues, and interpreting voices, and others displayed in teaching and in the administration of charity and similar Church functions (Rom. xii. 4–8; I Cor. xii., xiv.; see Kabisch, *l.c.* pp. 261–281). The Church forms "the body of Christ" not in a figurative sense, but through the same mystic actuality as that by which the participants of heathen cults become, through their mysteries or sacraments, parts of their deities. Such is the expressed view of Paul when he contrasts the "table of Christ" with the "table of the demons" (I Cor. x. 20–21). While Paul borrows from the Jewish propaganda literature, especially the Sibyllines, the idea of the divine wrath striking especially those that commit the capital sins of idolatry and incest (fornication) and acts of violence or fraudulence (Rom. i. 18–32; I Thess. iv. 5), and while he accordingly wishes the heathen to turn from their idols to God, with desire of being saved by His son (I Thess. i. 9–10), his Church has by no means the moral perfection of the human race for its aim and end, as has Judaism. Salvation alone, that is, redemption from a world of perdition and sin, the attainment of a life of incorruption, is the object; yet this is the privilege only of those chosen and predestined "to be conformed to the image of His [God's] son" (Rom. viii. 28–30). It is accordingly not personal merit nor the greater moral effort that secures salvation, but some arbitrary act of divine grace which justifies one class of men and condemns the other (*ib.* ix.). It is not righteousness, nor even faith—in the Jewish sense of perfect trust in the all-loving and all-forgiving God and Father—which leads to salvation, but faith in the atoning power of Christ's death, which in some mystic or judicial manner justifies the undeserving (Rom. iii. 22, iv., v.; comp. Faith; for the mystic conception of faith, πίστις, in Hellenism alongside of gnosis, see Reizenstein, *l.c.* pp. 158–159).

The Mystery of the Cross.

Heathen as is the conception of a church securing a mystic union with the Deity by means of sacramental rites, equally pagan is Paul's conception of the crucifixion of Jesus. While he accepts the Judæo-Christian view of the atoning power of the death of Jesus as the suffering Messiah (Rom. iii. 25, viii. 3), the crucifixion of Jesus as the son of God assumes for him at the very beginning the character of a mystery revealed to him, "a stumbling-block to the Jews and folly to the Greeks" (I Cor. i. 23–ii. 2, ii. 7–10). It is to him a cosmic act by which God becomes reconciled to Himself. God sent "his own son in the likeness of sinful flesh" in order to have His wrath appeased by his death. "He spared not his own Son, but delivered him up," so that by his blood all men might be saved (Rom. v. 8; viii. 3, 32). To a Jewish mind trained by rabbinical acumen this is not pure monotheistic, but mythological, thinking. Paul's "Son of God" is, far more than the Logos of Philo, an infringement of the absolute unity of God. While the predicate "God" applied to him in Titus ii. 13 may be put to the account of Paul's school rather than to his own, throughout all the Epistles a share in the divinity is ascribed to Jesus in such a manner as to detract from the glory of God. He is, or is expected to be, called upon as

"the Lord" (I Cor. i. 2; Rom. x. 13; Phil. ii. 10–11). Only the pagan idea of the "man-God" or "the second God," the world's artificer, and "son of God" (in Plato, in the Hermes-Tot literature as shown by Reizenstein, *l.c.*), or the idea of a king of light descending to Hades, as in the Mandæan-Babylonian literature (Brandt, "Die Mandäische Religion," 1889, pp. 151–156), could have suggested to Paul the conception of a God who surrenders the riches of divinity and descends to the poverty of earthly life in order to become a savior of the human race (I Cor. xv. 28, with ref. to Ps. viii. 6–7; Phil. ii. 6–10). Only from Alexandrian Gnosticism, or, as Reizenstein (*l.c.* pp. 25–26; comp. pp. 278, 285) convincingly shows, only from pagan pantheism, could he have derived the idea of the "pleroma," "the fulness" of the Godhead dwelling in Christ as the head of all principality and power, as him who is before all things and in whom all things consist (Col. i. 15–19, ii. 9).

Paul's Opposition to the Law.

Paul's attitude toward the Law was by no means hostile from the beginning or on principle, as the interpolated Epistle to the Romans and the spurious one to the Galatians represent it. Neither is it the legalistic (nomistic) character of Pharisaic Judaism which he militates against, as Jesus in the Gospels is represented as doing; nor was he prompted by the desire to discriminate between the ceremonial and the moral laws in order to accentuate the spiritual side of religion. Still less was he prompted by that allegorizing method of which Philo ("De Migratione Abrahami," § 16) speaks as having led many to the disregard of certain ceremonial laws, such as circumcision (M. Friedländer, "Zur Entstehungsgeschichte des Christenthums," pp. 149, 163, Vienna, 1894). All such interpretations fail to account for Paul's denunciation of all law, moral as well as ceremonial, as an intrinsic evil (Hausrath, "Neutestamentliche Zeitgeschichte," 2d ed., iii. 14). According to his arguments (Rom. iii. 20, iv. 15, vii.–viii.), it is the Law that begets sin and works wrath, because without the Law there is no transgression. "I had not known lust, except the Law had said, Thou shalt not covet" (*ib.* vii. 7). He has no faith in the moral power of man: "I know that in me (that is, in my flesh) dwelleth no good thing" (*ib.* vii. 18). What he is aiming at is that state in which the sinfulness of the flesh is entirely overcome by the spirit of Christ who is "the end of the Law" (*ib.* x. 4), because he is the beginning of the resurrection. For Paul, to be a member of the Church meant to be above the Law, and to serve in the newness of the spirit under a higher law (*ib.* vii. 4–6, 25). For in Christ, that is, by the acceptance of the belief that with him the world of resurrection has begun, man has become "a new creature: the old things are passed away . . . all things have become new" (II Cor. v. 17). For Paul, the world is doomed: it is flesh beset by sin and altogether of the evil one; hence home, family life, worldly wisdom, all earthly enjoyment are of no account, as they belong to a world which passes away (I Cor. vii. 31). Having at first only the heathen in view, Paul claims the members of the Church for Christ; hence their bodies must be consecrated to him and not given to fornication (*ib.* vi. 15). In fact, they ought to live in celibacy; and only on account of Satan's temptation to lust are they allowed to marry (*ib.* vi. 18–vii. 8). As regards eating and drinking, especially of offerings to idols, which were prohibited to the proselyte of the gate by the early Christians as well as by the Jews (comp. Acts xv. 29), Paul takes the singular position that the Gnostics, those who possess the higher knowledge ("gnosis"; I Cor. viii. 1, xiii. 2, xiv. 6; II Cor. iv. 6; comp. Reizenstein, *l.c.* p. 158), are "the strong ones" who care not for clean and unclean things and similar ritualistic distinctions (Rom. xiv. 1–23; I Cor. viii. 1–13). Only those that are "weak in faith" do care; and their scruples should be heeded by the others. The Gnostic principle enunciated by Porphyrius ("De Abstinentia," i. 42), "Food that enters the body can as little defile free man as any impurity cast into the sea can contaminate the ocean, the deep fountain of purity" (comp. Matt. xv. 11), has in Paul's system an eschatological character: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17; comp. Ber. 17a; Jew. Encyc. v. 218, *s.v.* Eschatology). As he stated in I Cor. ix. 20–22: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Law for the Proselyte.

The original attitude of Paul to the Law was accordingly not that of opposition as represented in Romans and especially in Galatians, but that of a claimed transcendency. He desired "the strong ones" to do without the Law as "schoolmaster" (Gal. iii. 24). The Law made men servants: Christ rendered them "sons of God." That is, their nature was transformed into an angelic, if not altogether divine, one (Rom. viii. 14–29; I Cor. vi. 1–3).

Only in admitting the heathen into his church did he follow the traditional Jewish practise of emphasizing at the initiation of proselytes "the law of God," consisting in "Love thy neighbor as thyself," taken from Lev. xix. 18 (Rom. xiii. 8–10 contains no allusion to Jesus' teaching). Also in the mode of preparing the proselyte—by specifying to him the mandatory and prohibitive commandments in the form of a catalogue of virtues or duties and a catalogue of sins, making him promise to practise the former, and, in the form of a "widdui" (confession of sins), to avoid the latter—Paul and his school followed, in common with all the other apostles, the traditional custom, as may be learned from I Thess. iv. 1–10; Col. iii. 5–14; Rom. i. 29 (comp. J. Rendel Harris, "The Teaching of the Apostles," 1887, pp. 82–84; Gal. v. 13–23, copied from Rom. *l.c.*; so also Eph. ii.–vi.; I Peter ii.–iii.; I John iii.–iv.; Heb. xiii.; see Seeberg, "Der Katechismus der Urchristenheit," 1903, pp. 9–22, and Didache). A comparison of the "Didas-

calia" with Paul's various admonitions in the Epistles likewise shows how much he was indebted to Essene teachings (see JEW. ENCYC. iv. 588–590, *s.v.* DIDASCALIA, where it is shown in a number of instances that the priority rests with the Jewish "Didascalia" and not, as is generally believed, with Paul). Also "turning from darkness to light" (I Thess. v. 4–9; Rom. xiii. 12; Eph. v. 7–11; and elsewhere) is an expression borrowed from Jewish usage in regard to proselytes who "come over from the falsehood of idolatry to the truth of monotheism" (see Philo, "De Monarchia," i. 7; *idem*, "De Pœnitentia," §§ 1-2; comp. "Epistle of Barnabas," xix. 1–xx. 1). It is rather difficult to reconcile these moral injunctions with the Pauline notion that, since law begets sin, there should be no law ruling the members of the Church. It appears, however, that Paul used frequently the Gnostic term τέλειος = "perfect," "mature" (I Thess. v. 4, 10; Phil. iii. 12, 15; I Cor. ii. 6, xiii. 12 *et seq.*, xiv. 20; Eph. iv. 13; Col. i. 28). This term, taken from Grecian mysteries (see Lightfoot, "Epistles to the Colossians," *ad loc.*), and used also in Wisdom iv. 13, ix. 6, suggested an asceticism which in some circles of saints led to the unsexing of man for the sake of fleeing from lust (Wisdom iii. 13–14; Philo, "De Eo Quod Deterius Potiori Insidiatur," § 48; Matt. xix. 12; see Conybeare, *l.c.* p. 24). For Paul, then, the Christian's aim was to be mature and ready for the day when all would be "caught up in the clouds to meet the Lord in the air" and be with Him forever (I Thess. iv. 16–17). To be with Christ, "in whom dwelleth all the fulness of the Godhead," is to become so "complete" as to be above the rule of heavenly bodies, above the "tradition of men," above statutes regarding circumcision, meat and drink, holy days, new moon, and Sabbath, all of which are but "a shadow of the things to come"; it is to be dead to the world and all things of the earth, to mortify the members of the flesh, to "put off the old man" with his deeds and passions, and put on the new man who is ever renewed for the highest knowledge of God (gnosis), so that there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all" (Col. ii. 9–iii. 11; comp. I Cor. v. 7: "Purge out therefore the old leaven, that ye may be a new lump").

Far then from making antagonism to the Law the starting-point of his apostolic activity, as under the influence of the Epistle to the Romans is assumed by almost all Christian theologians, except the so-called Dutch school of critics (see Cheyne and Black, "Encyc. Bibl." *s.v.* "Paul and Romans, Epistle to the"), there is intrinsic evidence that Paul's hostile attitude to both the Law and the Jews was the result of his conflicts with the latter and with the other apostles. There is no bitter hostility or antagonism to the Law noticeable in I Thessalonians (ii. 14b–16 is a late interpolation referring to the destruction of the Temple), Colossians, I Corinthians (xv. 56 is obviously interpolated), or II Corinthians (where iii. 6–iv. 4, on closer analysis, also proves to be a late addition disturbing the context); and so little opposition to the Law does Paul show in those epistles first addressed to the Gentiles, that in I Cor. xiv. 21 he quotes as the "law"—that is, Torah in the sense of Revelation—a passage from Isa. xxviii. 11; whereas he avoids the term "law" (νόμος) elsewhere, declaring all statutes to be worthless human teaching (Col. ii. 22).

Conflict with Judaism and the Law.

His antinomian theology is chiefly set forth in the Epistle to the Romans, many parts of which, however, are the product of the second-century Church with its fierce hatred of the Jew, *e.g.*, such passages as ii. 21–24, charging the Jews with theft, adultery, sacrilege, and blasphemy, or ix. 22 and xi. 28 (comp. iii. 2). The underlying motive of Paul—the tearing down of the partition-wall between Jew and Gentile—is best expressed in Eph. ii. 14–22, where it is declared that the latter are no longer "gerim" and "toshabim" (A. V. "strangers" and "foreigners"), but "fellow citizens with the saints" of the Church and fully equal members "of the household of God." In order to accomplish his purpose, he argues that just as little as the heathen escapes the wrath of God, owing to the horrible sins he is urged to commit by his clinging to his idols, so little can the Jew escape by his Law, because "the law worketh sin and wrath" (Rom. iv. 15). Instead, indeed, of removing the germ of death brought into the world by Adam, the Law was given only to increase sin and to make all the greater the need of divine mercy which was to come through Christ, the new Adam (*ib.* v. 15–20). By further twisting the Biblical words taken from Gen. xv. 6, which he interprets as signifying that Abraham's faith became a saving power to him, and from Gen. xvii. 5, which he takes as signifying that Abraham was to be the father of the Gentiles instead of nations, he argues that the saving grace of God lies in faith (that is, blind belief) and not in the works of the Law. And so he declares faith in Jesus' atoning death to be the means of justification and salvation, and not the Law, which demands servitude, whereas the spirit of Christ makes men children of God (Rom. iv.–viii.). The Pauline Jew-hatred was ever more intensified (see *ib.* ix.–xi., and comp. ix. 31)—which is clear evidence of a later origin—and culminates in Gal. iii., where, besides the repetition of the argument from Gen. xv. 6 and xvii. 5, the Law is declared, with reference to Deut. xxviii. 26 and Hab. ii. 4 (comp. Rom. i. 17), to be a curse from which the crucified Christ—himself "a curse" according to the Law (Deut. xxi. 23; probably an argument taken up from controversies with the Jews)—was to redeem the believer. Another sophistic argument against the Law, furnished in Gal. iii. 19–24, and often repeated in the second century (Heb. ii. 2; Acts vii. 38, 53; Aristides, "Apologia," xiv. 4), is that the Law was received by Moses as mediator from the angels—a quaint notion based upon Deut. xxxiii. 2, LXX.; comp. Josephus, "Ant." xv. 5, § 3—and that it is not the law of God, which is a life-giving law of righteousness. Furthermore the laws of the Jews and the idolatrous practises of the heathen are placed equally low as mere servitude of "the weak and beggarly elements" (= "planets"; Gal. iv. 8–11), whereas those that have put on Christ by baptism have risen above all

Antinomianism and Jew-Hatred.

distinctions of race, of class, and of sex, and have become children of God and heirs of Abraham (*ib.* iii. 26–29; what is meant by the words "There shall be neither male nor female" in verse 28 may be learned from Gal. v. 12, where eunuchism is advised; see B. Weiss's note *ad loc.*).

The Old Testament and the New.

The Pauline school writing under Paul's name, but scarcely Paul himself, worked out the theory, based upon Jer. xxxi. 30–31, that the Church of Christ represents the new covenant (see COVENANT; NEW TESTAMENT) in place of the old (Rom. xi. 27; Gal. iv. 24; Heb. viii. 6–13, ix. 15–x. 17; and, following these passages, I Cor. xi. 23–28). Similarly the interpolator of II Cor. iii. 6–iv. 4, in connection with *ib.* iii. 3, contrasts the Old Testament with the New: the former by the letter of the Law offering but damnation and death because "the veil of Moses" is upon it, preventing God's glory from being seen; the latter being the life-giving spirit offering righteousness, that is, justification, and the light of the knowledge (gnosis) of the glory of God as reflected in the face of Jesus Christ. It is superfluous to state that this Gnostic conception of the spirit has nothing to do with the sound religious principle often quoted from I Cor. iii. 6: "The letter killeth, but the spirit giveth life." The privilege of seeing God's glory as Moses did face to face through a bright mirror held out in I Cor. xiii. 12 (comp. Suk. 45b; Lev. R. i. 14) to the saints in the future is claimed in II Cor. iii. 18 and iv. 4 as a power in the actual possession of the Christian believer. The highest hope of man is regarded as realized by the writer, who looks forward to the heavenly habitation as a release from the earthly tabernacle (II Cor. v. 1–8).

Spurious Writings Ascribed to Paul.

This unhealthy view of life maintained by Paul and his immediate followers was, however, changed by the Church the moment her organization extended over the world. Some epistles were written in the name of Paul with the view of establishing more friendly relations to society and government than Paul and the early Christians had maintained. While Paul warns his church-members not to bring matters of dispute before "the unjust," by which term he means the Gentiles (I Cor. vi. 1; comp. JEW. ENCYC. iv. 590), these very heathen powers of Rome are elsewhere praised as the ministers of God and His avengers of wrong (Rom. xiii. 1–7); and while in I Cor. xi. 5 women are permitted to prophesy and to pray aloud in the church provided they have their heads covered, a later chapter, obviously interpolated, states, "Let your women keep silence in the churches" (*ib.* xiv. 34). So celibacy (*ib.* vii. 1–8) is declared to be the preferable state, and marriage is allowed only for the sake of preventing fornication (Eph. v. 21–33), while, on the other hand, elsewhere marriage is enjoined and declared to be a mystery or sacrament symbolizing the relation of the Church as the bride to Christ as the bridegroom (see BRIDE).

A still greater change in the attitude toward the Law may be noticed in the so-called pastoral epistles. Here the Law is declared to be good as a preventive of wrong-doing (I Tim. i. 8–10), marriage is enjoined, and woman's salvation is declared to consist only in the performance of her maternal duty (*ib.* ii. 12, 15), while asceticism and celibacy are condemned (*ib.* iv. 3). So all social relations are regulated in a worldly spirit, and are no longer treated, as in Paul's genuine epistles, in the spirit of otherworldliness (*ib.* ii.–vi.; II Tim. ii. 4–6; Titus ii.–iii.; comp. DIDASCALIA). Whether in collecting alms for the poor of the church on Sundays (I Cor. xvi. 2) Paul instituted a custom or simply followed one of the early Christians is not clear; from the "We" source in Acts xx. 7 it appears, however, that the church-members used to assemble for their communion meal in memory of the risen Christ, the Lord's Supper, on the first day of the week—probably because they held the light created on that day to symbolize the light of the Savior that had risen for them (see the literature in Schürer, "Die Siebentägige Woche," in "Zeitschrift für Neutestamentliche Wissenschaft," 1905, pp. 1–2). Little value can be attached to the story in Acts xviii. 18 that Paul brought a Nazarite sacrifice in the Temple, since for him the blood of Christ was the only sacrifice to be recognized. Only at a later time, when Pauline and Judean Christianity were merged, was account again taken, contrary to the Pauline system, of the Mosaic law regarding sacrifice and the priesthood; and so the Epistle to the Hebrews was written with the view of representing Jesus as "the high priest after the order of Melchizedek" who atoned for the sins of the world by his own blood (Heb. iv. 14–v. 10, vii.–xiii.). However, the name of Paul, connected with the epistle by Church tradition, was not attached to it in writing, as was the case with the other epistles.

Paul and Paulinism.

How far, after a careful analysis discriminating between what is genuine in Paul's writings and what is spurious and interpolated, he may yet be regarded as "the great religious genius" or the "great organizer" of the Christian Church, can not be a matter for discussion here. Still the credit belongs to him of having brought the teachings of the monotheistic truth and the ethics of Judaism, however mixed up with heathen Gnosticism and asceticism, home to the pagan world in a form which appealed most forcibly to an age eager for a God in human shape and for some means of atonement in the midst of a general consciousness of sin and moral corruption. Different from Simon Magus, his contemporary, with whom he was at times maliciously identified by his opponents, and in whose Gnostic system sensuousness and profanity predominated, Paul with his austerity made Jewish holiness his watchword; and he aimed after all, like any other Jew, at the establishment of the kingdom of God, to whom also his Christ subordinated himself, delivering up the kingdom to the Father when his task of redemption was complete, in order that God might be all in all (I Cor. xv. 28). He was an instrument in the hand of Divine Providence to win the heathen nations for Israel's God of righteousness.

On the other hand, he construed a system of faith

which was at the very outset most radically in conflict with the spirit of Judaism: (1) He substituted for the natural, childlike faith of man in God as the ever-present Helper in all trouble, such as the Old Testament represents it everywhere, a blind, artificial faith prescribed and imposed from without and which is accounted as a meritorious act. (2) He robbed human life of its healthy impulses, the human soul of its faith in its own regenerating powers, of its belief in its own self and in its inherent tendencies to goodness, by declaring Sin to be, from the days of Adam, the all-conquering power of evil ingrained in the flesh, working everlasting doom; the deadly exhalation of Satan, the prince of this world, from whose grasp only Jesus, the resurrected Christ, the prince of the other world, was able to save man. (3) In endeavoring to liberate man from the yoke of the Law, he was led to substitute for the views and hopes maintained by the apocalyptic writers the Christian dogma with its terrors of damnation and hell for the unbeliever, holding out no hope whatsoever for those who would not accept his Christ as savior, and finding the human race divided between the saved and the lost (Rom. ii. 12; I Cor. i. 18; II Cor. ii. 15, iv. 3; II Thess. ii. 10). (4) In declaring the Law to be the begetter of sin and damnation and in putting grace or faith in its place, he ignored the great truth that duty, the divine "command," alone renders life holy; that upon the law of righteousness all ethics, individual or social, rest. (5) In condemning, furthermore, all human wisdom, reason, and common sense as "folly," and in appealing only to faith and vision, he opened wide the door to all kinds of mysticism and superstition. (6) Moreover, in place of the love greatly extolled in the panegyric in I Cor. xiii.—a chapter which strangely interrupts the connection between ch. xii. and xiv.—Paul instilled into the Church, by his words of condemnation of the Jews as "vessels of wrath fitted for destruction" (Rom. ix. 22; II Cor. iii. 9, iv. 3), the venom of hatred which rendered the earth unbearable for God's priest-people. Probably Paul is not responsible for these outbursts of fanaticism; but Paulinism is. It finally led to that systematic defamation and profanation of the Old Testament and its God by Marcion and his followers which ended in a Gnosticism so depraved and so shocking as to bring about a reaction in the Church in favor of the Old Testament against the Pauline antinomianism. Protestantism revived Pauline views and notions; and with these a biased opinion of Judaism and its Law took possession of Christian writers, and prevails even to the present (comp., *e.g.*, Weber, "Jüdische Theologie," 1897, where Judaism is presented throughout simply as "Nomismus"; Schürer's description of the life of the Jew "under the law" in his "Gesch." 3d ed., ii. 464–496; Bousset, "Religion des Judenthums in Neu-Testamentlichen Zeitalter," 1903, p. 107; and the more popular works by Harnack and others; and see also Schechter in "J. Q. R." iii. 754–766; Abrahams, "Prof. Schürer on Life Under the Jewish Law," *ib.* xi. 626; and Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 26–34).

His System of Faith.

For other Pauline doctrines see Atonement; Body in Jewish Theology; Faith; Sin, Original.

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K.

SAUL WAHL. See Wahl, Saul.

SAULCY, LOUIS FÉLICIEN JOSEPH CAIGNART DE: Christian archeologist and numismatist; born at Lille March 19, 1807; died in Paris Nov. 5, 1880. He first adopted a military career, and in this way became custos of the Museum of Artillery, Paris, in 1842. He then made a voyage to Palestine, paying particular attention to the country around the Dead Sea. On his return he claimed to have discovered the ruins of Sodom and Gomorrah, and presented to the Louvre a sarcophagus which he insisted was that of King David. Among his many works, those of Jewish interest (all published in Paris) are: "Voyage Autour de la Mer Morte," 1854; "Recherches sur la Numismatique Judaïque," 1854; "Dictionnaire des Antiquités Bibliques," 1857; "Histoire de l'Art Judaïque," 1858; "Voyage en Terre Sainte," 1865; "Histoire d'Hérode, Roi des Juifs," 1867; "Numismatique de la Terre Sainte," 1873 (the standard work on the subject previous to Madden's); "Sept Siècles de l'Histoire Judaïque," 1874.

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T. J.

SAVANNAH: Important commercial city of Chatham county, Georgia; situated on the Savannah River. It was founded in 1733 by Gen. James Oglethorpe, and received its charter about half a century later (1789). It constituted the central point of the colony of Georgia, intended as a refuge for all persons fleeing from religious persecutions; and the spirit of its founder is best expressed in the words of Francis Moore ("A Voyage to Georgia," p. 15, London, 1744), who says that Oglethorpe "shew'd no Discountenance to any for being of different Persuasions in Religion." On the arrival of the first Hebrew settlers (1733) the trustees of the colony informed General Oglethorpe that they did not purpose "to make a Jews' colony of Georgia . . . and that they hoped they [the Jews] would meet with no encouragement." The general ignored the suggestions of the trustees, and called their attention to the good offices of Dr. Nuñez, who was one of the first Hebrew arrivals in Savannah.

The Jews of Savannah prospered both materially and religiously, and led a peaceful existence until the outbreak of the American Revolution, when they became scattered, several of them enlisting in the Revolutionary army. On the ratification of the treaty between Great Britain and the United States they began, however, to return to Savannah, and shortly afterward were again prominently identified with the commercial and industrial growth of the city. When the independence of the United States was declared, and Washington was elected president, the Jews of Savannah extended their congrat-

ulations to the chief magistrate in a letter signed by Levy Sheftall, the president of the Mickwa Israel congregation; the letter was suitably acknowledged.

Since the declaration of the independence of the United States the Jewish community of Savannah has enjoyed an almost uninterrupted era of tranquillity. An exodus of Jews which took place between 1797 and 1820 was soon offset by the arrival of new settlers; and the history of the growth of the Mickwa Israel congregation (see Georgia), which was founded shortly after the arrival of the first Jewish settlers, gives ample evidence of the prosperity of the Savannah community.

Among the ministers who have served the Mickwa Israel congregation special mention should be made of Dr. Jacob de la Motta and the Rev. I. P. Mendes. The latter, who was appointed to the rabbinate in 1877, had officiated for four years previously as rabbi of the Portuguese congregation in Richmond, Va. He was born in Kingston, Jamaica, Jan. 13, 1853; studied at Northwick College, London; and received the degrees of M.A. (1892) and D.D. (1899) from the University of Georgia, being the only Jew in the state of Georgia on whom the university bestowed an honorary degree. He published "Pure Words," a collection of prayers; "First Lessons in Hebrew," dedicated to the Council of Jewish Women; a booklet of "Children's Services" for use in his own congregation; and a collection of special prayers for Sabbath services and Sunday-school. He died at Savannah June 28, 1904.

In addition to Congregation Mickwa Israel, Savannah now (1905) has the congregations B'nai B'rith Jacob and Agudas Achim (incorporated 1904), besides the following communal organizations: Daughters of Israel, founded 1891; Chevra Gemiluth Chesed, 1887; Hebrew Benevolent Society, 1851; Ladies' Hebrew Benevolent Society, 1853; Mickwa Israel Temple Gild, 1894; Orphan Aid Society, 1880; and a Young Men's Hebrew Association, 1874.

At present the Jews of Savannah number between 2,800 and 3,000 in a total population of 54,244.

A. F. C.

SAVIOR. See Messiah.

SAVOY: Ancient independent duchy; part of the kingdom of Sardinia from 1720; ceded to France in 1860; and now (1905) forming the departments of Savoie and Haute-Savoie. When in 1182 the Jews were expelled from France by Philip Augustus, many of them sought refuge in Savoy, especially in the cities of Chambéry, Yenne, Seissel, Aiguebelle, Chillon, Chatel, and Montmélian (comp. Joseph ha-Kohen, "'Emek ha-Baka," p. 71); and a new contingent of settlers arrived after the second French expulsion in 1306. Toward the end of the thirteenth century Amadeus V. granted the Jews of his dominions many privileges; these were renewed Nov. 17, 1323, by Edward, who accorded special favors to Vivant de Vesos, to Magister Agin, Vivant's son-in-law, and to Harasson de Bianna. In 1331 Aymon the Peaceful reduced the yearly taxes of the Jews of Savoy from 2,000 gold florins to 1,200.

A Refuge from France.

Savoy was especially prominent in the tragedy of the Black Death in 1348. Chambéry, its capital, was alleged by the accusers of the Jews to have been the place where the poison for the wells, the supposed origin of the plague, was prepared by Rabbi Peyret and a rich Jew named Aboget. In consequence of this accusation Jews were massacred at Chambéry, Chillon, Chatel, Yenne, Saint-Genis, Aiguebelle, and Montmélian. In the last-mentioned town the Jews were imprisoned, and while they were awaiting judgment the populace invaded the prison and massacred them, with the exception of eleven persons who were later burned alive in an old barn filled with inflammable materials. A document relating to that persecution has preserved the names of the victims of Aiguebelle. These were: Beneyton, Saul, the Jewess Joyon, Lyonetus, Soninus, Vimandus, Bonnsuper, Samuel, Mouxa, Beneyton, Coen, Helist, Jacob and his son Bonionus, Parvus Samuel, Abraham, Benyon, Sansoninus, Samuel, and Magister Benedictus. However, the persecution was soon forgotten, and the Jews of Savoy resumed their occupations, which consisted chiefly in money-lending and trading in jewelry. Their success in the former is evidenced by the fact that the dukes themselves were very often their debtors. In 1366 the wife of Amadeus VI. pawned her jewels to two Jews; and in 1379 the treasurer of Savoy was charged to pay to the Jews Agino Ruffo and Samuel of Aubonne 200 gold florins for a crown the queen had bought from them. In 1388 the plate of Amadeus VII. was deposited with a Jew named Aaron as security for the sum of 800 gold florins.

A new persecution occurred in 1394 at the instigation of Vicente Ferrer (Joseph ha-Kohen, *l.c.* p. 75). In 1417 the Jews of Savoy were charged with possessing books which contained blasphemics against Christianity; and two converted Jewish physicians, Guillaum Saffon and Pierre of Macon, were commissioned to examine all books written in Hebrew. A similar charge was brought in 1430, and the Hebrew books were again examined, the examiner being a converted Jewish physician named Ayme, who ordered them to be burned. From the year 1429 the condition of the Savoy Jews grew more and more precarious. In that year Amadeus VIII. expelled the Jews from Châtillon-les-Dombes. A year later he annulled all the privileges that had been granted to the Jews by his predecessors. He confined the Jewish inhabitants to special quarters, in which they were locked during the night and during Holy Week, and he ordered them to wear on the left shoulder a cloth badge in the shape of a wheel, half white and half red, four fingers in width. He also renewed the old prohibition against keeping Christian servants, and forbade the buying of sacred vessels or any merchandise without the presence of witnesses or of a notary. At the instigation of a converted Jewish physician named Louis, of Nice or Provence, who had been charged by his godfather, Duke Louis, to make an inventory of the Jewish books of Chambéry, a persecution broke out in 1466. This persecution is, according to Gershon, identical with that reported by Solomon ibn Verga ("Shebeṭ Yehudah," No. 11) to have taken place in 1490. Toward the end of the fifteenth century, fol-

Hebrew Books Examined.

lowing upon the general banishment from Spain in 1492, the Jews were ordered to leave Savoy. It seems, however, that a small community remained in Chambéry, which, according to Victor de Saint-Genis ("Histoire de Savoie," i. 455), still existed in 1714.

Rabbis and Scholars.

Of the prominent men connected with Savoy may be mentioned the following: R. Aaron of Chambéry, commentator on the Pentateuch; R. Jacob Levi of Chambéry; R. Solomon Colon, father of Joseph Colon; and Gershon Soncino, who, in his preface to the Hebrew grammar of David Ḳimḥi, says that he collected in Chambéry the "Tosafot Ṭuk" (see ELIEZER OF TOUQUES). Numerous Jewish physicians lived in Savoy, the most prominent among them being: Samson, physician to Amadeus V.; Palmieri, body-physician of Amadeus VI. and physician of the city of Chambéry; Helias of Evian, invited in 1418 to attend the daughters of the Count of Savoy; Isaac of Annecy; Jacob of Chambéry, physician to Bonne de Berri, mother of Amadeus VIII.; Solomon, physician to Amadeus VIII.; and Jacob of Cramonoz, physician to the regent Yolande.

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J. I. BR.

SAX, JULIUS: Electrical engineer; born at Sugarre, Russia, 1824; died in London Aug., 1890. He emigrated to England in 1851, and started a business for the manufacture of scientific instruments, being employed by the master of the royal mint to construct automatic and other balances for use in that establishment. At the international exhibition held in London in 1862 he displayed bullion and chemical balances which obtained a prize medal, and which were purchased by the governor of Hongkong for the mint. The following years saw the production of a succession of mechanical inventions. In 1862 Sax took out patents for a metallic fire-alarm button; in 1869 he patented a form of magnetic A B C telegraph; in 1870, an improved mechanical recorder; in 1872, an electric billiard-marker; in 1881, an electromagnetic telephone, and an automatic system of electric call-bells for fire-stations; and later a system of cell-calls for police stations, prisons, etc. (adopted by the commissioners of the metropolitan police), an electric apparatus for checking cash receipts, etc. He made several improvements in electric bells and appliances for various purposes, and was awarded eight prize medals for excellence of manufacture.

Sax was overseer of the Western Synagogue, St. Alban's place, and was a liberal supporter of Jewish charities in London.

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J. G. L.

SAXE-ALTENBURG, -COBURG-GOTHA, -MEININGEN, -WEIMAR. See SAXON DUCHIES.

SAXON DUCHIES: The four Saxon duchies are those of Saxe-Altenburg, Saxe-Coburg-Gotha, Saxe-Meiningen, and Saxe-Weimar.

Saxe-Altenburg: Duchy in Thuringia; an independent division of the German empire. It has a total population of 194,914, of whom only 40 are Jews.

Saxe-Coburg-Gotha: Duchy in Thuringia; an independent division of the German empire. It has a total population of 229,550, of whom 580 are Jews, Coburg having 200 and Gotha 350.

Saxe-Meiningen: Duchy in Thuringia; an independent division of the German empire. Jews are mentioned in connection with Saxe-Meiningen as early as the first half of the fourteenth century. On Good Friday, April 10, 1349, a Christian girl proclaimed in a church that, on passing the synagogue at the northern city gate, she had heard the Jews agreeing to attack and plunder the Christians during the Easter festival. Some of the Jews were thrown into prison; and at the order of Bishop Albert of Würzburg they and their wives and children were burned at the stake on July 17 following. After the expulsion of the Jews the synagogue remained closed for twenty-two years, when it was transformed into the Chapel of St. Mary Magdalene. A Jew named Gutkind of Hildburghausen had business relations with the counts of Henneberg. In 1348 the Jews were expelled from Sangershausen; and they are not again mentioned there until 1431, when the town was destroyed by fire. A "Judengasse," later called "Jakobstrasse," existed in the town until 1858. In 1904 the Jewish population of Saxe-Meiningen numbered 1,487, the total general population being 250,731. The town of Meiningen has 433 Jews, who maintain a relief society for indigent travelers, a ḥebra ḳaddisha, and a women's society. Hildburghausen has 90 Jews, and Walldorf-on-the-Werra has 72. L. Fränkel is the present (1905) "Landesrabbiner."

Saxe-Weimar: Duchy in Thuringia; independent division of the German empire. On June 30, 1823, an edict was issued abolishing the LEIBZOLL in the duchy, but declaring that the Jews should, nevertheless, be afforded protection. The edict required them to keep lists of births, marriages, and deaths, and to assume family names; rabbis excepted, Jews not belonging to the duchy were not to be admitted; those already settled there were allowed to engage in all occupations except those of brewing, butchering, baking, and innkeeping; the "Jews' oath" appears to have been modified, but not abolished. In 1833 a new edict was issued which provided that the German language should be used for all prayers, prohibited the recitation of "Kol Nidre," and required a prayer for the grand duke to be offered at every divine service.

The duchy has a total population of 362,873, including 1,290 Jews. Eisenach has 422 Jews; Geisa, 131; and Weimar, 90. The present "Landesrabbiner" is Dr. Salzer of Lengefeld.

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J. S. O.

SAXONY: Kingdom of the German empire. Jews are reported to have appeared in Saxony before the year 1000, in the train of the Lombards, settling principally in the cities of Merseburg, Naumburg, Torgau, and Meissen (B. Lindau, "Gesch. der Residenzstadt Dresden"). Emperor Otto II. (973–983) is said to have conferred various privileges upon them. Gunzelin, the brother of the margrave Eckard I., was deposed from the margravate of Meissen in 1009 by Emperor Henry II., because, among other things, he was accused of having sold Christian serfs to the Jews of that principality. In the twelfth century there was a "Jews' village" in the vicinity of the towns of Magdeburg, Aschersdorf, and Quedlinburg. The relations between the Jews and the Christians were amicable down to the thirteenth century; hatred toward the former first became manifest during the Crusades, though the persecutions at Halle in 1205, Gotha in 1212, Magdeburg in 1213, and Erfurt in 1215 were due chiefly to the desire of the Christians to get rid of their debts to the Jews. The persecutions were then continued with greater bitterness by Archbishop Rupert.

Shortly after the introduction of the "Sachsenspiegel" the Jews were deprived of all their privileges; their property was seized by the Christians, and they were compelled to engage in commerce and usury under such humiliating conditions that Duke Henry felt obliged to issue a "Jews' decree," in 1265, for the regulation of their status. This decree comprised fifteen sections, dealing chiefly with the legal status of the Jews, but designing also to afford them special protection, in addition to the privileges which the emperor accorded them as his chamber servants. Of these sections the following may be noted: (1) A Jew bringing an action against a Christian must produce as witnesses two Christians and one Jew, men of good repute. (2) A Christian bringing an action against a Jew must produce as witnesses two Jews and one Christian. (3) Any pledge may be taken without a witness. (4) A Jew who denies having received a pledge, and is subsequently found with it in his possession, is forced to surrender it, but is not punished. (5) Bail for a Jew is fixed at one gold mark for the imperial court, one gold mark for the margrave, one silver mark for the margrave's chamberlain, and one pound of pepper for each of the lower judges.

The "Sachsenspiegel."

The Jewish community of Meissen was entirely outside the city walls, and the so-called "Judenthor" of Meissen derived its name from the Jewish suburb. At Freiberg, similarly, the Jüdenberg was outside the city. In the second half of the thirteenth century the condition of the Jews seems to have been more favorable, for in documents dated 1286, 1287, 1296, and 1327 they are referred to as landowners, farmers, and gardeners. In the fourteenth century Emperor Ludwig IV. of Bavaria transferred the protection of the Jews of part of Saxony to Margrave Frederick the Grave (1324–47), as at that time the Jews were again being persecuted (1328, 1330). They fared still worse in the second half of this century, when the Black Death swept over Germany. The extermination of the Jews of Meissen began in 1349. The persecutions took place chiefly at Nordhausen, Eisenach, and Dresden; only the Jews at Döbeln, Zschaits, Doschitz, and Freiberg were temporarily protected. The oppression continued under the succeeding margrave, Frederick the Severe, when the Jews of Bautzen and Zittau were the chief sufferers. The Jews of Görlitz were expelled by Duke John, after they had been cast into dungeons, their houses confiscated, and their synagogue razed. These conditions were somewhat ameliorated in the fifteenth century, under Duke Frederick the Warlike, who issued at Weissenfels a decree in which he granted absolute protection and self-government to the Jews of Saxony. The Jews were persecuted again during the Hussite wars, on the accusation of having taken part in that uprising, and in 1433 they were expelled from Meissen and Thuringia by Frederick the Mild (1428–64).

During the Hussite Wars.

During the period of the Reformation they fared still worse. The elector Maurice of Saxony (1521–1553) expelled them from Zwickau, where they had been gladly received in 1308 by Frederick the Joyous; and a year later, in 1543, they were expelled from Plauen. The police regulation of John Frederick the Younger from the year 1556 decreed the body-tax, the interdiction against the stay of foreign Jews on Saxon soil longer than one night, and the prohibition of trade and traffic. Still more severe were the regulations issued by Elector August, who forbade foreign Jews to remain on Saxon soil even one night, on pain of having one-half the property found in their possession confiscated. These regulations remained in force for fully a century, until Oct. 2, 1682, when John George III. of Saxony issued a new decree, in which the onerous regulations relating to Jews passing through the country were somewhat modified, since those regulations were found to be detrimental to the yearly fairs at Leipsic. The condition of the Jews continued to improve under Frederick August the Strong, who was favorably disposed toward them on account of his court Jew Behrend Lehmann; he granted letters of protection to several Jewish families, with permission to settle at Dresden and Leipsic. They were also permitted to maintain prayer-houses. August II. revived (April 4, 1733) the decrees of the sixteenth and seventeenth centuries, ordering in addition that the body-tax be paid thenceforth by all Jews, regardless of sex or age, though Elijah Behrend succeeded in securing the exemption of children under ten years of age. Behrend furthermore obtained permission for all Bohemian, Moravian, and Hungarian Jews to travel on any road through Saxony and secured the repeal of the edict forbidding them to remain in any place longer than one day.

The foundation of Jewish communal life is due to the elector August III., who issued decrees in 1772 and 1773 ordering every Jewish family settled in Saxony to report three times in every month the exact condition of the household. He introduced the so-called "personal tax," on payment of which every Jew living in Saxony was free to go to any

Elector August III.

city for the purpose of trading there. About the beginning of the nineteenth century the condition of the Jews began to improve. On June 7, 1815, they were even permitted to give a solemn reception to the returning King Frederick August the Just. But civic equality and rights of citizenship were granted to them later in Saxony than elsewhere. After Bernhard Beer, Wilhelm T. Krug, and Moses Pinner had advocated the granting of such rights, on Oct. 3, 1834, King John of Saxony authorized the Jews to engage in all trades and industries; and on Dec. 20, following, affairs of Jewish culture and instruction were placed under the Ministry of Education. In 1836 the state granted the Jews a yearly contribution of 600 marks, and a year later, on May 18, 1837, they were empowered to organize themselves into communities with chapels of their own, and were granted citizenship, with the exception of municipal and political rights. The community of Dresden finally succeeded in obtaining full civic equality on Dec. 3, 1868, though the "Jews' oath" was not abrogated until Feb. 20, 1879.

According to the census of 1904, the Jewish population of Saxony was as follows: Annaberg, 105 persons; Bautzen, 54; Blasewitz, 21; Chemnitz, 1,150; Döbeln, 23; Dresden, 3,059; Freiberg, 56; Leipsic, 7,000; Lobau, 31; Löbtau, 38; Meissen, 32; Merane, 32; Mitweida, 41; Micksen, 20; Pirna, 24; Plauen, 250; Veilchenbach, 36; Wurzen, 39; Zittau, 135; Zwickau, 50. The total population of Saxony is 4,202,216.

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J. S. O.

SAYCE, ARCHIBALD HENRY: English archeologist; born at Shirehampton Sept. 25, 1846; educated at Grosvenor College, Bath, and Queen's College, Oxford, becoming fellow in the latter in 1869 and tutor in 1870. He was deputy professor of comparative philology at Oxford from 1876 to 1890, and a member of the Old Testament Revision Company from 1874 to 1884. He is the author of many works on Assyriology, and has attempted the deciphering of the Hittite inscriptions as well as those of Lake Van. He assisted Professor Cheyne in compiling the notes for the "Queen's Printers' Bible" (1881), and wrote an introduction to the books of Ezra, Nehemiah, and Esther (1885).

Sayce has devoted considerable attention to Biblical anthropology, on which subject he has written "The Races of the Old Testament" (1891). While accepting some of the results of recent criticism (as to the date of the Book of Daniel, for example), he has written a series of books adducing the evidence of the El-Amarna tablets and other inscriptions in support of the authenticity of the early Old Testament narratives. His works on this subject include: "Fresh Light from the Ancient Monuments" (2d ed., London, 1884); "The Higher Criticism and the Verdict of the Monuments" (*ib.* 1894); "Patriarchal Palestine" (*ib.* 1895); "The Egypt of the Hebrews and Herodotus" (*ib.* 1895); "Early History of the Hebrews" (*ib.* 1897); "Early Israel and the Surrounding Nations" (*ib.* 1899). He has written also "The Life and Times of Isaiah" (*ib.* 1889), and has edited Genesis for the "Temple Bible."

For reasons of health Sayce is compelled to pass each winter in Egypt; and during his stay there he became acquainted with the treasures of the Cairo genizah, which he was the first to utilize, purchasing a large number of fragments from that source for the Bodleian Library, Oxford.

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J.

SCALA NOVA (Turkish, **Kuch Adassi**): Important city of Anatolia opposite the island of Samos; seaport of Ephesus. The oldest epitaph in the Jewish cemetery is dated 1682; but the town evidently had Jewish inhabitants in the thirteenth century, for in 1307 a number of Jews removed from Scala Nova to Smyrna, a similar event occurring in 1500. At the time of the expulsion from Spain 250 Jewish families went to Scala Nova; and a number of the local family names are still Spanish. In 1720 the plague reduced the number of families to sixty ("Meserit," v., No. 39); and Tournefort, who visited the city in 1702, found there only ten families and a synagogue ("Voyage au Levant," ii. 525, Paris, 1717). In 1800, when an epidemic of cholera caused many Jews to emigrate, there were 200 families in Scala Nova, and in 1865, when a second epidemic visited the city, there were still sixty-five families there. In 1816 Moses Esforbes was the chief of customs for the town, while Isaac Abouaf was city physician for several years, and Moses Faraji and Moses Azoubel were municipal pharmacists.

At present (1905) the Jewish population consists of thirty-three families, some of them immigrants from the Morea after the Greek Revolution of 1821. The majority are real-estate owners and have some vines; but the only mechanics are tinsmiths.

The synagogue, erected by Isaac Cohen in 1772, was rebuilt by Joseph Levy in 1900. The community likewise possesses a Talmud Torah, directed by a rabbi who officiates also as shoḥeṭ and ḥazzan. The gabel is enforced. A false charge of ritual murder was brought against the Jews about the middle of the nineteenth century; and a certain amount of anti-Semitism is generally manifested at Easter.

D. A. Ga.

SCAPEGOAT. See Azazel.

SCEPTER. See Staff.

SCHAFFER, SCHEPSEL (שבתי): American rabbi; born May 4, 1862, at Bausk, Courland, Russia; descendant of Mordecai Jaffe, author of the "Lebush." He was educated at the gymnasium of Libau, Courland, at the University of Berlin (Ph.D.), and at the Rabbinical Seminary, Berlin. Since Jan. 1, 1893, Schaffer has been rabbi of Shearith Israel congregation of Baltimore, Md. He is president of the Baltimore Zion Association (since 1895) and honorary vice-president of the American Federation of Zionists, and he was twice a delegate to the Zionist Congress at Basel. Schaffer is the author of "Das

Recht und Seine Stellung zur Moral nach Talmudischer Sitten- und Rechtslehre," Frankfort-on-the-Main, 1889.

Bibliography: *American Jewish Year Book*, 1904.

A. I. G. D.

SCHAIKEWITZ, NAHUM MEÏR (SHOMER): Russian Judæo-German novelist and playwright; born at Nesvizh, government of Minsk, Dec. 18, 1849. Schaikewitz distinguished himself as a clever story-teller even as a boy. His first literary efforts took the form of short stories in Hebrew for "Ha-Meliẓ"; in this way he became acquainted with such writers of Hebrew as Ẓebi Hirsch Scherschewski, Dobsevage, and others. Later he became business manager in Wilna, and spent some time in traveling. While in Bucharest he came under the influence of the Jewish theater and resolved to become a dramatic author. He then settled in Odessa, where he became theatrical manager and playwright. His play "Der Rewizor" (Odessa, 1883), an adaptation from Gogol's "Revizor," proved very successful and showed Schaikewitz's talent as a writer. After the Jewish theater was closed in Russia, Schaikewitz went to New York (1888), where he edited "Der Menschenfreund" and "Der Jüdischer Puck," two Judæo-German weeklies.

Schaikewitz is the author of several Hebrew novels, all representing Jewish life in Russian towns. Among these were: "Mumar le-Hak'is" (Warsaw, 1879); "Kewiyah Taḥat Kewiyah" and "Ṭa'ut Goi" (*ib.* 1880); and "Ha-Niddaḥat" (vols. i. and ii., Wilna, 1886; vol. iii., Warsaw, 1887). He wrote also "Ḳayin" (*ib.* 1887), a novel on Jewish life in Portugal. But Schaikewitz is especially known as a writer of Judæo-German, taking as a model, and finally excelling, Isaac Meïr Dick. He has written over two hundred novels in Judæo-German, partly historical and partly reflecting Jewish life in the small towns and villages of Russia in the middle of the nineteenth century. As his language is simple, just as spoken by the Jewish masses in Lithuania, his novels had the effect of greatly decreasing the fanaticism which prevailed in the small rural and urban communities. Among his more popular novels are "Der Ḳatorzhnik," "Der Blutiger Adieu," and "Der Frumer Merder." Many of his historical novels appeared in the Judæo-German dailies.

Over thirty of Schaikewitz's plays have been produced, first in Russia, then in New York, among them being one entitled "Tisza Eslar," on the subject of the blood accusation brought in the Hungarian town of that name. He was the subject of violent attacks by S. Rabinovitz, who directed against him his "Shomer's Mishpaṭ" (Berdychev, 1888), reproaching him for his literary deficiencies. Schaikewitz successfully defended himself in a pamphlet entitled "Yehi Or" (New York, 1898), showing that his literary problem was to satisfy every plane of intelligence, from the householder to the servant-girl who could not understand the works of the later Judæo-German writers.

Bibliography: *American Jewish Year Book*, 1904-5; Eisenstadt, *Ḥakme Yisrael be-Amerika*, pp. 104-106, New York, 1903; Hutchinson Hapgood, *The Spirit of the Ghetto*, pp. 272 *et seq.*; Wiener, *Yiddish Literature*, pp. 172 *et seq.*, New York, 1899; Zeitlin, *Bibl. Post-Mendels.* p. 342.

S. M. Sel.

SCHAPIRA, HERMANN: Russian mathematician; born in 1840 at Erswilken, near Tauroggen, a small town in Lithuania; died at Cologne May 8, 1898. Educated for the rabbinate, he had been appointed to a rabbinical position at the age of twenty-four, when he decided to devote the rest of his life to the cultivation of the secular sciences. He went, accordingly, first to Odessa and later (1868) to Berlin, where he studied for three years in the Gewerbeakademie. Returning to Odessa, he became a merchant, but in 1878 he again took up his scientific studies, and for the next four years busied himself at Heidelberg, especially with mathematics and physics. In 1883, after obtaining the degree of Ph.D., he established himself as privat-docent in mathematics at the University of Heidelberg, becoming assistant professor in 1887.

Schapira remained a lifelong student of Hebrew literature, which he enriched by an edition, from a Munich manuscript, of the "Mishnat ha-Middot" (1880), and by his contributions to the Hebrew periodicals "Ha-Meliẓ," "Ha-Ẓefirah," and "Mi-Mizraḥ umi-Ma'arab." He was an ardent Zionist, adhering from the very start to the Basel program; and it was during a Zionist lecture tour that he contracted pneumonia at Cologne. Schapira's contributions to mathematics were published in various mathematical journals.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, vi. 249-250; *Allg. Zeit. des Jud.* May 13, 1898; *Ahiasaf*, 1898, pp. 296-301; *Ha-Meliẓ*, 1898, No. 95; 1899, Nos. 62, 68, 76, 77.

H. R. S.

SCHAPIRO, HEINRICH: Russian physician; born at Grodno 1853; died at St. Petersburg Feb. 14, 1901. After leaving the gymnasium at Grodno he studied in the St. Petersburg medical academy (1871–76). During the Turko-Russian war Schapiro served as a military surgeon, and after the war was assigned to duty in the military clinic of the medical academy. Then followed a long military service in St. Petersburg and Odessa, until he was appointed privat-docent of medicine in the imperial clinical institution for physicians (1895). In 1896 he was advanced to the position of senior assistant, and in 1897 was appointed to a professorship.

Besides several treatises in Russian and German medical journals, and some articles in the Russian medical encyclopedia, Schapiro completed a work entitled "Lehrbuch der Allgemeinen Therapie," commenced by Professor Eichwald, who before his death entrusted Schapiro, his favorite pupil, with its completion. He also translated into Russian several German medical handbooks.

Bibliography: *Allg. Zeit. des Jud.* 1901, No. 8, pp. 91-92.

H. R. F. C.

SCHAPIRO, MOSES B. PHINEHAS: Russian rabbi and printer; born probably in Koretz, Volhynia, about 1758; died in Slavuta 1838. He was the son of the Ḥasidic rabbi Phinehas of Koretz, and was rabbi of Slavuta in 1808, when he began to publish a new edition of the Talmud (1808–13). This edition was much superior to former ones, and was sold so quickly that the printers at Kopys thought the injunction of the rabbis, that the Talmud should

not be reprinted in Russia for twenty-five years, no longer binding, and began their edition (1816–28); this was much inferior, however, and proved financially a failure. Schapiro then undertook the publication of another edition (1817–22), which also sold better than had been expected. In 1836 the Romms of Wilna considered themselves free to begin work upon an edition, and found that great rabbis like Akiba Eger of Posen and Moses Sofer of Presburg, and most of the prominent rabbis of Lithuania, regarded a later injunction against publishing a new edition for twenty-five years, granted in favor of Moses Schapiro, as void. They held that, on the contrary, Moses Schapiro himself had no right to publish a new edition until the Romms had sold theirs or a quarter of a century had elapsed. Moses, however, found other rabbinical authorities who sided with him against the Romms; these included the Orensteins and many other Polish and Galician rabbis, and practically all the rabbis of the Hasidim. A quarrel ensued, which was waged with unusual bitterness on both sides, a movement to settle it by arbitration being rejected.

Moses, or rather his sons Phinehas and Samuel Abraham, began the publication of a third edition of the Talmud, but had not gone further than the tractate "Pesaḥim" when they were arrested on the charge of having murdered a Jewish bookbinder who had committed suicide in their establishment. Their enemies succeeded in influencing the authorities against them because as printers they scrupulously abstained from publishing "haskalah" literature. After a hasty and unfair trial they were condemned to run the gantlet and to be transported to Siberia. The elder brother, Phinehas, succumbed to the terrible ordeal, and the father, then an octogenarian, died of a broken heart soon afterward. The printing-house was closed, though it was reopened about a quarter of a century later by Ḥanina Lipa and Joshua Heschel Schapiro, grandsons of Moses who had settled in Jitomir. Samuel Abraham, who survived the scourging and was ultimately liberated, died in 1863.

Bibliography: *Orient*, 1840, p. 23 (incorrect); Rabbinovicz, *Ma'amar 'al Hadfasat ha-Talmud*, pp. 116–117, Munich, 1877; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 101, Warsaw, 1882; Lipshitz, *Toledot Yiẓḥak* (biography of R. Isaac Elhanan Spektor), pp. 58–61, Warsaw, 1896.

H. R. P. Wi.

SCHARF, MORITZ. See Tisza-Eszlár.

SCHATZ, BORIS: Russian sculptor; born in 1866, in the government of Kovno. He was the son of a poor schoolmaster ("melammed"). He studied first at the Wilna School of Design, then at the Academy of Fine Arts in Warsaw, and finally at Paris, where he was a pupil of Antokolski (1890–1896). He has resided at Sofia since 1896, and has made a special study of Jewish subjects, particularly of the oppressed Jew of the ghetto. Among his subjects may be mentioned: "Rabbi Blessing a Child"; "Prayer of Habdalah"; "Saturday Evening"; "The Shadḥan." Schatz has also found subjects of larger scope in the past history of Israel. In 1892, at the Paris Salon, he exhibited a piece entitled "The Mother of Moses," an extremely fine group, in spite of some technical defects. In 1896 he produced his masterpiece, "Mattathias Maccabee."

Schatz has also represented many types of Bulgarians, among whom he lives. Of these may be mentioned: "A Bulgarian Piper"; "A Tzigane Wood-Cutter Leaning on His Ax"; "A Sephardic Jew and Jewess of Sofia"; etc. He has executed reliefs of several celebrated personages, such as Antokolski, Rubinstein, Pasteur, and Dr. T. Herzl, and he has also done some decorative work. He was the only Bulgarian sculptor who exhibited at the St. Louis Exposition of 1904, his subject being the struggle of Christianity with Islam in the Balkan Peninsula up to the War of Independence (1876). Particular mention may be made of a "Bulgarian Insurgent Pursued by a Bashi-Bazouk." The Exposition Committee of St. Louis awarded Schatz the silver medal.

Bibliography: *Ost und West*, May 5, 1903; a pamphlet entitled *Societe Betzalel, Sonderabdruck aus Altneuland*, published at Berlin.

H. R. M. Fr.

SCHECHTER, SOLOMON: President of the faculty of the Jewish Theological Seminary of America; formerly reader in rabbinics at Cambridge University; born in Rumania in 1847. His youth was devoted exclusively to the study of rabbinical literature. He then went to Vienna, where he studied Jewish theology in the bet ha-midrash under Weiss and Friedmann, and attended lectures on philosophy and other secular branches of learning in the University of Vienna. After receiving his rabbinical diploma from Weiss, he continued his secular and theological studies in the University of Berlin, and attended Talmudical lectures by Dr. Israel Lewy. In 1882 Schechter went to England as tutor in rabbinics to Claude G. Montefiore. In 1885 he published his first essay, "The Study of the Talmud," in the "Westminster Review." In 1887 appeared his edition of "Abot de-Rabbi Natan," and he then wrote various essays and lectures in the "Jewish Chronicle," "Jewish Quarterly Review," "Revue des Etudes Juives," and "Monatsschrift." Some of these lectures and essays were afterward collected and published under the title "Studies in Judaism" (1896). In 1890 Schechter was elected lecturer in Talmud at the University of Cambridge, and in 1891 the degree of M.A. ("honoris causa") was conferred upon him.

In 1892 Schechter was elected reader in rabbinics, and in the following year he obtained the Worth studentship for the purpose of going to Italy to examine the Hebrew manuscripts in the great Italian libraries. The "Agadath Shir Hashirim," and other publications in the "Jewish Quarterly Review," as well as an article in the Kohut Memorial Volume, are partly the result of these Italian researches, an exhaustive report on which was presented by him to the vice-chancellor of Cambridge University. In 1894 he delivered a series of theological lectures in University Hall, London; in 1895 he was appointed the first Gratz lecturer in Philadelphia. A series of his lectures were afterward published in "J. Q. R." as "Some Aspects of Rabbinic Theology." On May 13, 1896, Schechter discovered the first leaf of the original Hebrew of Ecclesiasticus; and in Dec., 1896, he was sent to Egypt and Palestine to con-

tinue his investigations. He returned from Cairo laden with treasures, which became the subjects of various articles and monographs. The collection was presented by him and Dr. Taylor to the Cambridge University Library, and is known as the Taylor-Schechter collection. These two scholars published in collaboration "The Wisdom of Ben Sira," Cambridge, 1899.

While Schechter was engaged in the preparation of the large fragments of Ecclesiasticus discovered by him in the Cairo genizah, the University of Cambridge conferred upon him the degree of Litt.D. (Feb., 1898). In 1898 he was appointed external examiner in Victoria University, Manchester, England; in 1899, professor of Hebrew at University College, London; in 1900, curator of the Oriental Department of Cambridge University Library, England. He was also a member of the Board of Oriental Studies and the Board of Theological Studies, London University, England.

In Dec., 1901, Schechter accepted the presidency of the faculty of the Jewish Theological Seminary of America. After his arrival in New York he acted as editor of the Talmudic department of THE JEWISH ENCYCLOPEDIA. In 1902 he published the "Midrash Hag-Gadol," from a Yemen manuscript, and the "Saadyana," from manuscripts discovered in the Cairo genizah. He contributed the article "Talmud" to Hastings' "Dictionary of the Bible" and a number of papers to various journals. In 1904 he was appointed an honorary member of the senate of New York University and a director of the Educational Alliance. In 1905 Schechter was invited to deliver at Harvard University a course of lectures in Jewish theology.

BIBLIOGRAPHY: *Jew. Chron.* July 1, 1896; Feb. 10, 1897; Feb. 11, 1898; *Jewish Year Book*, 5659 (1899).

A. G. L.

SCHEFFTEL, SIMON BARUCH: German Hebraist; born June 14, 1813, at Breslau; died March 9, 1885. In 1848 he settled as a merchant at Posen. After his retirement from business, in 1871, he prepared a large Hebrew commentary on the Targum Onḳelos, which was published posthumously by his son-in-law Joseph Perles, under the title "Bi'ure Onḳelos" (Munich, 1888). This commentary, which contains many valuable critical and exegetical notes, is one of the most important reference works on the Targum Onḳelos.

BIBLIOGRAPHY: Joseph Perles, Hebrew preface to *Bi'ure Onḳelos*.

S. F. P.

SCHEID, ELIE: French communal worker and writer; born at Hagenau, Alsace, Oct. 24, 1841. After he had graduated from college, the impairment of his voice compelled him to give up his plan of preparing himself for a rabbinical career, and he found employment in a commercial house.

Owing to his unpleasant recollections of the manner in which the funerals of his parents had been conducted by the old ḥebra ḳaddisha, Scheid in 1863 established the Ḥebra 'Am Segullah, of which he was the first secretary, and later became president. This institution was founded on principles more in accord with the requirements of the time; and it was imitated by all the other Jewish societies of the kind in Alsace.

In 1870, during the Franco-Prussian war, Scheid for the first time entered public life. After the battle of Fröschweiler he served as secretary to the committee which had charge of the wounded and of furnishing supplies for the invading army. When the war was over he was elected member of the city board of Hagenau, and became its secretary, as well as administrator of the public savings-bank and president of the Jewish congregation.

A local incident caused Scheid to make researches in the public library of Hagenau, and later he published (in "L'Univers Israélite") a documentary history of the Jewish cemetery of the city. This was followed by "Histoire des Juifs de Haguenau" (in "R. E. J." 1879–80, and printed separately 1885), and by a pamphlet, "Historique de la Société Guemilath-Chasadim de Haguenau" (1882). His greater work, "Histoire des Juifs d'Alsace," appeared at Paris in 1887, one of its chapters, "Histoire de Rabbi Joselmann," being printed as a separate pamphlet (*ib.* 1886).

In 1883 Baron Edmond de Rothschild called Scheid to Paris to reorganize the Comité de Bienfaisance; and when, in September of that year, Rothschild began the work of colonization in Palestine, he appointed Scheid inspector. The latter thereupon went to Palestine and devoted nearly six months to the task of organization. During the sixteen years he occupied the post of inspector he devoted all his time and energy to his duties, annually visiting the colonies and supervising the work of the settlers. He retired Dec. 31, 1899, on a pension from Baron Rothschild, the total number of his journeys to Palestine having been twenty-two.

S. S. MAN.

SCHEINDLINGER, SAMUEL B. ABRAHAM (SALER): Polish rabbi; died in Lemberg Aug. 7, 1796. He was probably a native of Dobromil, and was at first rabbi in Sale and afterward preacher and rosh bet din in Lemberg, where he remained until his death. Scheindlinger was the author of "Shem mi-Shemu'el" (Lemberg, 1817), the first part of which contains sermons in the order of the Pentateuch and the second part novellæ on Talmudical subjects. Samuel had three sons, **Nathan Hecht** of Yaroslav, **Judah Idel**, and **Abraham Abele.**

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 213–214, Cracow, 1895; Eleazar ha-Kohen, *Kin'at Soferim*, p. 84a, Lemberg, 1892.

E. C. P. WI.

SCHENK, LEOPOLD: Austrian embryologist; born at Urmény, Comitat Neutra, Hungary, Aug. 23, 1840; died at Schwanberg, Styria, Aug. 18, 1902. Having studied at the University of Vienna (M.D. 1865), he was for the following eight years assistant at the physiological institute of his alma mater, receiving the "venia legendi" in 1868. In 1873 he became professor of embryology at the University of Vienna.

Schenk holds an important position in the medical world on account of his numerous contributions to embryology. Through one of them, "Einfluss auf das Geschlechtsverhältniss des Menschen und der

Thiere" (Vienna and Magdeburg, 1898; American translation, "The Determination of Sex," Akron, O., 1898), his name became a household word throughout the civilized world. Having been an embryologist for over thirty years, he had made careful studies of the generative process, and came to the conclusion that the sex of a child depends on the kind of nourishment partaken of by the mother. This theory was severely criticized by his own faculty and by such men as Virchow, Gusserow, Winkel, Pflüger, Roux, Munk, and Born; and he was finally forced to resign his chair (1900). Schenk, however, clung to his theory and claimed further that the foundation for special capacities of the child can be laid in the embryo through special nutrition given to the mother; and that by avoiding certain conditions and by feeding on certain foods the mother can save the future child from the life of a degenerate. His three cardinal conclusions were, therefore, that it was possible (1) to determine the future sex of the child; (2) to determine its future profession; and (3) to beget only normal offspring. Further elaborations of his theory were prevented by his early death.

Leopold Schenk.

Of Schenk's other writings the following may be mentioned: "Lehrbuch der Vergleichenden Embryologie der Wirbelthiere," Vienna, 1874; "Lehrbuch der Histologie des Menschen," *ib.* 1885 (2d ed. 1892); "Lehrbuch der Bacteriologie," *ib.* 1894; "Lehrbuch der Embryologie," *ib.* 1896.

It was through Schenk's influence that there was added to the medical faculty of the Vienna University a department for embryology, in which subject he became the founder of a school.

S. F. T. H.

SCHERSCHEWSKI, BENJAMIN: Russian physician; born in Brest-Litovsk 1857. He studied medicine at the University of Warsaw, from which he graduated in 1883. In 1885 he went to Palestine and settled in Jerusalem; two years later he went to Vienna, where he took a special course in medicine. After another short stay in Jerusalem he settled as a practising physician in Odessa, where he still (1905) resides. He is the author of "Mishnat 'Olam Kaṭon," of which the first part is a treatise on anatomy, and the second on chemistry; the work has been corrected and annotated by Jehiel Michael Pines (Jerusalem, 1886).

Bibliography: Sokolow, *Sefer Zikkaron*, p. 116, Warsaw, 1890.

H. R. P. Wi.

SCHERSCHEWSKI, JUDAH JÜDEL BEN BENJAMIN: Lithuanian Talmudist and Hebraist; born in 1804; died at Kovno Sept. 20, 1866. After having studied Talmud and rabbinics under Jacob Meïr Yalovker, Scherschewski was employed in one of the business establishments in Wilna, where, in his spare hours, he occupied himself reading rabbinical works and studying the literature of the haskalah movement. In 1852 he was appointed teacher of Talmud and rabbinics in the rabbinical seminary of Wilna, which position he held until his death.

Scherschewski was the author of "'Oz Melek" (Wilna, 1857), a sermon and a hymn on the occasion of the coronation of Alexander II. His "Kur la-Zahab" is in two parts; the first part (*ib.* 1858) is a commentary on 109 difficult haggadic passages of both Talmuds, preceded by a long introduction treating of the Haggadah in general; the second part (*ib.* 1866) contains an essay on the religious dogmas and views of the ancient Talmudists and a commentary on 138 haggadic passages. Several sermons of Scherschewski's are to be found in the "Ḳobeẓ Derushim," a collection of sermons preached by the teachers of the Wilna rabbinical seminary and published at the expense of the Russian government (*ib.* 1864). He was a constant contributor to "Ha-Karmel" during the closing years of his life, and contributed many articles to various other Hebrew periodicals also.

Bibliography: Fuenn, *Keneset Yisrael*, p. 422; Fürst, *Bibl. Jud.* iii. 268; Joshua Heschel Kalman, in *Ha-Maggid*, x., No. 40; Zeitlin, *Bibl. Post-Mendels.* p. 341.

W. B. M. Sel.

SCHERSCHEWSKI, ẒEBI HIRSCH HA-KOHEN: Russian Hebrew writer; born at Pinsk in 1840. While still a boy he studied Hebrew grammar and archeology without a teacher. After serving as secretary of the Jewish community of Pinsk, he went to the Crimea, where, at Melitopol, he entered the service of a merchant named Seidener. Later he became assistant editor of Zederbaum's "Ha-Meliẓ." During the Russo-Turkish war he followed the Russian army as a sutler; and after a second short stay with his former employer, Seidener, he settled in 1883 at Rostov-on-the-Don, where he opened a bookstore.

In addition to numerous contributions to current Hebrew journals, Scherschewski wrote "Boser Abot" (Odessa, 1877), a satirical poem on the neglect of the education of Jewish children in Russia, and "'Iyyun Sifrut" (Wilna, 1881), on the development of Jewish literature and its significance as a cultural element for raising the Jews to a higher moral standing. His notes to the Midrash Shoḥer Ṭob are printed in Padua's Warsaw edition of that midrash, and his rimed parodies are to be found in "Keneset Yisrael" (i. 408 *et seq.*, ii. 2–6).

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 114–115; Zeitlin, *Bibl. Post-Mendels.* p. 341.

S. M. Sel.

SCHEUER, JACOB MOSES DAVID (TEBELE) B. MICHAEL: German Talmudist; born in the beginning of the eighteenth century at Frankfort-on-the-Main; died 1782 at Mayence. Scheuer came of one of the old Frankfort families which adopted as family names those by which the houses they owned were known. Scheuer, who was one of the foremost pupils of Jacob Cohen, rabbi of Frankfort, was appointed dayyan in that city when Jacob Joshua b. Ẓebi Hirsch, the author of "Pene Yehoshua'," filled the rabbinate. At an advanced age,

in 1759, Scheuer was called as rabbi to Bamberg, to succeed his father-in-law, Nathan Utiz.

In virtue of the universal respect which he had gained Scheuer succeeded, as arbitrator between the Jews of the chapter and the gentry, in bringing about the ceremonial agreement ("Ceremonien-Recess") of 1760, which put an end to protracted disputes. His beneficent activity was marred, however, by the continuous attacks of a baptized Jew, who traduced him before the prince-bishop, making it impossible for him to remain at Bamberg. Hence he was probably glad to accept in 1767 a call to the district rabbinate of Mayence, where he remained till his death.

Bibliography: *Der Israelit*, 1877, p. 1159; 1883, p. 961; A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 124.

E. C. A. Pe.

SCHEY, PHILIPP, BARON VON KOROMLA: Hungarian merchant and philanthropist; born at Güns (Kőszeg) Sept. 20, 1798; died at Baden, near Vienna, June 28, 1881. He was the first Jew in Hungary to be made an Austrian noble. In his patent of nobility, granted May 13, 1859, by King Francis Joseph I., his services to the imperial dynasty during the revolution in 1848 and 1849 are specially mentioned. Reference is made also to the great benevolence exercised by him "toward suffering humanity, regardless of creed."

Bibliography: Reich, *Beth-El*, i. 177.

S. L. V.

SCHICK, ABRAHAM BEN ARYEH LÖB: Lithuanian Talmudist and author of the nineteenth century; a native of Slonim, government of Grodno. Schick occupied himself especially with midrashic, or haggadic, literature. In this field he published: "Zera' Abraham" (Wilna-Grodno, 1833), a commentary on Midrash Mishle; "Me'ore ha-Esh" (Grodno, 1834), the "Tanna debe Eliyahu" edited with a commentary and a long introduction; "Maḥazeh ha-Shir" (Warsaw, 1840), a commentary on Canticles; "Eshed ha-Neḥalim" (Wilna, 1843), a commentary on the Midrash Rabbot, with an introduction; "'En Abraham" (Königsberg, 1848), a commentary on Ibn Ḥabib's "'En Ya'aḳob," referring also to Rashi and to Samuel Edels' "Hiddushe Agadot." Schick edited the Genesis and Exodus parts of Jacob Dubno's "Ohel Ya'aḳob" (Johannisberg, 1859).

Bibliography: Fuenn, *Keneset Yisrael*, p. 67; Fürst, *Bibl. Jud.* iii. 269.

W. B. M. Sel.

SCHICK, BARUCH B. JACOB. See Baruch b. Jacob (Shklover).

SCHICK, ELIJAH BEN BENJAMIN: Lithuanian rabbi and preacher; born at Vasilishok, government of Wilna, in 1809; died at Kobrin, government of Kovno, Sept. 2, 1876. He was a pupil of Benjamin, chief rabbi of Grodno. As rabbi he officiated in various towns, including Diretchin, Lida, Novie Zhagory, and Kobrin; and on the holy days of Rosh ha-Shanah and Yom Kippur he acted as cantor. He was one of the preachers whose sermons always attracted large audiences. Schick was the author of "'En Eliyahu," a commentary on Jacob Ḥabib's "'En Ya'aḳob," published with the Wilna edition of that work.

Bibliography: Fuenn, *Keneset Yisrael*, p. 120.

W. B. M. Sel.

SCHIFF: Family of Frankfort-on-the-Main, Germany. The earliest known member, Jacob Kohen Ẓedeḳ Schiff, who is mentioned on the tombstone of his son, Uri Phoebus, as having discharged the function of dayyan at Frankfort-on-the-Main, must have been born about 1370, the earliest date to which any contemporary Jewish family can be definitely traced. Uri Phoebus Schiff attained a great age, as his tombstone mentions, and died 1481; he must, therefore, have been born about 1400. The name occurs on one of the signs of the Judengasse as early as 1613; in Middle High German the word "schiff" means a vial and may have been used as the sign of an apothecary or physician. The next member of the family mentioned is Meïr Kohen Ẓedeḳ Schiff, referred to as parnas of the community, who died in 1626. The family has intermarried with the Adlers, Oppenheims, Wertheimers, Günzburgs, Geigers, Glogaus, Mannheims, and Hanaus, and one member married a cousin of Zunz. A step-grandfather of Heine was named Schiff, though of a branch of the family settled at Hamburg. Among the rabbinical authors included in the family are Meïr ben Jacob Schiff, known as Maharam Schiff (d. 1644); David Schiff, editor of the "Ẓemaḥ Dawid"; and Tebele Schiff, chief rabbi of the Great Synagogue, London (1765–92), and author of "Leshon Zahab." The most distinguished recent member is Jacob Henry Schiff, banker and philanthropist, of New York.

A pedigree of the family appears on page 97, the feminine names being given in italics.

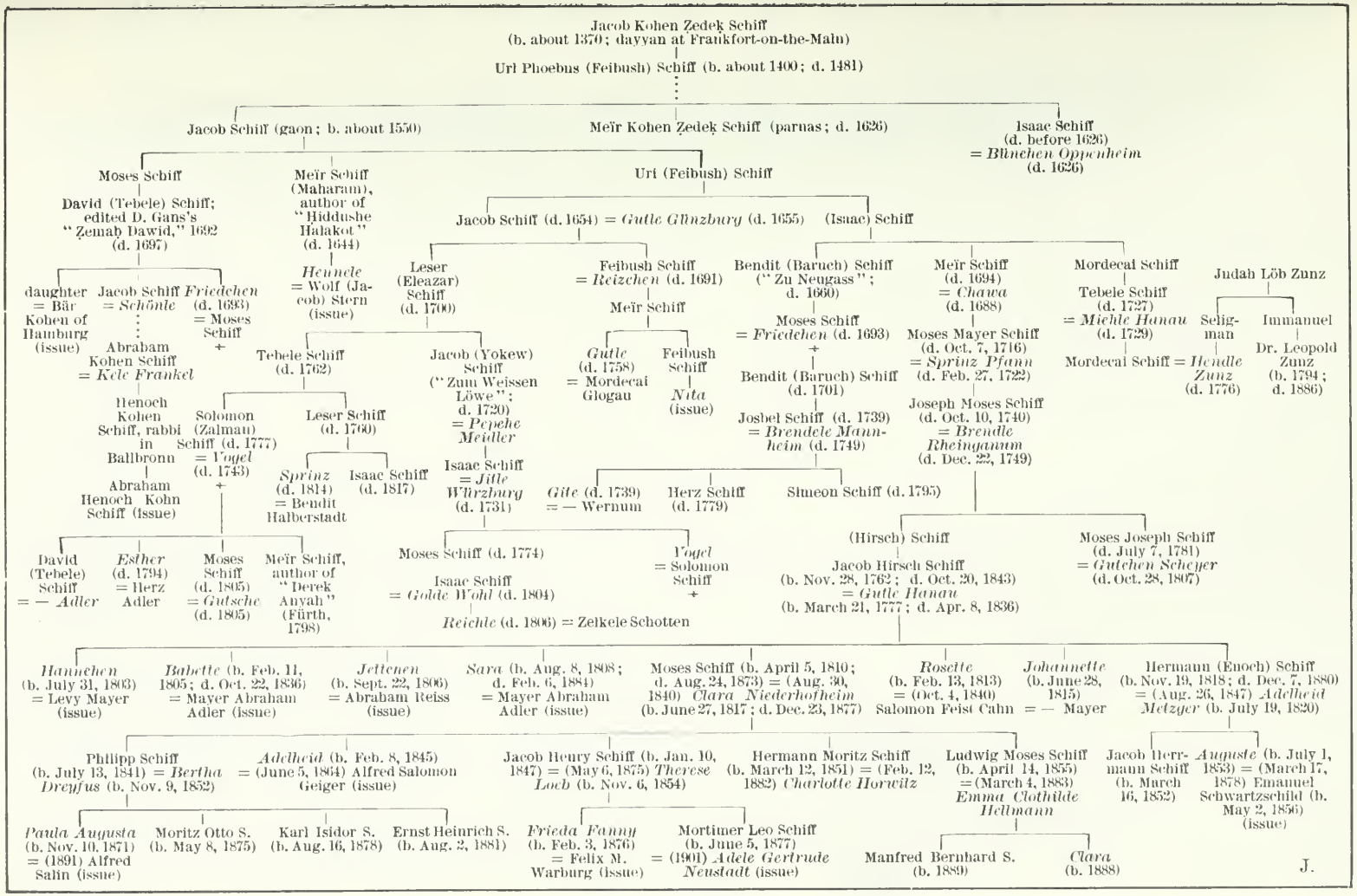
Bibliography: A. Ullmann, *Familienregister des Jacob Hirsch Schiff und Seinen Nachkommen*, privately printed, Frankfort-on-the-Main, 1885.

J.

Jacob Henry Schiff: American financier and philanthropist; born Jan. 10, 1847, at Frankfort-on-the-Main. He was educated in the public schools of Frankfort, and adopted the vocation of his father, Moses Schiff, one of the brokers of the Rothschilds in that city. In 1865 he emigrated to the United States, and was employed for a time by the firm of Frank & Gans, brokers, New York. In 1867 he formed the brokerage firm of Budge, Schiff & Co., which was dissolved in 1873. He then went to Europe, where he made connections with some of the chief German banking-houses. Returning to the United States, he became on Jan. 1, 1875, a member of the banking firm of Kuhn, Loeb & Co., New York, of which he was soon practically the head.

Joins Kuhn, Loeb & Co.

Owing to his connection with the German money market, Schiff was able to attract much German capital to American enterprise, more particularly in the field of railway finance. His firm, under his direction, became the financial reconstructors of the Union Pacific Railroad about 1897; and in 1901 it engaged in a struggle with the Great Northern Railway Company for the possession of the Northern Pacific Railway; this resulted in a panic on the stock exchange (May 9, 1901), in which the firm of



SCHIFF PEDIGREE.

Kuhn, Loeb & Co. held the situation at its mercy. Schiff's moderation and wise action on this occasion prevented disaster, and caused his firm to become one of the leading influences in the railway financial world, controlling more than 22,000 miles of railways and $1,321,000,000 stock. To him was largely due the establishment of the régime of "community of interests" among the chief railway combinations to replace ruinous competition, which principle led also to the formation of the Northern Securities Company. Schiff's firm was chosen to float the large stock issues not only of the Union Pacific and allied companies, but also of the Pennsylvania Railroad, the Baltimore and Ohio, the Norfolk and Western, and the Missouri Pacific railway companies, the Western Union Telegraph Company, and many others. It subscribed for and floated the three large Japanese war loans in 1904 and 1905, in recognition of which the Mikado conferred upon Schiff the Second Order of the Sacred Treasure of Japan. He was also received in private audience in 1904 by King Edward VII. of England.

Jacob H. Schiff.

Schiff is connected with many industrial and commercial activities. He is a director of the Union Pacific, the Baltimore and Ohio, the Chicago, Burlington and Quincy railway companies; of the Western Union Telegraph Company; of the Equitable Life Assurance Society; of the National Bank of Commerce and the National City Bank, the Morton Trust Company, the Columbia Bank, the Fifth Avenue Trust Company of New York; and of various other trust companies in New York as well as in Philadelphia.

Schiff has especially devoted himself to philanthropic activity, both general and Jewish, on the most approved modern methods. Besides making benefactions in his native city he was one of the founders and has been ever since president of the Montefiore Home, New York, and is one of the two persons connected with all the twelve larger Jewish charities of that city. In New York also he has presented a fountain to Seward Park, has given a house in Henry street to the Nurses' Settlement, has helped to establish social settlements on the East Side, and has provided a building for the Young Men's Hebrew Association. He has also been a trustee of the Baron de Hirsch Fund from its inception, as well as of the Woodbine Land and Improvement Company.

Philanthropic Activity.

All the municipal reform movements in New York likewise have been supported by Schiff; he served on the Committee of Seventy (1898), the Committee of Fifteen (1902), and the Committee of Nine (1905); and he has recently founded at Columbia University a chair in social economics. His interest in education and learning has found expression in the establishment of scholarships at Columbia for economic science, and in the presentation of a fund and building for Semitic studies at Harvard (see Semitic Museum). He is chairman of the east-Asiatic section of the Museum of Natural History, New York, which has sent out many expeditions for the study of Eastern conditions and history. He has made many donations to the Metropolitan Museum of Art in that city and to other museums, as well as to the Zoological Gardens in Bronx Park, of which he is a trustee.

Schiff has been connected with the Reform wing of Jewish religious activities, and is a trustee of Temple Beth-El, New York. Nevertheless, he has taken great interest in the expansion of the Jewish Theological Seminary of America, to the sustentation fund of which he has contributed largely, and to which he has donated a special building. He has also presented to the New York Public Library a large number of works dealing with Jewish literature, so that it now possesses the largest collection of modern Judaica in the New World.

Schiff is the author of the "Report on the Currency of the Finance Committee of the New York Chamber of Commerce," 1903.

Bibliography: R. N. Burnett, in *Cosmopolitan*, May, 1903; *Jewish Comment*, Oct. 3, 1902; April 3, 1903; *Jewish Guardian*, Aug. 28, 1903.

A. J.

Meïr b. Jacob Schiff (called also **Maharam Schiff**): German rabbi and scholar; born at Frankfort-on-the-Main 1608; died about 1644 at Prague. His father, Jacob Schiff, was director of the yeshibah at Frankfort until his death. At the age of seventeen Meïr was called to the rabbinate of Fulda, where he had charge also of a number of pupils. There he composed, between 1627 and 1636, his commentaries, which covered the entire Talmud; but only those on Beẓah, Ketubot, Gittin, Baba Meẓi'a, and Ḥullin, together with fragments on Shabbat, Megillah, Baba Ḳamma, Baba Batra, Sanhedrin, and Zebaḥim, have been preserved.

Schiff, being averse to pilpul, attacked not only contemporaries, like Solomon Luria (Ket. 94), Meïr of Lublin (B. M. 61), and Samuel Edels (B. M. 50), but even Rashi (Ket. 42), Isaac b. Sheshet (B. M. 48), and Mordecai (B. M. 4). He enters at once upon the discussion of his subjects, which he treats in detail though without digression; nor does he attempt to derive his proofs from remote Talmudic passages. His explanations are often obscure on account of their extreme brevity, many sentences being incomplete. This was due to pressure of other demands on his time, since he was actively interested in the affairs of his community. He did not write his commentaries in note-books, but on loose leaves of paper. He refers only to one of the different kinds of pilpul current in his time, namely, the so-called "Norburger."

Averse to the Pilpul.

Apart from his halakic commentaries, Schiff composed also sermons on the Pentateuch. In these he appears as an opponent of simple exegesis. He says, for instance, that Jacob must have been famil-

ספר

חדושי הלכות

על מסכת

ביצה · בבא מציעא · כתובות ·

חולין · גיטין :

נדפס פה

ק"ק הומבורג פר דער הא

בשנת

TITLE-PAGE FROM MEÏR SCHIFF'S "ḤIDDUSHE HALAKOT," HOMBURG-VOR-DER-HÖHE, 1737.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

iar with the explanation of Gen. xxv. 33 given by Rashi (B. K., end). Of the sermons only a fragment on Deut. iv. has been preserved. A mnemonic index to the Bible and the Talmud by him is also extant. In 1636 he removed to Schmalkalden; he was called to the rabbinate of Prague shortly before his death.

On his death-bed Schiff is said to have called his daughter Henlah and told her to keep all his works in a box until one of his younger relatives should be able to study and publish them. Henlah sent the box containing the works to a strange house, where they became moth-eaten, and some of them were stolen; so that her son, Michael Stein, came into possession of only a remnant of them, which he finally published, probably in 1737, at Homburg-vor-der-Höhe under the title "Ḥiddushe Halakot." A second edition appeared there in 1757; and both were full of misprints. The first revised edition was published by Mordecai Markus of Polozk in 1810. It has been the model for Talmudic study, and a copy is often given as a prize to students who have distinguished themselves in the study of Ḥiddushim.

Most of Schiff's notes on the four Ṭurim, as well as his cabalistic works and Talmudic decisions, were destroyed during the conflagration at Frankfort-on-the-Main in 1711.

Bibliography: Fraenkel, in *Orient, Lit.* vi. 827-830; S. Horodetzki, in *Ha-Goren*, 1899, ii. 58-66; Azulai, *Shem ha-Gedolim*, p. 63; Wolf, *Bibl. Hebr.* iii. 1398; Steinschneider, *Cat. Bodl.* col. 1715; Benjacob, *Oẓar ha-Sefarim*, p. 179.

J. S. O.

Moriz Schiff: German biologist; born at Frankfort-on-the-Main 1823; died at Geneva Oct. 6, 1896. He was educated at the gymnasium and the Senckenbergsche Institut of his native town and at the universities of Heidelberg, Berlin, and Göttingen (M.D. 1844). In Heidelberg he studied under the anatomist Tiedemann, whose lectures had a great influence upon him and who led him to take up the study of biology. After a short postgraduate course in Paris he returned to Frankfort, where he was appointed chief of the ornithological department of the zoological museum.

Schiff took an active part in the Baden revolution of 1849, being surgeon to the rebel army under the son of his former teacher, Tiedemann. After the capitulation of Rastatt he went to Göttingen, where he sought admittance to the medical faculty of the university as privat-docent; but the Hanoverian government refused to appoint him on the ground that his liberal views were "dangerous to students." He then went to Switzerland, where he was appointed professor of comparative anatomy at the University of Bern, which position he held from 1854 to 1863. In the latter year he was called to Florence as professor of physiology at the Istituto di Studii Superiori. He remained there till 1876, when he was made professor of physiology at the University of Geneva, which chair he continued to occupy till his death.

Schiff was one of the leading biologists of the nineteenth century, although in later years he devoted his attention almost entirely to physiology, especially the physiology of the construction and changes of the nerves. He contributed numerous monographs to the scientific journals, and from 1862 was one of the editors of the "Schweizerische Zeitschrift für Heilkunde." He was, besides, a collaborator on Prince Lucien Bonaparte's "Conspectus Avium," in which he described the fauna of South America.

Of his works may be mentioned: "Untersuchungen zur Physiologie des Nervensystems mit Berücksichtigung der Pathologie," Frankfort-on-the-Main, 1855; "Muskel- und Nerven-Physiologie," Lahr, 1858–59; "Untersuchungen über die Zuckerbildung in der Leber und den Einfluss des Nervensystems auf die Erzeugung der Diabetes," Würzburg, 1859; "Sul Systema Nervoso Encefalico," Florence, 1865 (2d ed. 1873); "Leçons sur la Physiologie de la Digestion," Berlin, 1868; "Sulla Misura della Sensazione," Florence, 1869; "De l'Inflammation et de la Circulation," Paris, 1873; "La Pupille Comme Esthesiomètre," *ib.* 1875.

Bibliography: *Meyers Konversations-Lexikon*; Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; Kussmaul, *Jugenderinnerungen eines Alten Arztes*, 5th ed., pp. 198, 199, 248, Stuttgart, 1902.

S. F. T. H.

Robert Schiff: German chemist; born at Frankfort-on-the-Main July 25, 1854. He received his education at his native city and Florence, and then at the universities of Heidelberg and Zurich, graduating as Ph.D. in 1876, when he became assistant to Professor Canizaro in Rome. In 1878 he received the "venia legendi" at the University of Rome, and in 1879 was appointed professor of chemistry in the University of Modena. In 1892 he was called to a similar chair in the University of Pisa, which he still holds (1905).

Schiff has published essays in the "Gazetta Chimica Italiana," in "Berichte der Deutschen Chemischen Gesellschaft," in Liebig's "Annalen der Chemie," in "Accademia dei Lincei," and in "Zeitschrift für Physikalische Chemie."

S. F. T. H.

Tebele (David) Schiff: Chief rabbi of the Great Synagogue, London; born in Frankfort-on-the-Main; died in London 1792; son of R. Solomon Schiff. He was educated in the schools of Rabbis Jacob Poper and Jacob Joshua Falk, and for some time he taught at the yeshibah of R. Löb Sinzheim in Worms. Returning to his native city, he and his friend R. Nathan Maas became assistants to the chief rabbi, Abraham Lissa.

The fame of Schiff's Talmudical learning reached London, and he was appointed chief rabbi there in 1765. One of his first duties was the consecration in 1767 of the synagogue in Duke's place, which had just then been rebuilt and enlarged. Schiff was a preacher of considerable power; and several of his sermons have been preserved, especially one which he preached at the thanksgiving service on the occasion of the recovery of George III. Letters also are extant addressed to him by Lord George Gordon, entreating to be received into the synagogue, which request the rabbi refused to grant.

Bibliography: H. Adler, *The Chief Rabbis of England*, in *Papers of the Anglo-Jewish Historical Exhibition*, 1887.

J. G. L.

SCHIFF, EMIL: Austrian journalist; born in Raudnitz, Bohemia, May 30, 1849; died in Berlin Jan. 23, 1899. Schiff was the son of a petty merchant, and became a pupil at the Jewish public school in his native town and at the German gymnasium in Leitmeritz. Subsequently he studied law at Vienna University. In 1871 he became a political writer on the Vienna "Deutsche Zeitung," in which position he was one of the first journalists to champion Dr. Schliemann, the genuineness of whose discoveries was not at that time generally accepted.

In 1874 Schiff transferred his services to the Berlin "Spener'schen Zeitung." He was the Berlin correspondent of the Vienna "Neue Freie Presse" from 1874 to 1899. From 1878 to 1880 he studied higher mathematics, especially differential and integral calculus and analytic mechanics, at Berlin University, and in 1894 he graduated in medicine, although he never became a practising physician.

Schiff was a friend of Ludwig Bamberger and of Eduard Lasker. Widely as he studied, he was no aimless accumulator of knowledge. His varied learning and his insistence on truth he applied practically in journalism, a course which made him notable in his profession. The last years of his life were troubled by ill health. On his death Rudolf Virchow read a memorial address before the Berlin Medical Society.

Schiff wrote chiefly feuilletons for the "Neue Freie Presse" and essays for "Die Deutsche Rundschau" and "Die Nation," as well as leading articles, dramatic critiques, parliamentary letters, and despatches. His "Pierre Jean Georges Cabanis, der Arzt und Philosoph" appeared at Berlin in 1886.

Bibliography: Bettelheim, *Biographisches Jahrbuch*, 1900, pp. 256-258; *Neue Freie Presse*, Jan. 23, 1899, evening ed., p. 3; *Illustrirte Zeitung*, Feb. 2, 1899, p. 138; *Allgemeine Zeitung* (Munich), Jan. 26, 1899, Supplement No. 21, p. 8.

S. N. D.

SCHIFF, JOSEF: Austrian stenographer; born Feb. 25, 1848, at Ragendorf, Hungary. In 1874 he was appointed teacher of stenography at the Vienna Academy of Agriculture, and in 1898 lecturer on Gabelsberg's system of stenography at the University of Vienna. In 1883 he founded the Centralverein für Gabelsberger'sche Geschäftsstenographie, and subsequently received the title of professor from the Emperor of Austria.

The following are Schiff's principal publications: "Der Theoretisch-Praktische Lehrgang der Stenographie nach Gabelsberger's System"; "Das Stenographische Uebungsbuch für Mittelschulen"; "Ein Lesebuch für Handelsschulen"; "Der Geschäftsstenograph" (approved, together with the preceding three works, by the Austrian Ministry of Instruction); "Das Stenographische Wörterbuch mit Wiener und Dresdner Schreibweisen"; "Das Stenographische Taschenwörterbuch mit Fachkürzungen"; "Das Diktierbuch für Stenographen Aller Deutschen Systeme"; "Das Stenographische Lesekabinet."

Bibliography: E. Krumbein, *Entwickelungsgeschichte der Schule Gabelsberger's*, Dresden, 1901.

S.

SCHIFFER, FEIWEL (PHOEBUS): Russian Hebraist and poet; born in Laszczow, government of Lublin, about 1810; died after 1866. He lived successively in Josefov, Brody, Szebrszyn, and Warsaw, and was one of the best-known of the early Maskilim of Russian Poland. He wrote: "Ḥazerot ha-Shir," an epic poem on the life of the patriarch Jacob (Warsaw, 1840); "Maṭṭa' Leshem," a treatise on agriculture and life in the country (*ib.* 1843); "Debar Geburot," a biography of Prince Paskewitsch (*ib.* 1845); "Toledot Napoleon," in two parts (*ib.* 1849 and 1857); "Mahlekim 'im Anashim," a translation of Knigge's "Umgang mit Menschen" (*ib.* 1866).

Bibliography: *Ḥazerot ha-Shir*, Preface; Zeitlin, *Bibl. Post-Mendels.* p. 344.

H. R. P. Wi.

SCHIFFERS, EMANUEL: Russian chess master; born of German parents at St. Petersburg May 4, 1850; died there Dec. 12, 1904. He was educated at the gymnasium of his native city, studying in the classical, physical, and mathematical faculties. In 1871 he became a private tutor.

Schiffers began to play chess when about fifteen, and within five years had made such progress that he defeated Tochoumoff and others of equal standing. He continued to advance until he became the leading player in Russia. In 1873 he first played with Tchigorin, to whom he then gave the odds of a knight. During the following seven years the pupil came to play a stronger game than his teacher, and in 1880 Schiffers lost the championship of Russia to Tchigorin. He has won matches against Alapin, Chardin, and Mitropolsky; and at the International Tournament held at Hastings, England, in 1895, at which twenty-two masters competed, Schiffers gained sixth prize.

Bibliography: *The Hastings Chess Tournament*, ed. H. F. Cheshire, London, 1896.

S. A. P.

SCHILL, SOLOMON: Hungarian philologist; born Oct. 14, 1849, in Budapest. He studied at Raab, Budapest, and Vienna; obtained his diploma as a teacher; and was appointed, in 1874, professor at the gymnasium at Arad. In 1878 he became professor of Latin and Greek in the rabbinical seminary at Budapest, which position he still (1905) holds.

Schill is the author of the following works, all written in Hungarian: a Greek grammar (3 editions), Greek exercises (3 editions), a work on Greek antiquities and the history of Greek art (3 editions), and a history of Greek literature. He has translated into Hungarian Philo's account of the delegation sent to Caligula (published by the Jewish Literary Society of Hungary), and, for the Ungarisch-Israelitischer Landeslehrerverein, the books of Genesis, Exodus, and Deuteronomy, and the Siddur.

S. L. V.

SCHILLER, ARMAND: French journalist; born at Saint-Mandé (Seine) Aug. 7, 1857. He studied at the Lycée Condorcet, and, after receiving his dipoma as "licencié en droit" from the faculty of Paris, entered his father's printing establishment. At the same time he contributed to various papers, especially to the legal journal "L'Audience." In 1879 he was chosen general secretary of the editorial

board of "Le Temps," one of the leading evening papers of Paris.

Schiller is the principal founder of "Le Petit Temps," which consists of extras issued hourly after the appearance of "Le Temps." He is a professor, also member of the executive committee, of the Ecole du Journalisme, and one of the founders and the president of the Association des Secrétaires de Rédaction des Journaux et de Revues Français. In 1897 he was elected syndic of the Association Professionelle des Journalistes Républicains Français.

Schiller was made a chevalier of the Legion of Honor in 1892.

S. E. A.

SCHILLER-SZINESSY, SOLOMON MAYER: Reader in rabbinic at Cambridge University; born at Alt-Ofen, Hungary, 1820; died at Cambridge March 11, 1890. After a distinguished academic career he graduated as doctor of philosophy from the University of Jena, being subsequently ordained as a rabbi. He was next appointed assistant professor at the Lutheran College of Eperies, Hungary. During the great upheaval of 1848 he supported the revolutionists in the war between Hungary and Austria, and it was he who executed the order of General Török to blow up the bridge at Szegedin, by which act the advance of the Austrian army was checked. Wounded and taken prisoner, he was confined in a fortress, from which he managed to escape the night before his intended execution. Fleeing to Triest, he took passage for Ireland and landed at Cork, proceeding thence to Dublin, where he preached by invitation of the congregation. He then went to London, and subsequently was elected minister of the United Congregation at Manchester. This was before the secession which led to the establishment of a Reform congregation in that city.

Chiefly owing to Professor Theodores, Schiller-Szinessy was offered and he accepted the office of minister to the newly formed congregation. This position he resigned in 1863 and went to Cambridge, where he engaged in teaching, and likewise undertook to examine the Hebrew manuscripts in the University Library. The fruit of his labors in the latter direction was his "Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge," Cambridge, 1876. In 1866 he was appointed teacher of Talmud and rabbinical literature, and subsequently reader in rabbinic. In recognition of his services the university conferred upon him the degree of M.A. in 1878.

Among Schiller-Szinessy's contributions to literature may be mentioned an edition of David Kimhi's commentary on the Psalms, book i., and "Massa ba-'Arab," Romanelli's travels in Morocco toward the end of the eighteenth century.

Bibliography: *Jew. Chron.* and *Jew. World*, March 14, 1890.

J. G. L.

SCHINDLER, SOLOMON: German-American rabbi and author; born at Neisse, Germany, April 24, 1842. In 1868 he was selected to take charge of a small congregation in Westphalia, but, owing to his Reform tendencies, he was compelled to resign, and in 1871 he emigrated to the United States. Shortly after his arrival he was called as rabbi to Congregation Adath Emuno, Hoboken, N. J., which he left in 1874 for Congregation Adath Israel of Boston, Mass. In 1888 he was elected to the Boston school board by the unanimous vote of all political parties. In 1894 Schindler retired from the rabbinate to become superintendent of the Federation of Jewish Charities of Boston, but resigned that position in 1899 to become superintendent of the Leopold Morse Home for Infirm Hebrews and Orphanage at Mattapan, Mass., which position he still (1905) holds.

Schindler is the author of: "Messianic Expectations and Modern Judaism," "Dissolving Views in the History of Judaism," and "Young West: A Sequel to Looking Backward." He has written also many articles for the "Arena" and other periodicals.

Bibliography: *One of a Thousand*, p. 554, Boston, 1890; *Massachusetts of To-day*, p. 274, ib.; *History of the Jews of Boston*, p. 40, *ib.* 1892; *Who's Who in America*, 1903-5.

A. J. Leb.

SCHLEMIHL: Popular Yiddish term for an unfortunate person. It occurs also in the form **Schlimmilius** ("Jüdische Volksbibliothek," vii. 80). According to Heine ("Jehuda-ben-Halevy"), it is derived from the Bible name "Shelumiel," owing to the fact that the person transfixed by the spear of Phinehas for incontinence with the Moabite woman (Num. xxv. 6) was so killed by mistake. Others derive the term from a corruption of the expression "schlimm mazzal" (unlucky star).

Many of the most popular anecdotes of the ghetto relate to the experiences of persons who, through no fault of their own, are pursued by misfortune to the end, and endure it without murmuring. They resemble in Jewish folk-tales the Gothamites or "Schildbürgers" of English and German folk-lore. Chamisso used the term as the name of the hero of his popular story, "Peter Schlemihl," but without much reference to its Jewish meaning. He may have heard the term through Itzig, the Berlin banker, to whom Heine was indebted for his interpretation of the word.

Bibliography: Chamisso, *Peter Schlemihl*, ed. Jacobs, Preface, p. xii., London, 1898; D. Sanders, *Deutsches Wörterbuch*; idem, *Kritiken*, ii. 137; B. Felsenthal, in Geiger's *Jüd. Zeit.* vi. 60; A. Wünsche, in *Jüdisches Litteraturblatt*, viii. 135.

A. J.

SCHLESINGER, HERMAN: German physician; born at Adelebsen, Hanover, April 1, 1856; committed suicide at Frankfort-on-the-Main Aug. 23, 1902. He was an M.D. of Göttingen (1879), from which university he received a prize for the treatise "Experimentelle Untersuchungen über die Wirkung Lange Zeit Fortgegebener Kleiner Dosen Quecksilber auf Thiere," published in the "Archiv für Experimentelle Pathologie und Pharmacie," 1880. After a postgraduate course in Berlin he settled in Frankfort-on-the-Main.

Schlesinger became in 1899 editor of "Die Aerztliche Praxis," published at Würzburg. He was the author of "Aerztliches Handbüchlein für Hygienisch-Diätetische, Hydrotherapeutische und Andere Verordnungen," 1891 (6th ed. 1896; translated into Italian by Raffaelo Supino, Florence, 1897).

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SCHLESINGER, JOSEF: Austrian mathematician; born at Mährisch-Schönberg Dec. 31, 1831. The son of very poor parents, he had to earn a livelihood even as a mere boy. In 1858 he graduated from the Polytechnic Institute in Vienna, at which institution he became assistant in the following year. In 1866 he passed the state board examination as teacher of geometry, and was employed in the schools of the Austrian capital. In 1870 he was called to the forestry academy at Marienbrunn, where he became professor of geometry; in 1875 he was appointed in a similar capacity at the agricultural academy at Vienna; and in 1891 he was sent as representative of Vienna to the Austrian Reichsrath.

Of Schlesinger's works may be mentioned: "Darstellende Geometrie im Sinne der Neuen Geometrie," Vienna, 1870; "Die Geistige Mechanik der Natur," Leipsic, 1888; "Licht für's Leben," Vienna, 1890; "Die Entstehung der Physischen und Geistigen Welt aus dem Aether," *ib.* 1892.

Bibliography: Eisenberg, *Das Geistige Wien*, i., Vienna, 1893.

S. F. T. H.

SCHLESINGER, LUDWIG: Hungarian mathematician; born at Tyrnau (Nagyszombat) Nov. 1, 1864; educated at the Realschule, Presburg, and at the universities of Heidelberg and Berlin (Ph.D. 1887). In 1889 he became privat-docent at the University of Berlin; in 1897, assistant professor at the University of Bonn; and since 1902 he has been professor of mathematics at the University of Klausenburg.

Schlesinger has written essays for the scientific periodicals and journals, and he is the author of "Handbuch der Theorie der Linearen Differentialgleichungen," Leipsic, 1895–98, and "Einführung in die Theorie der Differentialgleichungen," *ib.* 1900.

S. F. T. H.

SCHLESINGER, MARKUS. See Glogauer, Meïr ben Ezekiel.

SCHLESINGER, SIGMUND: Austrian writer; born at Vienna 1811; educated at the Schottengymnasium and the University of Vienna (M.D. 1835). He published in 1828 in the "Sammler" a poem on Ludwig Devrient, and wrote in 1831 a drama on the marriage of the Austrian crown prince Ferdinand, which was produced several times on the Vienna stage. In the same year, using the nom de plume "Sigmund," he became a collaborator on the "Theater Zeitung." In 1833 he traveled through Moravia, and in 1835 published in Leipsic his "Mährische Reisebriefe." He went to Dalmatia in 1837 as physician and served as surgeon in the honved army during the years 1848 and 1849. His subsequent history can not be traced.

Other works by Schlesinger are: "Eleonore von Toledo," Vienna, 1833; "Herbst-Novellen," *ib.* 1835, and Leipsic, 1838; and "Vindobona," Vienna, 1837.

Bibliography: Brümmer, *Deutsches Dichter-Lexikon*, Stuttgart, 1876.

S. F. T. H.

SCHLESINGER, WILHELM S.: Austrian physician; born at Tinnye, Hungary, 1839. Educated at the University of Vienna (M.D. 1864), he established himself in the Austrian capital, receiving the "venia legendi" in gynecology from his alma mater in 1874.

In 1878 Schlesinger founded the "Wiener Medizinische Blätter," to which paper he contributed many essays. Of his works may be mentioned: "Experimentelle Untersuchungen über Uterusbewegungen"; "Ueber Reflexbewegungen des Uterus"; "Ueber die Centra der Gefäss- und Uterusnerven"; "Ueber Blutgeschwülste des Weiblichen Beckens"; "Zur Architektonik des Weiblichen Beckens."

Bibliography: Hirsch, *Biog. Lex.*

S. F. T. H.

SCHLETTSTADT: Town in Alsace, about 27 miles south-southwest of Strasburg. In the year 1349, under Emperor Charles IV., its Jewish inhabitants suffered during the general persecution of Jews throughout Germany. They were expelled from the town, but later returned; they then, however, became the object of new persecutions, which caused Charles in 1387 to place the town under a ban for two years. The synagogue building dating from this time still exists. It has served for different purposes; thus, before the war of 1870 it was used as an arsenal and was called "Sainte Barbe." The burial-ground dates from the thirteenth century, and is one of the largest in the country; tombstones bearing inscriptions of the year 1400 have been found. During the time that Jews were forbidden to live in the city and during the various revolutions after 1350 most of the tombstones were carried off and used in building houses, barns, and fences.

From the middle of the fourteenth century until the commencement of the nineteenth no Jew was allowed to pass the night within the town limits. All those that were in Schlettstadt on business had to leave before night, a bell being rung to announce the hour for departure. The bell and bell-tower are still in existence. The first Jew to receive permission to settle in Schlettstadt (1806) was Solomon Moise, a German, who subsequently changed his name to Solomon Dreyfus.

Since 1862 the town has been the seat of a rabbinate. It has a modern synagogue designed in the Russian style. The first rabbi was Meyer Ulmo (d. *c.* 1886), who was succeeded by the present rabbi, Benjamin Wahl.

The Jews of Schlettstadt at present (1905) number about 230 in a total population of 9,135.

S. M. Ly.

SCHLETTSTADT, SAMUEL BEN AARON: German rabbi; born at Schlettstadt; lived at Strasburg in the second half of the fourteenth century. He was rabbi and head of an important yeshibah in the latter city, where he was highly respected by both his community and his pupils, when suddenly he was caused to act in a case which nearly cost him his life. The community of Strasburg about 1370 had among its members two informers ("moserim"), through whom it was constantly exposed to the depredatory incursions of the knights of Andlau. As the Jews could not summon the two moserim before the Christian court without involving the powerful knights, they ap-

plied to their rabbi for assistance. The latter secretly constituted a court of justice, which condemned the two traitors to death, and the sentence was carried out on one of them, named Salamin. The second, however, made good his escape, and, having embraced Christianity, returned to his friends and protectors, whom he informed of what had happened. The knights of Andlau, followed by an armed mob, came to Strasburg clamoring for vengeance on the Jews for the death of their ally. The Jews, when questioned about the affair, told the magistrates that the man had been executed at the command of Schlettstadt. The knights consequently set out toward the latter's house, but Schlettstadt succeeded, probably through the connivance of one of the knights, in securing refuge, with his pupils, in the castle of Hohelandsberg, near Colmar. From this fortress he petitioned the leaders of the community to intervene on his behalf so that he might return to his home. But either they neglected his request entirely or their action in his behalf was not forceful enough to be successful; for he remained six years in confinement.

Condemns an Informer to Death.

Tired of waiting, Schlettstadt left his hiding-place in 1376 and went to Babylonia, where he brought a complaint before the prince of the captivity ("nasi") against the chiefs of the Strasburg community. The nasi, supported by the rabbinate of Jerusalem, wrote in Schlettstadt's favor a ban ("herem") against the community of Strasburg, invoking against its members all the curses if they should persist in their refusal to interfere in his behalf. Carmoly ("La France Israélite," pp. 138–144, Frankfort-on-the-Main, 1858) and Grätz ("Gesch." 3d ed., viii. 12 *et seq.*) think that the prince who issued the herem was the exilarch David b. Hodiah, and they identify the ban with the one published by Kirchheim in "Orient, Lit." vi. 739; David b. Hodiah lived almost two centuries earlier, however.

Armed with this ban, Schlettstadt returned to Germany. He sojourned at Ratisbon, the rabbis of which town were terrified by the ban written by the leader of the Eastern Jews. They immediately wrote to the chiefs of the Strasburg community begging them to use all their energy in obtaining permission for Schlettstadt's return, and threatening that otherwise they would be put under the ban. As a result the desired permission was at length granted. On the day of his arrival all the Jews of Strasburg went out to meet him, among others his son Abraham. The latter, while crossing the Rhine in a boat in order to go to his father, met with an accident and was drowned. It is not known how long Schlettstadt lived after this event; but, as the narrator of the foregoing events (Joseph Loanz, whose narrative was published by Grätz in "Monatsschrift," xxiv. 408 *et seq.*) states likewise that a few years later (*c.* 1380) all the Jews of Strasburg were massacred, it is possible that Schlettstadt perished together with his community.

Returns to Strasburg.

Schlettstadt is particularly known for his abridgment, entitled "Kizzur Mordekai" or "Mordekai ha-Katon" (still unpublished), of Mordecai ben Hillel's "Sefer ha-Mordekai." Both Carmoly and Grätz think that Schlettstadt wrote the work in the fortress of Hohelandsberg. Although Schlettstadt generally followed Mordecai b. Hillel, yet in certain instances he deviated from his predecessor, and he also added certain laws which are not found in the "Sefer ha-Mordekai." That his work was considered as an independent one is shown by the fact that it is quoted, now alone, now together with Mordecai ben Hillel's work, by Israel Bruna (Responsa, No. 163), by Israel Isserlein ("Pesakim," No. 192, *passim*), who refers to it as the "Mordekai" of Samuel Schlettstadt, by Jacob Weil (Responsa, No. 88), and by Jacob Mölln (Responsa, No. 155; "Minhagim," section "Sukkot"). Schlettstadt furthermore furnished Mordecai b. Hillel's work with numerous notes ("Haggahot Mordekai," first published at Riva di Trento, 1558, as an appendix to the "Sefer ha-Mordekai," and afterward included in box-heads in the text of that work). The author of the "Haggahot" was for a long time unknown. Zunz was the first to point out (in Steinschneider, "Hebr. Bibl." ix. 135) that they were written by Schlettstadt. Internal evidence of his authorship is afforded by the following references by Schlettstadt himself: "In the 'Mordekai Katon' which I composed" ("Mordekai" on Yeb. 110); "I, Samuel, the small one" (*ib.* Git. 456). In many other places the author refers to his "Kizzur Mordekai" simply as "my work" (*ib.* Yeb. 106, *passim*; Ket. 304; Kid. 544). Finally, Jacob Weil (*l.c.* No. 147) refers to Schlettstadt's responsa.

Bibliography: Besides the sources mentioned in the article, Kohn, in *Monatsschrift*, xxvi. 429 *et seq.*; S. Landauer, in *Gemeinde-Zeitung für Elsass-Lothringen*, Strasburg, 1880, No. 15.

S. M. Sel.

SCHLOESSINGER, MAX: German philologist and theologian; born at Heidelberg Sept. 4, 1877; educated at the public school and the gymnasium of his native place, the universities of Heidelberg, Vienna, and Berlin (Ph.D. 1901), the Israelitisch-Theologische Lehranstalt at Vienna, the Veitel-Heine-Ephraim'sche Lehranstalt and the Lehranstalt für die Wissenschaft des Judenthums, Berlin (rabbi, 1903). In 1903 he went to New York and joined the editorial staff of The Jewish Encyclopedia, which position he resigned in 1904, on his appointment as librarian and instructor in Biblical exegesis at the Hebrew Union College, Cincinnati, Ohio.

Schloessinger has published "Ibn Kaisan's Commentar zur Mo'allaqa des 'Amr ibn Kultum nach einer Berliner Handschrift," in C. Bezold's "Zeitschrift für Assyriologie und Verwandte Gebiete," vol. xvi., part i., pp. 15 *et seq.*, Strasburg, 1901.

A. F. T. H.

SCHMELKES, GOTTFRIED S.: Austrian physician; born at Prague Sept. 22, 1807; died at Interlaken, Switzerland, Oct. 28, 1870. Educated at the universities of Prague and Vienna (M.D. 1837), he became in 1838 physician to the Jewish hospital at Töplitz (Teplitz), Bohemia, at which watering-place he established himself as a physician, practising there until his death.

Of Schmelkes' works may be mentioned: "Phy-

sikalisch-Medizinische Darstellung des Kohlenmineral-Moors und Dessen Anwendung zu Bädern," Prague, 1835; "Die Thermalbäder zu Teplitz," Berlin, 1837; "Teplitz und Seine Mineralquellen," Dresden and Leipsic, 1841; "Teplitz Gegen Lähmung," Dessau, 1855; "Teplitz Gegen Neuralgien," Berlin, 1861; "Sedimente Meiner Praxis an den Thermen zu Teplitz," *ib.* 1867. He wrote also some poetry. Schmelkes proposed the building of the hospital for invalid soldiers of the kingdom of Saxony, founded at Töplitz in 1849, and was its chief physician until his death.

Bibliography: Hirsch, *Biog. Lex.*; W. Bacher, *Dr. G. Schmelkes*, in Rahmer's *Israelitische Wochenschrift*, 1871.

S. F. T. H.

SCHMID, ANTON VON: Christian publisher of Hebrew books; born at Zwettl, Lower Austria, Jan. 23, 1765; died at Vienna June 27, 1855. His father, an employee of the convent, destined him for the clerical career, and with this view Anton received a collegiate education at the convent. He continued his studies at the Zwettl seminary in Vienna to prepare himself for the university, but, declining to become a clergyman, he had to leave the institution. In 1785 he entered as an apprentice the establishment of the court printer Kurzbeck. Schmid attended the Oriental academy, and in consequence was assigned to Hebrew typesetting, for which he had a great predilection. Having become acquainted with Jewish scholars and booksellers and with the wants of the Hebrew reading public, he bought from Kurzbeck his Hebrew types in order to establish himself as a printer and publisher; but through the intrigues of the Vienna printers he was unable to obtain from the government the requisite permission to pursue that calling. Thereupon he presented a petition to Emperor Francis II., who granted him the privilege on the condition that he would present a copy of each book printed by him to the imperial library.

Schmid's great success soon enabled him to buy Kurzbeck's entire printing establishment. In 1800 the government prohibited the import of Hebrew books, to the great advantage of Schmid, who without hindrance reprinted the works issued by Wolf Heidenheim in Rödelheim. The printing was under the supervision of Joseph della Torre and afterward of his son Adalbert, and Schmid became more and more prosperous. By the year 1816 he had presented to the imperial library eighty-six works comprising 200 volumes; and his great merit was acknowledged by a gold medal from the emperor. He then enlarged his establishment, printing Arabic, Persian, and Syriac books also, and upon the donation of 17 new Oriental works in 44 volumes to the court library he received a title of nobility. A few years later he made a third donation of 148 works in 347 volumes, presenting a similar gift to the Jewish religious school of Vienna. His son **Franz Schmid** took charge of the establishment in 1839, and sold it to Adalbert della Torre in 1849. Among the principal works published by Schmid were the Hebrew Bible with German translation and the commentary of the Biurists, the Talmud, the Hebrew periodical "Bikkure ha-'Ittim," the works of Maimonides and of Judah Löb Ben-Zeeb, and Jewish prayer-books and catechisms.

Bibliography: Wurzbach, *Biographisches Lexikon*, xxx. 209–212; Letteris, *Wiener Mittheilungen*, 1855, Nos. 28–31.

J. S. Man.

SCHMIEDL, ADOLF: Austrian rabbi and scholar; born at Prossnitz, Moravia, Jan. 26, 1821. He held the office of rabbi at Gewitsch, Moravia, from 1846 to 1849, during which time he contributed to the journals "Kokebe Yiẓḥaḳ" and "Der Orient." In 1849 he was called as "Landesrabbiner" to Teschen, Austrian Silesia, where he officiated until 1852. Leaving Teschen, he held successively the rabbinates of Bielitz, Prossnitz, Sechshaus (1869–94; now a part of Vienna), and Leopoldstadt, the second district of Vienna, where he still (1905) officiates.

Besides numerous contributions to periodical literature, Schmiedl has written: "Sansinim," homilies on the Pentateuch (Prague, 1859 and 1885); "Studien zur Jüdisch-Arabischen Religionsphilosophie" (Vienna, 1869); "Saadia Alfajumi und die Negativen Vorzüge Seiner Religionsphilosophie" (*ib.* 1870); "Die Lehre vom Kampf ums Recht im Verhältniss zum Judenthume und dem Aeltesten Christenthum" (*ib.* 1875).

Bibliography: *Oesterreichische Wochenschrift*, 1901, Nos. 4 and 5; *Ha-Maggid*, 1901, No. 5, p. 52.

S. S. O.

SCHNABEL, ISIDOR: Austrian physician; born at Neubidschow, Bohemia, Nov. 14, 1842. Educated at the University of Vienna (M.D. 1865), he became there assistant in the ophthalmological clinic and established himself as privat-docent. He was elected professor of ophthalmology successively at the universities of Innsbruck (1877), Graz (1887), Prague (1892), and Vienna (1896), in which last-named city he still lives (1905).

Schnabel has written many works, of which may be mentioned: "Zur Lehre von den Ursachen der Kurzsichtigkeit," in "Archiv für Ophthalmologie," xx.; "Die Begleit- und Folgekrankheit von Iritis," in "Archiv für Augenheilkunde," v.; "Zur Lehre vom Glaucom," *ib.* vii., xvi.; "Zur Lehre von der Ophthalmoskopischen Vergrösserung," *ib.* ix.; "Ueber Syphilitische Augenerkrankungen," in "Wiener Medizinische Blätter," 1882; "Ueber Myopieheilung," *ib.* 1898; "Kleine Beiträge zur Lehre von der Augenmuskellähmung und zur Lehre vom Schielen," in "Wiener Klinische Wochenschrift," 1899.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SCHNABEL, LOUIS: Austrian teacher and journalist; born at Prossnitz, Moravia, June 29, 1829; died at New York May 3, 1897. He was educated at various yeshibot, and, after completing his studies at the University of Vienna, he taught in the Talmud Torah of his native city, and at Boskowitz and Vienna. In 1854 he went to Paris, where he remained until 1863, teaching in Derenbourg's school for boys and in Madame Cahn's school for girls. During this period he contributed extensively to the Jewish papers.

Schnabel emigrated to America in 1859 and became superintendent of the Hebrew Orphan Asylum of New York, establishing at the same time a mag-

azine, "Young Israel," which existed for eight years. In 1875 he became principal of the preparatory school for the Hebrew Union College; and in 1890 he took charge of the English classes for Russian immigrants established by the Baron de Hirsch Fund. He was the Hebrew instructor of Emma Lazarus.

Schnabel published a collection of ghetto stories under the title "Vögele's Marriage and Other Tales."

Bibliography: *Publ. Am. Jew. Hist. Soc.* No. 8, pp. 150-151.

A.

SCHNEIERSOHN, DOB BÄR. See Ladier, Dob Bär b. Shneor Zalman.

SCHNITZER, EDUARD. See Emin Pasha.

SCHNITZLER, JOHANN: Austrian laryngologist; born at Nagy-Kanizsa, Hungary, April 10, 1835; died at Vienna May 2, 1893. Educated at the University of Vienna (M.D. 1860), he became assistant at the general hospital (Allgemeines Krankenhaus) under Oppolzer and received the "venia legendi" in 1866. In 1878 he was made titular professor, and in 1880 was appointed assistant professor of laryngoscopy. From 1888 he had charge of the general dispensary. Schnitzler founded, with P. Markbreiter, in 1860, the "Wiener Medizinische Presse," of which paper he was editor until 1886.

Of Schnitzler's many works, treating especially of diseases of the throat and larynx, may be mentioned: "Die Pneumatische Behandlung der Lungen- und Herzkrankheiten," 2d ed., Vienna, 1877; "Ueber Laryngoskopie und Rhinoskopie und Ihre Anwendung in der Aerztlichen Praxis," *ib.* 1879; "Ueber Lungensyphilis und Ihr Verhältniss zur Lungenschwindsucht," *ib.* 1880.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SCHNORRER: Judæo-German term of reproach for a Jewish beggar having some pretensions to respectability. In contrast to the ordinary house-to-house beggar, whose business is known and easily recognized, the schnorrer assumes a gentlemanly appearance, disguises his purpose, gives evasive reasons for asking assistance, and is not satisfied with small favors, being indeed quite indignant when such are offered. He usually travels from city to city and even into foreign countries; but he must not be confounded with the tramp, whose counterpart is not to be found in Jewish beggary. The schnorrer class includes the Jew who collects a fund to provide a dowry for his daughter or for an orphan relative about to be married, which fund is called "haknasat kallah"; also the one who asks for means to rehabilitate himself after his house or chattels have been burned in a general conflagration, in which case he is known as a "nisraf." The author who considers that the world owes him a living for his "great work" for "enlightening mankind" and who presses the acceptance of his book on the unappreciative rich in consideration of whatever sums they may be willing to contribute, is characterized as a literary schnorrer.

The schnorrer period began with the Chmielnicki massacres in Poland (1648–57), when thousands of Jews fled to Germany. In the eighteenth century schnorrers flourished principally in Germany, Holland, and Italy, and came from Poland (mainly from Lithuania), and also from Palestine, one from the latter country being known as a "Yerushalmi." In later times impudence and presumption were characteristics of the schnorrer. This was more especially the case with those who laid claim to a rabbinical education and who regarded themselves as privileged persons, giving the impression, with an assumption of condescension, that they were doing a favor in rendering an opportunity to their rich neighbors to perform a worthy deed by making a contribution. This trait has been graphically delineated in Zangwill's "The King of Schnorrers." The equivalent Hebrew term of the Maḥzor, "melek ebyon," has been adopted in the Yiddish vernacular to denote a person of extreme poverty and shabby gentility. See Begging and Beggars.

Bibliography: Jacobs, *Jewish Year Book*, 5659 (1899), p. 294; A. A. Green, in *Jew. Chron.* 1900.

J. J. D. E.

SCHNURMANN, NESTOR IVAN: English educationist; born 1854 in Russia. He went to England about 1880, and began his career as a teacher of Russian and kindred languages to army officers, becoming examiner in Bulgarian to the civil service commissioners. He was for some time lecturer in Russian and other Slavonic languages at the University of Cambridge. In 1894 he was appointed assistant master at Cheltenham College, and head of a house for Jewish boys at that institution.

Schnurmann is the author of several text-books of instruction in Russian: "The Russian Manual," London, 1888; "Aid to Russian Composition," *ib.* 1888; "Russian Reader," *ib.* 1891.

Bibliography: *Jewish Year Book*, 5665 (1904–5).

J. I. Co.

SCHOMBERG, SIR ALEXANDER: British naval officer; born 1716; died in Dublin March 19, 1804; younger son of Meyer Löw Schomberg. He entered the navy in Nov., 1743. In 1747 he was promoted lieutenant of the "Hornet"; in 1755 he was appointed to the "Medway," one of the fleet in the Bay of Biscay; and in 1757 he became captain of the "Richmond"; from this vessel he was transferred to the "Diana" frigate, which in 1760 was one of the squadron that repulsed an attempt by the French to regain Quebec. Schomberg was then appointed to the "Essex," a ship of 64 guns, and in 1761 he took part under the command of Commodore Keppel in the reduction of Belle-Isle. In 1770 he was appointed to the "Prudent," and in 1771 to the command of the "Dorset." He was knighted by the lord lieutenant in 1777, and for many years headed the list of captains.

Sir Alexander was the author of a work entitled "A Sea Manual Recommended to the Young Officers of the Royal Navy as a Companion to the Signal-Book," 1789.

Bibliography: Boase, *Modern Biography*; Charnock, *Biographia Navalis*, vi.

J. G. L.

SCHOMBERG, ISAAC: English physician; born at Cologne Aug. 14, 1714; died in London May 4, 1780; son of Meyer Löw Schomberg. He received a liberal education, and pursued his med-

ical studies at Leyden, where he took the degree of M.D. Returning to England, he commenced practise in London.

His career was remarkable for his dispute with the Royal College of Physicians. In Feb., 1745(6), he was summoned by the board of censors to submit himself to examination as a licentiate. In reply he sent a letter of excuse which was termed "improbable and indecent." In 1747 he was entered at Trinity College, Cambridge, and on appearing before the censors to give notice of the fact, he was formally interdicted by the Royal College of Physicians from practising his profession. Receiving baptism, he was created M.D. at Cambridge by royal mandate July 21, 1749; and thereupon he demanded examination for admission to the Royal College of Physicians as a right derived through his Cambridge degree. The examinations were allowed, and he was found fully competent to practise; but admission to the college was again denied him, and his repeated applications thereafter were sedulously dismissed. Moses Mendez assisted Schomberg in writing on the subject a satire entitled "The Battiad." It was not until after the lapse of many years and after many subsequent appeals that the feeling engendered by these occurrences was removed. In the meantime Schomberg's conduct had been correct and conciliatory, and with the view doubtless of marking their approval the college admitted him as a licentiate on Dec. 23, 1765. He obtained a fellowship Sept. 30, 1771, and was appointed censor at the college in 1773 and again in 1778. Schomberg attended Garrick in his last illness.

Bibliography: *Gentleman's Magazine*, 1751; Nichols, *Literary Anecdotes*, iii. 26-27, iv. 606; Munk, *Roll of Royal College of Physicians of London*, ii. 72; *European Magazine*, March, 1803; Chalmers, *Biographical Dict.*; *Dict. National Biography*.

J. G. L.

SCHOMBERG, MEYER LÖW: English physician; born at Fetzburg, Germany, 1690; died in London March 4, 1761. He was the eldest son of a Jewish practitioner of medicine whose original name was Löw, which he changed to Schomberg. Schomberg obtained the degree of M.D. from the University of Giessen on Dec. 21, 1710, having entered the university on Dec. 13, 1706. Obtaining a license, he began to practise at Schweinburg and later removed to Blankenstein. After 1710 he practised at Metz, and went to England about 1720.

Schomberg was admitted as a licentiate of the Royal College of Physicians March 19, 1721(2). At that time he was in very reduced circumstances, and the college considerately accepted his bond for the future payment of his admission fees. Cultivating an intimacy with the Jews of Duke's place, he obtained introductions to some of the leading merchants, and soon became the foremost physician of the city, being in receipt of a professional income of 4,000 guineas ($21,000) a year. He was elected a fellow of the Royal Society in 1726, and was a strong supporter of the action of his son, Isaac Schomberg, against the Royal College of Physicians.

Bibliography: Munk, *Roll of Royal College of Physicians of London*, ii. 72-73; Carmoly, *Les Médecins Juifs*, p. 200.

J. G. L.

SCHOMBERG, RALPH (RAPHAEL): English physician and author; born at Cologne, Germany, Aug. 14, 1714; died at Reading, England, June 29, 1792; twin brother of Isaac Schomberg. He was educated at Merchant Taylor's School, and studied medicine at Rotterdam, obtaining the degree of M.D. from another university. He first settled at Yarmouth and practised there as a physician, also publishing some works on professional subjects. He was elected a fellow of the Society of Antiquaries in 1752, and soon afterward removed to Bath, in which city he practised for some years with success. During his residence there circumstances arose which compelled his retirement from Bath and from public practise. He removed to Pangborne in Berkshire, and afterward to Reading. He corresponded with E. M. da Costa.

A voluminous and miscellaneous writer, Schomberg has been described as "a scribbler destitute of either genius or veracity." He wrote: "An Ode on the Present Rebellion," 1746; "An Account of the Present Rebellion," 1746; "Aphorismi Practici, sive Observationes Medicæ," 1750; "Prosperi Martiani Annotationes in Cæcas Prænotationes Synopsis," 1751; "Physical Rhapsody," 1751; "Van Swieten's Commentaries," 1762; "A Treatise on the Colica Pictonum or Dry Belly-Ache," 1764; "Duport de Signis Morborum Libri Quatuor," 1766; "Death of Bucephalus" (1765), burlesque acted at Edinburgh; "The Life of Mæcenas," 1767; "Judgment of Paris" (1768), burlesque performed at the Haymarket; "A Critical Dissertation on the Characters and Writings of Pindar and Horace"; "Medico Mastix," 1771; "The Theorists" (1774), a satire; "Fashion" (1775), a poem. His productions met generally with an unfavorable reception.

Bibliography: Nichols, *Literary Anecdotes*, iii. 28-30; Munk, *Roll of Royal College of Physicians of London*, ii. 73; Chalmers, *Biographical Dict.*; *Brit. Mus. Cat.*; *Dict. National Biography*.

J. G. L.

SCHÖNERER, GEORG VON: Austrian politician and anti-Semitic agitator; born at Vienna July 17, 1842. He devoted himself to agriculture, and in 1873 entered the Austrian Diet, where he represented the German-National party and gave his support to the anti-Semitic movement. Having entered by force the office of the "Neues Wiener Tageblatt" (called "Judenblatt" because it pleaded the cause of the Jews), he was condemned (May 5, 1888) to four months' imprisonment and loss of his title of nobility and his immunity as a member of the Diet. Later he regained his status. He propagated his ideas in his semimonthly "Unverfälschte Deutsche Worte." In 1895 he retired from public life, but continued to be a bitter opponent of the Christian-Social party and its leaders Laeger and Vergani. He embraced Protestantism Sept. 2, 1899.

Schönerer published "Zwölf Reden" (Vienna, 1886) and "Fünf Reden" (*ib.* 1891). His father, **Mathias,** a railroad contractor in the employ of the Rothschilds, left him a large fortune. His wife is a great-granddaughter of R. Samuel Löb Kohen, who died at Pohrlitz in 1832. See Jew. Encyc. i. 646, *s.v.* Anti-Semitism.

Bibliography: *Mittheilungen zur Abwehr des Anti-Semitismus*, 1891–1900; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; Wurzbach, *Biographisches Lexikon*.

J. S. Man.

SCHÖNFELD, BARUCH: Hungarian Hebraist; born at Szeniez 1778; died at Budapest Dec. 29, 1852. He was a teacher in several towns of Hungary and Moravia, and was the author of the following works: "Ẓeror Peraḥim" (Vienna, 1814), essays in prose and poetry; "Mussar Haskel" (Prague, 1831), a manual of ethics for Jewish youth, adapted from Campe's "Theophron"; "Shalme Todah" (Hamburg, 1840), an ode dedicated to Gabriel Riesser; "'Anaf 'Eẓ Abot" (Ofen, 1841), a metrical versification of some midrashic legends; and "Minḥah Belulah" (Vienna, 1850), a collection of prose and verse.

Bibliography: Fuenn, *Keneset Yisrael*, p. 198; Steinschneider, *Cat. Bodl.* col. 2571; Zeitlin, *Bibl. Post-Mendels.* p. 348.

S. M. Sel.

SCHÖNHAK, JOSEPH: Russian author; born at Tiktin 1812; died at Suwalki Dec. 10, 1870. Schönhak led a retired life, devoting his time to writing and study. He was the author of "Toledot ha-Areẓ" (Warsaw, 1841) and "Ha Mashbir," or "'Aruk he-Ḥadash" (*ib.* 1858). The "Toledot ha-Areẓ" is a natural history in three parts. The subjects are arranged and classified, and a full description of each is given as to color, form, and habitat. Those that are mentioned in the Bible are given book, chapter, and verse; and so with those mentioned in the Talmud. The "Ha-Mashbir" is an Aramaic-German rabbinical dictionary, based on Nathan ben Jehiel's "'Aruk." His "Sefer ha-Milluim" was published at Warsaw in 1869.

Bibliography: *Ha-Maggid*, 1870, No. 49; Fuenn, *Keneset Yisrael*, 1866.

S. J. Go.

SCHOOL; SCHOOL-TEACHER. See Education.

SCHOR, ABRAHAM ḤAYYIM BEN NAPHTALI HIRSCH: Galician rabbi; died at Belz, a small town near Lemberg, Jan. 3 (or 23), 1632; buried in Lemberg. He was rabbi in Satanow and later in Belz, and, according to Lewinstein (in "'Ir Tehillah"), in Lemberg also. He wrote: "Torat Ḥayyim" (part i., Lublin, 1624; part ii., Cracow, 1636), novellæ on nine treatises of the Talmud; "Ẓon Ḳodashim" (Wandsbeck, 1729), notes on the Talmudic treatises of the order Ḳodashim, in collaboration with Mordecai Asher, rabbi of Brzezany; and "Ḳontres Bedeḳ ha-Bayit," notes on the part of the Shulḥan 'Aruk, Eben ha-'Ezer that deals with divorces ("hilkot gittin"), printed with Judah Aryeh b. David's "Gur Aryeh" (Amsterdam, 1733). Schor is quoted by Benjamin Aaron Salnik in his responsa "Mas'at Binyamin" (No. 88), and by Delmedigo in his "Elim."

Bibliography: Buber, *Anshe Shem*, p. 2; Fuenn, *Keneset Yisrael*, p. 368; Fürst, *Bibl. Jud.* iii. 284.

E. C. M. Sel.

SCHOR, (MOSES) EPHRAIM SOLOMON (the Elder): Polish rabbi; died in Lublin in 1633. He was the son of Naphtali Hirsch of Moravia and a descendant of the tosafist Joseph Bekor Schor. Ephraim Solomon married Hannele, the daughter of Saul Wahl of Brest-Litovsk, of which city he later became rabbi. He succeeded R. Samuel Edels (MaHaRSHA) as rabbi of Lublin, where he remained until his death.

Schor was the author of a work entitled "Tebu'ot Shor," an abridgment of Joseph Caro's "Bet Yosef." He is sometimes called the elder "Tebu'ot Shor," to distinguish him from his brother's great-grandson Alexander Sender Shor of Zolkiev, who was the author of a work bearing the same name. Ephraim Solomon's son **Jacob**, author of "Bet Ya'aḳob," on Sanhedrin, was rabbi of Brest-Litovsk from 1652 to 1655.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 45; Feinstein, *'Ir Tehillah*, pp. 24, 26, 153, Warsaw, 1886; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 35–36, Lublin, 1899.

H. R. P. Wi.

SCHOR, NAPHTALI HIRSCH BEN ZALMAN (known also as **Hirsch Elsasser**): Moravian Talmudist of the sixteenth century. He was a pupil of Moses Isserles, who addressed to him many of his responsa, most of which are explanations of the "Sefer ha-Mordekai." It seems from No. 121 of these responsa that Schor's residence was at Posen, and from No. 112 that he was for a long time absent from his home, seeking a position in one of the German towns. The most prominent among his pupils was Joel Sirkes, author of "Bayit Ḥadash (BaḤ)."

According to Fuenn ("Ḳiryah Ne'emanah," pp. 54–55), Schor is to be identified with Naphtali Herz, rabbi of Brest-Litovsk, one of the signatories to a decision in the affair of the 'Agunah of Brest (Isserles, Responsa, No. 14). It has, however, been proved that this identification is not warranted, as the rabbi of Brest-Litovsk in question speaks in the responsum not as a pupil of Isserles, but as an older authority.

Bibliography: Feinstein, *'Ir Tehillah*, pp. 23, 145, 151, 188; Fuenn, *Keneset Yisrael*, p. 292.

E. C. M. Sel.

SCHORR, JOSHUA HESCHEL (commonly known as **Osias Schorr**): Galician Hebrew scholar, critic, and communal worker; born at Brody May 22, 1814; died there Sept. 2, 1895. His parents were rich, but, owing to the obscurantism which prevailed in Galicia, Schorr received a rather scanty education in the ḥeder. Prompted, however, by an invincible desire for more knowledge, the boy sought the acquaintance of the Galician Hebrew scholars of the time, and finally became acquainted with Isaac Erter, under whose guidance he studied Hebrew, Talmud, foreign languages, and the secular sciences. It was chiefly Erter that influenced young Schorr, who learned from him his elevated style, his critical spirit, and also his sarcasm. Schorr was greatly influenced by Samuel David Luzzatto also with regard to criticism and the study of science: but with respect to Talmudical Judaism, as will be shown later, he was directly opposed to Luzzatto.

Early Career.

Schorr was married young to a woman of good family; and, having become independent, he de-

voted the remainder of his life to literary pursuits. About 1865, however, his wife and only son died, and he besides lost the larger part of his fortune, so that after that time he lived almost in seclusion. These reverses seem to have preyed on Schorr's mind, as may be seen by the difference in tone between the first six and the latter parts of his "He-Ḥaluẓ." Schorr began his literary activity in Hebrew with articles on the history of Jewish literature for the periodical "Ziyyon," edited by Jost and Creiznach. As this periodical could not publish the large number of contributions from Hebrew writers, Erter resolved upon founding one of his own. He had already drawn up the plan of the new periodical and written part of the preface, when his labors were interrupted by death, and Schorr was left to carry out his master's plan. The new journal was entitled He-Ḥaluẓ.

Founds "He-Ḥaluẓ."

Schorr distinguished himself by his pungent style and the satirical humor with which he attacked his opponents. He was undaunted in his criticism of anything or any one that opposed the spread of modern civilization. Together with Erter and other champions of the Haskalah, he fought against Ḥasidism and obscurantism, but he went much farther than his contemporaries in that he even attacked the Talmud itself. He declared that the rabbis of the Gemara did not fully understand the meaning of the Mishnah, and that therefore their decisions were very often absurd and contrary to reason as well as to the spirit of the Mishnah. In his attacks upon the Talmud he cited particularly those passages which were not in accord with the modern spirit or which appeared to be obscene. Hence, while in the early volumes of "He-Ḥaluẓ" he had as collaborators men like Abraham Geiger, Abraham Krochmal, Steinschneider, Samuel David Luzzatto, and others, he remained almost alone in the later volumes. It is true that some of his former collaborators had died; but there were many others who turned against him and became the objects of his satirical shafts.

As a Critic.

Indeed, Schorr spared no one who was not of his own opinion, and with the exception of Nachman Krochmal's "Moreh Nebuke ha-Zeman" and Geiger's "Urschrift" no work which came under his criticism was left unscathed. He was an able critic and had published as early as 1841, in "Ziyyon" (i. 147 *et seq.*), a critical essay on the "Shibbole ha-Leḳeṭ" and the "Sefer Tanya." In Biblical criticism he was influenced by Kennicott, and wrote in "He-Ḥaluẓ" many notes on the Bible, as well as numerous comments on Talmudic and midrashic passages.

Schorr, in the later numbers of his "He-Ḥaluẓ," became even more bitter in his attacks. This may have been due to the moroseness into which he was thrown by his reverse of fortune. There is even a difference of ideas evident in the later and the earlier issues of the periodical; for whereas in the early volumes Schorr declared that many of the sayings of the Rabbis are taken from Zoroastrianism and that most of the words are Persian (Pahlavi), in the later numbers he declared them to be of Greek origin. As was natural, many polemical works were written against Schorr, in which the authors did not refrain even from violent personal abuse; for example, Meïr Kohn Bistritz in his "Bi'ur Ṭiṭ ha-Yawen."

As a Communal Worker.

As a communal worker Schorr was indefatigable, interesting himself in all questions regarding the Galician communities. He fought together with Abraham Cohen of Lemberg for the abolishment of the meat- and candle-tax in Galicia, and strove to improve the education of the Jewish youth, insisting, in spite of his liberal ideas with regard to religion, upon the need of Jewish denominational schools, in which the Jewish spirit might be preserved in its purity. His articles in the "'Ibri Anoki," which he wrote on the occasion of the foundation of the Maḥaziḳe ha-Dat society in Lemberg, show clearly that he was a fervent Jewish nationalist. He bequeathed his property and his library, which was a considerable one, to the rabbinical seminary of Vienna.

Bibliography: G. Bader, in *Pardes*, iii. 181 *et seq.*; A. Brüll, in *Monatsblätter*, xv. 244 *et seq.*; *Ha-Maggid*, xxxix., No. 36; Fürst, *Bibl. Jud.* iii. 284-285; Zeitlin, *Bibl. Post-Mendels.* pp. 349-350. For *He-Ḥaluẓ*: Epstein, in Weissman's *Monatsschrift*, 1889, pp. 53 *et seq.*; Geiger, *Zeit. Jüd. Theol.* iv. 67 *et seq.*, viii. 168; Wistinetzki, in *Ha-Meliẓ*, xxxiv., No. 12.

W. B. M. Sel.

SCHORR, NAPHTALI MENDEL: Galician Hebrew writer; died at Lemberg Dec. 14, 1883. He was the founder (1861) of the Hebrew weekly "Ha-'Et," of which only twenty-two numbers appeared. In 1855 he edited in Lemberg Jedaiah Bedersi's "Beḥinat ha-'Olam" and "Baḳḳashat ha-Memim," to which latter work he added a German translation and a Hebrew commentary entitled "Patshegen ha-Ketab."

Schorr was, besides, the author of "Har ha-Mor," a collection, in three parts, of narratives from Jewish medieval history (Lemberg, 1855–75), and of "Mas'at Nefesh," called also "Mishle Berakman" (*ib.* 1867), a Hebrew translation of the "Brahmanische Weisheit," to which he wrote an introduction. Schorr contributed articles to Hebrew periodicals over the signature ילר, formed of the last letter of each of his names.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 349.

S. M. Sel.

SCHOSSBERGER DE TORNA, SIMON WOLF: Hungarian merchant and estate-owner; born 1796 at Sasvar (Sassin, Schossberg, Comitat Nyitra); died at Budapest March 25, 1874. Through his many commercial, industrial, and agricultural enterprises he attained wealth and honor; and by his promotion of the tobacco industry he solved a Hungarian economic problem.

Previous to 1861 Schossberger was twice president of the Jewish community of Pesth. He was the first Hungarian Jew elevated to the nobility by Emperor Francis Joseph I. (1862); he assumed the name "De Torna."

One of Schossberger's sons, **Sigmund von**

Schossberger, was in 1885 created a baron, being the first Jew thus honored in Hungary.

S. L. V.

SCHOTT (SCHOTTLÄNDER), BENEDICT (BARUCH): German educationist; born in Danzig March 11, 1763 (or 1764); died at Seesen July 21, 1846. Left an orphan at an early age, he wandered through Germany as a scholar ("bahur"), and among other places sojourned in Glogau, Breslau, and Berlin. In the last-named city he was tutor in the house of the banker Herz Beer, father of the composer Meyerbeer. In 1804 Schott was called as a teacher to the newly established Jacobsonschule in Seesen, and two years later he was made its director.

At Jacobson's request the title "hofrat" was conferred upon Schott by Landgrave Ludwig X. of Hesse-Darmstadt.

In 1806 Schott, commissioned by Jacobson, went to Paris to submit to the Sanhedrin summoned by Napoleon a memorial urging the necessity of better education among the Jews. After a long term of activity in the Jacobsonschule, Schott retired July 1, 1838, in his seventy-fifth year.

Schott was the author of the following works: "Der Levit von Ephraim," Breslau, 1798; "Toldoth Noach, oder die Geschichte der Sündfluth," *ib.* 1799; "Zaphnat Paneach," a collection of moral teachings, proverbs, stories, and poems from the Talmud and other Jewish works; a reader for Jewish children, designed especially for use in the Jacobsonschule, vol. i., Königslutter, 1804; vol. ii., Hildesheim, 1812; "Sendschreiben an Meine Brüder, die Israeliten in Westfalen, die Errichtung eines Jüdischen Konsistoriums Betreffend," Brunswick, 1808.

Bibliography: *Ha-Meassef*, ix. 9; *Sulamith*, iii., part v., 301; new series, vol. i., part ii., p. 157, notes; P. Philippson, *Biographische Skizzen*, ii. 168, and notes; Steinschneider, *Cat. Bodl.* col. 2573; *Zeitschrift des Harzvereins für Geschichte und Altertumskunde*, xxiii. 204, 206; Wohlwill, in *Allg. Zeit. des Jud.* 1847, p. 13; Lewinsky, *Hofrat Benedict Schott*, ib. 1901, pp. 469 *et seq.*

S. A. Lew.

SCHOTTLÄNDER, JULIUS: German merchant; born at Münsterberg, Silesia, March 22, 1835; educated at the public schools of his native town and at Breslau. He established himself as a wool- and grain-merchant in Münsterberg; but in 1859 removed his business to Breslau, associating himself with his brother-in-law, Louis Pakully. From 1864 to 1869 he leased from the city of Breslau the Mittel mill, where he manufactured sweet-oil. During the Prusso-Austrian war of 1866 he was contractor for the sixth Prussian army corps, and in the Franco-Prussian war of 1870–71 for the third German army. During the following twenty years Schottländer engaged in milling, mining, the manufacture of cement, bricks, and sugar, and in real-estate transactions. In 1890 he retired from active business life, and since then has devoted himself to agriculture, having acquired a large tract of farm-land in Silesia.

Schottländer has been identified with many charities in the cities of Breslau and Münsterberg, and has contributed largely to the embellishment of the latter city.

Bibliography: *Münsterberger Zeitung*, March 22, 1905.

S. F. T. H.

SCHOTTLÄNDER, JULIUS: German gynecologist; born at St. Petersburg April 12, 1860. Studying at the universities of Munich and Heidelberg, he graduated as doctor of medicine in 1887. During the following two years he was assistant to Kehr in Halberstadt, later to Martin in Berlin. In 1893 he established himself as a physician in Heidelberg, and became privat-docent in gynecology at the university. In 1897 he was appointed assistant professor.

Schottländer has written several essays in the medical journals, and is the author of "Eierstocktuberculose," Jena, 1896.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SCHREIBER, EMANUEL: American rabbi; born at Leipnik, Moravia, Dec. 13, 1852. He received his education at the gymnasium of Kremsir, the University of Berlin, the Talmudical college of his native town, the rabbinical seminary at Eisenstadt, Hungary, and the Hochschule in Berlin (Ph.D., Heidelberg, 1873). In 1874 he was appointed teacher at the Samson School at Wolfenbüttel, and subsequently became rabbi of Elbing (1875) and Bonn on the Rhine (1878). In 1881 he accepted a call to the rabbinate of Mobile, Ala., where he remained until 1883, when he was elected rabbi of Denver, Colo. He then held successively the rabbinates of Los Angeles, Cal. (1885–89); Little Rock, Ark. (1889–91); Spokane, Wash. (1891–92); Toledo, O. (1892–97); and Youngstown, O. (1897–1899). Since 1899 he has been rabbi of Congregation Emanu-El, Chicago, Ill.

Schreiber was editor of the "Jüdische Gemeinde- und Familien-Zeitung" (later "Die Reform") from 1876 to 1881, and of the "Chicago Occident" from 1893 to 1896; and he has written many essays for the Jewish press. Of his works may be mentioned: "Die Principien des Judenthums Verglichen mit Denen des Christentums," Leipsic, 1877; "Abraham Geiger," *ib.* 1879; "Erzählungen der Heiligen Schrift," 4th ed., Leipsic, 1880; "Die Selbstkritik der Juden," Berlin, 1880, and Leipsic, 1890; "Graetz's Geschichtsbauerei," *ib.* 1881; "Der Talmud vom Standpunkt des Modernen Judenthums," *ib.* 1881; "The Talmud," Denver, 1884; "Reform Judaism and Its Pioneers," Spokane, 1892; "Moses Bloch, a Biography," Chicago, 1894; and "The Bible in the Light of Science," Pittsburg, 1897.

Bibliography: *American Jewish Year Book*, 5664 (1904).

A. F. T. H.

SCHREIBER, MOSES B. SAMUEL (known also as **Moses Sofer**): German rabbi; born at Frankfort-on-the-Main Sept. 14, 1763; died at Presburg Oct. 3, 1839. His mother's name was Reisil. At the age of nine he entered the yeshibah of R. Nathan Adler at Frankfort, and when only thirteen years old he delivered public lectures the excellence of which took his audiences by surprise. So great was the boy's fame that R. Phinehas Horowitz (Hurwitz), author of the "Sefer Hafla'ah," then rabbi of Frankfort, invited him to become his pupil. Schreiber consented, but remained under Horowitz for one year only, when he left for the yeshibah of R. Tebele Scheuer in the neighboring city of Ma-

yence, who gladly welcomed the boy. Scheuer gratuitously supplied all his wants, and Schreiber with increased energy and assiduity devoted himself to the study of the Talmud. All the prominent residents of Mayence took an interest in the boy's welfare and facilitated the progress of his studies.

Moses Schreiber.

In spite of his great devotion to Bible and Talmud Schreiber succeeded in acquiring a knowledge of secular sciences also, becoming proficient in astronomy, astrology, geometry, and general history. His teacher then gave him the rabbinical diploma, authorizing him to render decisions on questions of law. Yielding to the entreaties of his former teachers in Frankfort, Schreiber returned to his native city.

In 1782 R. Nathan Adler was called to the rabbinate of Boskowitz, and Schreiber followed him. From Boskowitz Schreiber went, at Adler's advice, to Prossnitz, where he married Sarah, the widowed daughter of R. Moses Jerwitz, by whom all his material wants were supplied for two years. He became head of the yeshibah at Prossnitz, and later accepted his first official position, becoming rabbi of Dresnitz, after he had procured the sanction of the government to settle in that town. In the year 1798, shortly before the Feast of Tabernacles, he resigned the rabbinate, and accepted that of Mattersdorf, Hungary. There he established a yeshibah, and pupils flocked to him. About this time he declined many other offers of rabbinates, but in 1803 accepted a call to Presburg. Here also he established a yeshibah, which was attended by about 500 pupils, many of whom became famous rabbis. He did not, however, enjoy his stay at Presburg, his activity in behalf of his people being hampered by the disturbances resulting from the war between Austria and France; and in 1812 his troubles were augmented by the death of his wife. After the lapse of some time he married Sarah, the daughter of Akiba Eger.

In 1819 the Reform movement among the Jews of Hamburg was initiated. Schreiber declared open war against the reformers, and attacked them in his speeches and writings with all the force at his command. In the same spirit he fought also the founders of the Reformschule in Presburg, which was established in the year 1827. This war against the reformers he prosecuted unremittingly for the remainder of his life.

Although in his early days an adherent of the Pilpul, Schreiber later discarded its methods. His lectures, which were very lucid, were presented in such a simplified form as to be easily understood by all his hearers. His relations to his pupils were tender in the extreme. He was likewise an efficient preacher; he was never sparing in his denunciation of evil-doers, and fearlessly attacked them irrespective of their position and standing in the community. He was moreover distinguished especially for his modesty as well as for his charitable deeds, being the founder of many benevolent institutions.

About 100 volumes were left by Schreiber in manuscript, of which the following have been printed: (1) "Ḥatam Sofer" (6 vols., Presburg, 1855–64), a collection of responsa; (2) "Ḥatam Sofer," consisting of "ḥiddushim" to many Talmudical treatises published at various dates and places; (3) "Shirat Mosheh" (*ib.* 1857), various poems of a cabalistic nature; (4) "Ẓawwa'at Mosheh" (Vienna, 1863), antemortem instructions to his children and descendants; (5) "Torat Mosheh" (Presburg, 1879–93), commentaries and notes on the Pentateuch; and (6) "Sefer Zikkaron" (Drohobicz, 1896), a narrative of the author's sufferings during the siege of Presburg. In addition to the foregoing works, ḥiddushim by him were included in several works of other authors.

Bibliography: L. Landsberg, *Biographie des Moses Sofer*, Presburg, 1876; S. Schreiber, *Ḥut ha-Meshullash*, vol. i., Munkacs, 1894; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 687.

E. C. B. Fr.

SCHREIBER, SIMON: Austrian rabbi; born at Presburg, Hungary, 1821; died March 25, 1883, at Cracow; son of Moses Schreiber. In 1842 he became rabbi of Mattersdorf; in 1857 he declined a call from the congregation of Papa; and in 1860 he accepted a similar invitation to the city of Cracow. He became the foremost leader of the Orthodox Jews of Galicia in religious as well as in worldly matters; and his reputation for shrewdness and prudence in secular affairs was such that in 1879 he was elected a member of the Austrian Parliament.

In 1880 Schreiber founded the Hebrew weekly "Maḥaziḳe ha-Dat," which is still (1905) published in Lemberg.

Bibliography: S. Schreiber, *Ḥut ha-Meshullash*, p. 66b; Friedberg, *Luḥot Zikkaron*, p. 37.

E. C. B. Fr.

SCHREINER, ABRAHAM: Austrian discoverer of petroleum; born in Galicia in the second decade of the nineteenth century; died after 1870. He was a merchant in Boryslaw, where he possessed some land. On this land was a hollow from which exuded a greasy, tarry secretion; this the farmers of the neighborhood had for a long time used as a kind of panacea. Schreiner took some of this stuff and, forming a ball of it, inserted therein a wick, which, when lighted, burned with a red flame. He now tried to distil the mass by filling an old iron pot with it and placing it upon the fire. The result was disastrous: the pot exploded, and the experimenter was severely injured. Schreiner, upon his recovery, went to an apothecary who sold him a distilling-apparatus and instructed him in its use. With this Schreiner succeeded in 1853 in producing petroleum, which he sold to the druggists in Drohobicz and in Sambor. Later he disposed of 100 pounds of it for 15 florins to the Lemberg chemist Nikolasen, who refined it and produced a colorless, clear liquid. The Austrian Northern Railway in 1854 bought 300 pounds of refined petroleum at 20 florins per hun-

dredweight and tested it for illuminating purposes. Schreiner now sank wells and procured oil in larger quantities; but his buildings were twice burned, and after the last conflagration, in 1866, he became impoverished.

In the meantime the Americans had introduced petroleum to the world (1859), and Schreiner was no longer able to compete with them. He died a poor man at the age of about fifty.

Bibliography: Hugo Warmholz, in *Von Fels zum Meer*, reprinted in *Allg. Zeit. des Jud.* Feb. 10, 1904, pp. 69 *et seq.*

S. F. T. H.

SCHREINER, MARTIN: Hungarian rabbi; born at Grosswardein July 8, 1863; educated at the local gymnasium and the rabbinical seminary and at the University of Budapest (Ph.D. 1885; rabbinical diploma, 1887). From 1887 to 1890 he officiated as rabbi at Somogy-Csurgó, and in 1893 became professor at the Jewish normal school at Budapest. In the following year he was called to the Lehranstalt für die Wissenschaft des Judenthums in Berlin as instructor in Jewish history and the philosophy of religion.

Schreiner is the author of the following works: "Adalékok a Bibliai Szöveg Kiejtésének Történetéhez," Budapest, 1885 (in German also), historical notes on the pronunciation of the Biblical text; "Az Iszlám Vallásos Mozgalmai az Elsö Négy Században," *ib.* 1889, on the religious movements of Islam during the first four centuries A.H.; "Zur Geschichte des Asch'aritenthums," Leyden, 1890; "Le Kitâb al-Muhâdhara wa-l-Mudhâkara de Moïse ibn Ezra, et Ses Sources," Paris, 1892; "Der Kalam in der Jüdischen Litteratur," Berlin, 1895; "Contributions à l'Histoire des Juifs en Egypte," *ib.* 1896; and "Die Jüngsten Urtheile über das Judenthum," *ib.* 1902. Schreiner has published also a volume of sermons in Hungarian (Csurgó, 1887), and has contributed many articles to the "Philologiai Közlöny," "Magyar Zsidó Szemle," "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (including his "Zur Geschichte der Polemik Zwischen Juden und Muhammedanern"), "Revue des Etudes Juives," and "Monatsschrift für die Geschichte und Wissenschaft des Judenthums."

Bibliography: *Pallas Lex.*

S. L. V.

SCHRENZEL, ABRAHAM. See Rapoport, Abraham.

SCHREYER, JAKOB: Hungarian jurist; born Feb. 7, 1847, in Ugra. He studied at Nagyvarad, Debreczin, Budapest, and Vienna (Doctor of Law, 1870), and was admitted to the bar at Budapest in 1872. He is (1905) a member of the aldermanic board, and corresponding member of the chamber of commerce and industry. In 1893 he was commissioned by the minister of justice, Desider Szilágyi, to draft a bill for the revision of the laws pertaining to bankruptcy, as well as one regulating extrajudicial questions. In 1896 he was made a knight of the Order of Francis Joseph.

Schreyer is the author of the following works: "A Perorvoslatok Teljes Rendszere," a system of legal procedure, awarded a prize of 100 ducats by the Academy of Science, Budapest; "A Polgári Törvénykezési Rendtartás," in 2 vols., treating of procedure in civil cases; "25 év a Magyar Kereskedelmi Csarnok Történetéböl," a history of the Hungarian chamber of commerce, printed in 1896 under the auspices of the Hungarian ministry of commerce.

S. L. V.

SCHUDT, JOHANN JAKOB: German polyhistor and Orientalist; born at Frankfort-on-the-Main Jan. 14, 1664; died there Feb. 14, 1722. He studied theology at Wittenberg, and went to Hamburg in 1684 to study Orientalia under Ezra Edzardi. He then settled in his native city as teacher in the gymnasium in which he had been educated, and of which he became rector in 1717. He devoted himself especially to Jewish history and antiquities, beginning with the publication of a "Compendium Historiæ Judaicæ" (1700). His greatest work was his "Jüdische Merckwürdigkeiten," of which three parts appeared in 1714, and a supplementary part in 1717. Up to that time he had been on friendly terms with the Jews of Frankfort, writing a preface to Grünhut's edition of Ḳimḥi's Commentary on the Psalms, 1712, while in 1716 he published the Purim play of the Frankfort and Prague Jews with a High German translation. He had, however, previously published "Judæus Christicida," attempting to prove that Jews deserved corporal as well as spiritual punishment for the crucifixion. His "Jüdische Merckwürdigkeiten" is full of prejudice, and repeats many of the fables and ridiculous items published by Eisenmenger; but it contains also valuable details of contemporary Jewish life, and will always be a source for the history of the Jews, particularly those of Frankfort. Schudt also contributed to Ugolini's "Thesaurus" (vol. xxxii.) a dissertation on the singers of the Temple.

Bibliography: *Allgemeine Deutsche Biographie.*

E. C. J.

SCHUHL, MOÏSE: French rabbi; born at Westhausen, Alsace, May 2, 1845. He received his education at the lyceum at Strasburg and at the Rabbinical Seminary, Paris, becoming rabbi at Saint-Etienne in 1870, chief rabbi of Vesoul in 1888, and chief rabbi of the consistory of Epinal in 1896.

Schuhl is the author of: "Sentences et Proverbes du Talmud et du Midrasch," Paris, 1878; "Superstitious et Coutumes Populaires du Judaïsme Contemporain," *ib.* 1882; "Les Préventions des Romains Contre la Religion Juive," *ib.* 1882; and "Nos Usages Religieux," *ib.* 1896.

S. F. T. H.

SCHUL: Judæo-German designation for the temple or the synagogue ("bet ha-midrash"), used as early as the thirteenth century. The building of synagogues being forbidden in nearly every European country at that period, the Jews were obliged to hold their services in private buildings; and for this purpose they used the schools which they were permitted to conduct. It thus became customary for them to say merely "I go to school" instead of "I go to the chapel in the school." According to Lazarus ("Treu und Frei," p. 285), however, this use of "schul" for "synagogue" merely indicates the interchange of the two allied concepts, while Güdemann asserts, on the other hand ("Gesch." iii. 94, note), that the Jews originally

called the synagogue a "schul" in the sense of "assembly," this designation being accepted by the Jews since the Christians would not term the synagogue a church.

It thus becomes explicable why this term was adopted for the synagogue in nearly all countries, *e.g.*, "scuola" in Italy, "schola" in England, and "szkola" in Poland. According to Jacobs ("Jews of Angevin England," p. 245, London, 1893), however, "the frequent reference to Jewish scholæ in the English records may refer to real schools and not to the synagogues, as has been hitherto assumed." At Norwich the school built before 1189 was not identical with the synagogue, and the same remark applies to London.

Bibliography: *Sulamith*, vol. i., part ii., p. 277; Abrahams, *Jewish Life in the Middle Ages*, p. 30, London, 1896.

J. S. O.

SCHULBAUM, MOSES: Austrian Hebraist; born at Jezierzany, Galicia, April 25, 1835. His mother was a descendant of Ḥakam Ẓebi. At an early age he devoted himself to the study of Hebrew, and in 1870 entered the printing-house of Michael Wolf at Lemberg as proof-reader. When the Baron de Hirsch schools were founded in Galicia, Schulbaum was called (1889) as teacher of Hebrew to Kolomea; in 1897 he was transferred to the Baron de Hirsch school at Mikulince, where he is still (1905) teaching.

Schulbaum is one of the foremost Neo-Hebraic writers. He has translated into Hebrew Schiller's "Die Räuber" (Lemberg, 1871) and the pseudo-Aristotelian "Ethics" (*ib.* 1877); and has edited a complete revision of Ben Zeeb's "Oẓar ha-Shorashim" (5 vols., *ib.* 1880–82). The last four parts of this book—namely, the Chaldeo-German, Neo-Hebraic, and German-Hebraic glossaries, and the glossary of proper names—were compiled independently by Schulbaum; likewise the following parts which have appeared in a second edition: Hebrew-German dictionary (*ib.* 1898), and German-Hebrew dictionary (*ib.* 1904).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 23, 351.

S. M. Mr.

SCHÜLER GELAUF: Organized attacks upon the Jews of different Polish cities by Christian youths, especially pupils of the many Jesuit schools that existed in Poland during the seventeenth and eighteenth centuries. These youths not only assaulted individual Jews whom they met on the streets, but they organized themselves into bands, invading and pillaging the Jewish quarters. Such disturbances were of frequent occurrence in cities which possessed large Jewish populations, as Brest-Litovsk, Cracow, Posen, and Wilna; and the riots often ended in bloodshed. Thus, in 1663 the students of the Jesuit academy in Cracow, under the pretext that some Jews had blasphemed the Christian religion, invaded the Jewish quarter, killed or wounded many persons, destroyed 120 houses, and carried off more than 4,000 florins, after having made their victims promise not to prosecute them.

Johann Jakob Schudt.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714.)

The authorities tolerated and even encouraged such affairs; and, in order to protect their lives and property, the Jews had to contribute annually to the various Jesuit institutions.

Bibliography: Beek and Brann, *Yevreiskaya Istoria*, p. 326; Schudt, *Jüdische Merckwürdigkeiten*, ii. 300.

J. J. Go.

SCHULHOF, ISAAC BEN ZALMAN BEN MOSES: Austrian rabbi; born about 1650 at Prague; died there Jan. 19, 1733. He settled in Ofen as the rabbi of a small congregation, and in 1686, when that city was stormed by the imperialists, he was overwhelmed by calamities. His wife

was murdered; his son died in prison at Raab; while he himself was incarcerated, and barely escaped death on Elul 14 (Sept. 3), 1686. The anniversary of his escape was celebrated by his family as Schulhof Purim.

Schulhof wrote elegies in commemoration of the deliverance of the Jews of Ofen during the assault of 1686, and recounted his own afflictions in a megillah. The latter was published in 1895 by David Kaufmann.

Bibliography: Kobak's *Jeschurun*, vii. 134-143; S. Kohn, *Héber Kutforrások és Adatok Magyarország Történelméhez*, Budapest, 1881; D. Kaufmann, *Die Erstürmung Ofens*, etc. (*Megillat Ofen*), Treves, 1895.

E. C. A. Bĕ.

SCHULHOFF, JULIUS: Austrian pianist and composer; born at Prague Aug. 2, 1825; died at Berlin March 15, 1898. Kisch and Tedesco were his teachers in piano, and he studied theory under Tomaschek. He made his début at Dresden in 1842, and later played at the Leipsic Gewandhaus. He then went to Paris, where Chopin encouraged him to become a professional pianist. The concerts which he gave at Chopin's suggestion met with such success that he went on a long tour through France and to London, continuing his travels through Spain (1851) and Russia (1853). After this he returned to Paris, where he devoted himself entirely to composition and teaching. In 1870 he settled in Dresden, and later removed to Berlin.

Of Schulhoff's compositions may be mentioned: a grand sonata in F minor, twelve études, and a series of caprices, impromptus, waltzes, mazurkas, etc.

Bibliography: *Meyers Konversations-Lexikon*; A. Ehrlich, *Celebrated Pianists of the Past and Present Time*, pp. 308–309; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S.

SCHULKLOPFER: Name given in the Middle Ages to a beadle who called the members of the congregation to service in the synagogue. It is stated in the "Minhagim" of R. Jacob Levi, or Maharil (ed. 1688, p. 88b), that the beadle used to summon the congregation for service daily except on the Ninth of Ab. At Neustadt the beadle struck four times on the door: first one blow; after a short interval two blows; and then a fourth. R. Israel Isserlein, rabbi of that town, traces this custom to the Biblical passage, "I shall come to thee and bless thee" (Ex. xx. 24), the numerical values of the letters of the first word in the Hebrew text, אבא, being 1, 2, 1. In the Rhine province, however, it was customary to strike thrice only—a single blow followed by two others. See also Jew. Encyc. iv. 197, *s.v.* Community.

The Christians called these officials "campanatores" (bell-strikers) in Latin, and "Glöckener" or "Glöckner" in German—names by which similar officials of the Church are called.

Bibliography: Joseph of Münster, *Leḳeḳ Yosher*, i. 4b (Munich MSS. Nos. 404, 405); Güdemann, *Gesch.* iii. 95.

A. M. Sel.

SCHULMAN, KALMAN: Russian author, historian, and poet; born at Bykhov, government of Moghilef (Mohilev), Russia, in 1819; died in Wilna Jan. 2, 1899. He studied Hebrew and Talmud in the ḥeder, and two years after his marriage he went to the yeshibah at Volozhin (1835). The six years spent by him in study there caused an affection of his eyes, to cure which he migrated to Wilna. There he entered the "Klaus" of Elijah Gaon for the study of Talmud. His extreme poverty forced him to divorce his wife. Soon after he left Wilna and went to Kalvariya, where he became an instructor in Hebrew and commenced the grammatical study of the Hebrew and German languages. In 1843 he returned to Wilna, where he entered the yeshibah of Rabbi Israel Ginsberg (Zaryechev), from whom he received the rabbinical diploma.

Kalman Schulman.

Schulman's aim was to bring about a Jewish renaissance in Russia. He knew that the only language by means of which this aim might be reached was Hebrew, and that this had been neglected for centuries. He set out to resuscitate it. Schulman, in his writings, limited himself to the use of strictly Biblical terms, but so expert was he in the use of Hebrew that there was hardly any shade of thought or any modern idea that he could not easily express in that language. The result was that he came to be the most widely read Jewish author. He succeeded in creating a new epoch by implanting in the hearts of his brethren a new love for literature and science, and by showing them that they had a glorious and resplendent history, and that outside of their dark, cramped quarters in Russia there existed a beautiful world.

Schulman first became known as a writer through a petition addressed by him to Sir Moses Montefiore in 1846 in behalf of those Jews who had resided within the limit of fifty versts from the German and Austrian boundary-lines, and who by a special law of the Russian government had been driven from their homes. The beauty and clearness of his diction made such an impression on Loewe, the friend and secretary of Sir Moses, that he expressed a great desire to become acquainted with the author. Through him Schulman was introduced to the poet Isaac Baer Levinsohn and to the other Progressivists in Wilna. From this time forward his literary activity was redoubled. His first publication was a funeral oration delivered on the occasion of the death of Rabbi Ginsberg, and printed under the title "Kol Bokim." This was followed in 1848 by "Safah Berurah" a collection of proverbs and epigrams.

In 1849 Schulman was appointed instructor in the Hebrew language and literature in the lyceum at Wilna. In 1858 "Harisut Beter," a description of the heroic deeds of Bar Kokba, was published; and this was followed in 1859 by "Toledot Yosef," a biography of the high priest Joseph b. Mattathias. To this class of works on Jewish history belong also "Milḥamot ha-Yehudim," on the Jewish wars, and "Dibre Yeme ha-Yehudim" (Vienna, 1876), a trans-

lation of the first part of Grätz's "Geschichte der Juden." On the history of antiquities he wrote the following works: "Halikot Ḳedem" (1854), an ethnographic description of Palestine and other Asiatic countries; "Shulammit," a continuation of "Halikot Ḳedem"; "Ariel" (1856), on the antiquities of Babylonia, Assyria, Nineveh, etc.; and "Ḳadmoniyyot ha-Yehudim." In order to appeal to the imagination and to illustrate the higher emotions of the human heart, Schulman wrote a beautiful translation of Eugene Sue's novel "Les Mystères de Paris," and published it under the title "Mistere Paris" (1854). His most important work, however, was a universal history in nine parts, based on the well-known works of Weber and Becker; it appeared under the title "Dibre Yeme 'Olam" in 1867. Other works by him were: "Ḳiryot Melek Rab," a historical description of St. Petersburg, Russia; "Mosede Ereẓ," a general geography; "Toledot Ḥakme Yisrael," biographical sketches; and "'Osher u-Ẓedaḳah," a biography of the founder of the house of Rothschild.

Schulman was active also as a journalist, contributing to "Ha-Maggid," "Ha-Lebanon," "Ha-Karmel," and "Ha-Meliẓ." In 1895, at the celebration of the jubilee of his literary activity, there was a great gathering of Jewish scholars in Wilna.

Bibliography: *Ha-Karmel*, 1899; Fuenn, *Keneset Yisrael*, 1888, p. 186; *Voskhod*, 1899, pp. 1–2.

H. R. J. Go.

SCHULMAN, SAMUEL: American rabbi; born in Russia Feb. 14, 1865. He was taken to New York when hardly one year old, and was educated in the public schools there and in the College of the City of New York. Schulman took his rabbinical diploma from the Hochschule für die Wissenschaft des Judenthums in Berlin. He has occupied rabbinates in Helena, Mont., and Kansas City, Mo., and in 1901 was elected associate rabbi at Temple Beth-El, New York city, becoming rabbi on the election of Dr. Kohler to the presidency of the faculty of Hebrew Union College. He was awarded the degree of D.D. by the Jewish Theological Seminary of America, 1904.

Bibliography: *American Jewish Year Book*, 5662–3 (1902).

A. F. T. H.

SCHULMANN, LUDWIG: German philologist and writer; born at Hildesheim 1814; died at Hanover July 24, 1870. He studied philology at the University of Göttingen, and then taught for a time in his native city. In 1842 he began to advocate the systematic training of Jewish public-school teachers in the kingdom of Hanover; and in consequence of his efforts a seminary for Jewish teachers was opened in the city of Hanover on Nov. 7, 1848. This institution is still in existence. Schulmann was for a time editor of the "Allgemeine Zeitung und Anzeigen" (Hildesheim), and in 1863 he became editor of the "Neue Hannoversche Anzeigen" (Hanover). When the latter paper was combined with the "Hannoverscher Courier," he retained the editorship, which he continued to hold until his death.

Schulmann was the author of the following works: "Talmudische Klänge" (Hildesheim, 1856), poems dedicated to District Rabbi M. Landsberg of Hildesheim; "Norddütsche Stippstörken un Legendchen" (*ib.* 1856; 2d ed. 1900); "Das Bödeker-Lied" (*ib.* 1864); "Das Waterloo-Lied" (Hanover, 1865); and "Michael," a ballad cycle (in L. Stein's "Israelitischer Volkslehrer," 1856, pp. 315–322). He was a contributor to the "Allgemeine Zeitung des Judenthums" and, under the pen-name "Justus," to other periodicals.

Bibliography: Lewinsky, *Zur Jubelfeier der Bildungsanstalt für Jüdische Lehrer zu Hannover*, in *Allg. Zeit. des Jud.* 1898, 519 *et seq.*; ib. 1842, 685; *Monatsschrift*, 1856, pp. 362 *et seq.*; *Norddütsche Stippstörken un Legendchen*, 2d ed., Preface, pp. iii. *et seq.*

S. A. Lew.

SCHULTENS, ALBERT: Dutch Orientalist; born at Gröningen Aug. 23, 1686; died Jan. 26, 1756. He studied Arabic at Leyden under Van Til, and at Utrecht under Reland. He took his degree (Doctor of Theology) at Gröningen in 1709; became teacher of Hebrew at Franeker in 1713; and ultimately settled at Leyden as curator of the manuscripts of the Warner Oriental collection. He was the first in modern times to make scientific use of Arabic for the elucidation of Hebrew, and he has been called "the father of modern Hebrew grammar." His most important treatises on this subject are: "Institutiones" (Leyden, 1737); "Vetus et Regia Via Hebraizandi" (*ib.* 1738).

His chief works of interest to Hebrew students are an elaborate edition of Job in two quarto volumes (*ib.* 1737), which was translated into German (1748), and by Richard Gray into English, and an edition of Proverbs (*ib.* 1748). In reply to criticisms of his Job and Proverbs he wrote two letters to Mencken in defense of his exegetical method (*ib.* 1749).

Bibliography: Van der Aa, *Biographisch Woordenboek*; Herzog-Hauck, *Real-Encyc.*

E. C. J.

SCHUR, WILLIAM: American author; born at Outian, near Vilkomir, Russia, Oct. 27, 1844. He studied Talmud at his native town and at the Yeshibah, Kovno, and theology at the Lehranstalt für die Wissenschaft des Judenthums at Berlin (1868–70). During the following two years he taught Hebrew in Constantinople, and in 1873 in Port Said and Cairo. He then spent five years (1874–1879) in travel, visiting Africa, India, China, the Philippine Islands, and the islands of the China Sea. Returning to Europe, he settled in Vienna, and became a contributor to Smolenskin's "Ha-Shaḥar," as well as to "Ha-Meliẓ" and "Ha-Yom." In 1887 he went to America, and lived successively in the cities of New York, Baltimore, Boston, St. Louis, and Chicago, in which last-named city he has resided since 1897.

Schur is the author of "Maḥazot ha-Ḥayyim" (Vienna, 1884) and "Mas'ot Shelomoh" (*ib.* 1885), both containing descriptions of his journeys; of the following novels: "Masse'at Nafshah"; "Afikomen ha-Ganub"; "Ha-Nebi'ah Nilel Hilton"; "Ha-Halikah el ha-Ḥeder"; "Kapparat 'Awon"; "Wa-Yippol ba-Shaḥat"; "Aḥar ha-Meridah ha-Gedolah"; and of a historico-religious work, "Neẓaḥ Yisrael."

Bibliography: *American Jewish Year Book*, 5665 (1905), p. 183.

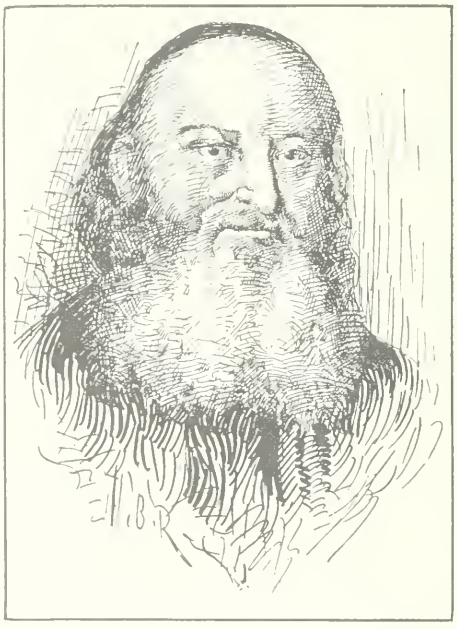
A. F. T. H.

SCHUSTER, ARTHUR: English physicist; born at Frankfort-on-the-Main Sept. 12, 1851. He was educated at Frankfort, at Owens College, Manchester, and at the University of Heidelberg (Ph.D. 1873). He early took an interest in physics, especially in spectrum analysis; he was appointed chief of the expedition that went to Siam in 1875 to observe the eclipse of the sun, and he took part in a similar expedition to Egypt in 1882. In recognition of his researches he obtained the medal of the Royal Society, of which he is a fellow (1893). He has been professor of physics in Owens College since 1885, and a large number of papers by him are preserved in the "Transactions of the Royal Society." He is a large contributor to various scientific journals.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*; *Who's Who*, 1905.

J.

SCHUTZJUDE: Jew under the special protection of the head of the state. In the early days of travel and commerce the Jews, like other aliens, used to apply to the ruling monarchs for letters of protection, and they obtained "commendation" when their stay was for any length of time. Such letters of protection were granted to Jews in the Carlovingian period (Stobbe, "Juden in Deutschland," p. 5). When the idea arose that all Jews of the empire were practically serfs of the emperor, he granted similar letters of protection, for which annual payment was made by the Jews; when he transferred his rights to local feudal authorities, the same or increased payments were exacted, in return for which these authorities gave the Jews "Schutzbriefer"; and when, later, wholesale expulsions took place in Germany during the sixteenth century, those Jews who returned to places from which they had been expelled were admitted only if they obtained such "Schutzbriefe" for which they paid "Schutzgeld" (protection money). It was under these conditions that Jews were allowed to reenter Hesse in 1524; and similar regulations prevailed in Bavaria, where, according to the "Judenordnung" of Sept. 1, 1599, all Jews had to have either a "Schutzbrief," if they remained in the kingdom, or a "Geleit," if they passed through it (Kohut, "Gesch. der Juden," p. 554).



Löw Schwab.

When the Jews of Frankfort were allowed to remain there under the conditions of the "Neue Stättigkeit" of Jan. 3, 1617, their numbers, as well as their marriages, were limited. They could not be burgesses, but only protégés of the town council ("Rathschutzangehörige"; Schudt, "Jüdische Merckwürdigkeiten," pp. 59–90). Similarly, when Frederick William, the "Great Elector," allowed fifty families which had been expelled from Austria to settle in Brandenburg, each of them was required to pay eight thaler yearly, as well as other special taxes; these had increased very much by the time Frederick the Great issued his "General-Privilegium" or "Juden Reglement" (April 17, 1750), which restricted the numbers of the Jews and classified them as "ordinary" and "extraordinary Schutzjuden," the privileges of the former passing on to one child, those of the latter being valid only during the life of the original grantee.

The Prussian Jews were collectively liable for a certain amount of "Schutzgeld." This amount was fixed at 3,000 ducats in 1700, at 15,000 thaler in 1728, and at 25,000 thaler in 1768. In 1715 every Jewish family of Metz was ordered to pay 40 livres annually for permission to stay there, and the number was limited in 1718 to 480 families. The tax was granted to Count de Brances and Countess de Fontaine (reference to this tax was made by Louis XVI. in 1784; see Jost, "Gesch." viii. 30). As time went on a further division was made among the protected Jews. In Silesia an upper class of "Schutzjuden," called the "Geduldeten," was constituted, its numbers being limited, as, for example, to 160 at Breslau, all the rest being required to pay "Schutzgeld." These limitations were removed at the same time as the Leibzoll. In Mecklenburg-Strelitz, for example, the "Schutzjude" regulation was suspended in 1812; but with the reaction following Napoleon's fall it was reinstituted (1817).

J.

SCHWAB, LÖW (called originally **Baḥur Löb Krumau**): Moravian rabbi; born at Krumau, Moravia, March 11, 1794; died April 3, 1857; pupil of R. Mordecai Benet in Nikolsburg, R. Moses Sofer in Presburg, R. Joshua Horwitz in Trebitsch, and R. Joachim Deutschmann in Gewitsch. He held successively the rabbinates of Gewitsch (1824), Prossnitz (1831), and Budapest (1836). Unaided, he obtained a knowledge of French and German and acquired also a good mathematical and philosophical education; he was well versed, moreover, in Jewish and Kantian philosophy as well as in Christian theological literature, especially Protestant homiletics.

Schwab was a conservative theologian and sanctioned only those reforms in the religious services which, in view of the changes in esthetic standards, were absolutely necessary to prevent the better-educated classes of the community from being alien-

ated from the Synagogue. He was the first rabbi in Moravia to preach in German and to perform the wedding ceremony in the synagogue (1832). He was averse to radical reforms, and in 1852 he brought about the dissolution of the Reform association in Budapest, which had been modeled on that of Berlin. Schwab's work in Budapest left lasting traces in the Jewish community, and the establishment of the first important hospital and the large synagogue in that city was due to his efforts.

Schwab frequently used his pen in the struggle for the emancipation of the Hungarian Jews, although he was averse to publication. He drafted petitions from the Jews of the country to the Landtag, and wrote a refutation of malicious attacks made upon them. A short treatise by him on faith and morals (1846) is still widely used as a text-book in Hungarian intermediate schools. A volume of his sermons was published in 1840.

After the suppression of the Revolution in 1849, Schwab was tried before a court martial and imprisoned for twelve weeks; but, notwithstanding this, he frequently served as councilor to the government in Jewish affairs.

His son, the mathematician **David Schwab,** also preached for a time, and was for four years on the staff of the "Pester Lloyd."

Bibliography: L. Löw, *Gesammelte Schriften*, i.-iv.; idem, *Jüdischer Kongress*, Index; *Ben Chananja*, i. 27, 194; Bärmann, in *Allgemeine Illustrierte Judenzeitung*, Budapest, 1860; *Magyar Zsidó Szemle*, xvi. 128; Büchler, *Izsidók Története Budapesten*, p. 416.

s. I. Lö.

SCHWAB, MOÏSE: French librarian and author; born at Paris Sept. 18, 1839; educated at the Jewish school and the Talmud Torah at Strasburg. From 1857 to 1866 he was secretary to Salomon Munk; then for a year he was official interpreter at the Paris court of appeals; and since 1868 he has been librarian at the Bibliothèque Nationale in the French capital. In 1880 he was sent by the minister of public instruction to Bavaria and Württemberg to make investigations with regard to early Hebrew printing-presses.

Schwab has been a prolific contributor to the Jewish press; and he is the author of the following works, all of which were published in Paris:

1866. Histoire des Israélites (2d ed. 1896).
1866. Ethnographie de la Tunisie (crowned by the Société d'Ethnographie).
1871–1889. Le Talmud de Jérusalem, Traduit pour la Première Fois en Français (11 vols.).
1876. Bibliographie de la Perse (awarded Brunet prize by the Institut de France).
1878. Littérature Rabbinique. Elie del Medigo et Pico de la Mirandole.
1879. Des Points-Voyelles dans les Langues Sémitiques.
1879. Elie de Pesaro. Voyage Ethnographique de Venise à Chypre.
1881. Al-Ḥarizi et Ses Pérégrinations en Orient.
1883. Les Incunables Hébraïques et les Premières Impressions Orientales du XVIe Siècle.
1883. Bibliotheca Aristotelica (crowned by the Académie des Inscriptions et Belles-Lettres).
1888. Monuments Littéraires de l'Espagne.
1889. Maqré Dardeqé, Dictionnaire Hébreu-Italien du XVe Siècle.
1890. Deuxième Edition du Traité des Berakhoth, Traduit en Français.
1896–99. Vocabulaire de l'Angélologie.
1899–1902. Répertoire des Articles d'Histoire et de Littérature Juive (3 vols.).
1900. Salomon Munk, Sa Vie et Ses Œuvres.
1904. Rapport sur les Inscriptions Hébraïques en France.

His most important work is "Le Talmud de Jérusalem," which was commenced in 1867 or 1868, before the appearance of Zecharias Frankel's "Introduction" or of the special dictionaries of the Talmud. The first part appeared in 1871 and was well received, although the critics did not spare Schwab. The latter then sought the cooperation of the leading Talmudists; but he was unsuccessful and had to complete the work alone.

s. F. T. H.

SCHWABACH, JULIUS LEOPOLD: British consul-general in Berlin; born in Breslau 1831; died there Feb. 23, 1898. At the age of sixteen he entered the banking-house of Bleichröder, and twenty years later became a partner; from 1893, when Baron Gerson von Bleichröder died, he was the senior partner of the house. He was also president of the directors of the Berlin Bourse, and subsequently presided over a standing committee of that institution.

Bibliography: *Jew. Chron.* Feb. 25, 1898; *The Times* (London), Feb. 24, 1898.

J. G. L.

SCHWALBE, GUSTAV: German anatomist and anthropologist; born at Quedlinburg Aug. 1, 1844. Educated at the universities of Berlin, Zurich, and Bonn (M.D. 1866), he became in 1870 privatdocent at the University of Halle, in 1871 privatdocent and prosector at the University of Freiburg in Baden, in 1872 assistant professor at the University of Leipsic, and then professor of anatomy successively at the universities of Jena (1873), Königsberg (1881), and Strasburg (1883).

Schwalbe is editor of the "Jahresberichte für Anatomie und Entwicklungsgeschichte" and of the "Zeitschrift für Morphologie und Anthropologie." He edited also the second edition of Hoffmann's "Lehrbuch der Anatomie des Menschen" (Erlangen, 1877–81), and is the author of: "Lehrbuch der Neurologie," *ib.* 1881; "Ueber die Kaliberverhältnisse der Nervenfasern," Leipsic, 1882; "Lehrbuch der Anatomie der Sinnesorgane," Erlangen, 1886; "Studien über Pithecantropus Erectus," Leipsic, 1899; "Der Neander Schädel," *ib.* 1901; "Vorgeschichte der Menschen," *ib.* 1903.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

SCHWARZ, ADOLF: Austrian theologian; born July, 1846, at Adász-Tevel, near Papa, Hungary. He received his early instruction in the Talmud from his father, who was a rabbi. He then went to the gymnasium in Papa, and subsequently entered the University of Vienna, where he studied philosophy, at the same time attending the lectures of A. Jellinek and I. H. Weiss at the bet ha-midrash of that city. In 1867 he entered the Jewish theological seminary at Breslau, and continued his philosophical studies at the university there. In 1870 and 1872 respectively he published two of his prize essays: "Ueber Jacobi's Oppositionelle Stellung zu Kant, Fichte und Schelling" and "Ueber das Jüdische Kalenderwesen."

Soon after leaving the Breslau seminary he received an invitation to become instructor at the

Landesrabbinerschule, then being established in Budapest; but, as the opening of that institution was delayed, he accepted a call to Carlsruhe, Baden, as "Stadt- und Konferenzrabbiner." He occupied this position for eighteen years, and was then (1893) called to Vienna to become rector of the new Jewish theological seminary there, which position he still (1905) holds.

Schwarz is a prolific writer on theological, homiletic, and philosophical subjects. He has published: "Sabbathpredigten zu den Wochenabschnitten der Fünf Bücher Moses," 5 parts, Carlsruhe, 1879-83; "Festpredigten für Alle Hauptfeiertage des Jahres," *ib.* 1884; "Predigten. Neue Folge," *ib.* 1892; "Die Tosifta der Ordnung Moëd" (part i., "Der Tractat Sabbath," *ib.* 1879; part ii., "Der Tractat Erubin," *ib.* 1882); "Tosifta Juxta Mischnarum Ordinum Recomposita et Commentario Instructa" (part i., "Seraim," Wilna, 1890 [Hebr.]; part ii., "Chulin," Frankfort, 1902); "Die Controversen der Schammaiten und Hilleliten. Ein Beitrag zur Entwickelungsgesch. der Hilelschule," in "Jahresbericht der Israelitisch-Theologischen Lehranstalt," Vienna, 1893; "Die Hermeneutische Analogie in der Talmudischen Literatur," *ib.* 1897; "Der Hermeneutische Syllogismus in der Talmudischen Literatur. Ein Beitrag zur Geschichte der Logik im Morgenlande," *ib.* 1901; "Die Frauen der Bibel. Drei Vorträge," *ib.* 1903; "Die Erzählungskunst der Bibel. Zwei Vorträge," *ib.* 1904; "Der Mischneh Torah," *ib.* 1905.

S. M. K.

SCHWARZ, ANTON: Austrian chemist; born at Polna, Bohemia, Feb. 2, 1839; died at New York city Sept. 24, 1895. He was educated at the University of Vienna, where he studied law for two years, and at the Polytechnicum, Prague, where he studied chemistry. Graduating in 1861, he went to Budapest, and was there employed at several breweries. In 1868 he emigrated to the United States and settled in New York city. The following year he was employed on "Der Amerikanische Bierbrauer" ("The American Brewer") and soon afterward became its editor. A few years later he bought the publication, remaining its editor until his death. He did much to improve the processes of brewing in the United States, and in 1880 founded in New York city the Brewers' Academy of the United States.

Schwarz's eldest son, **Max Schwarz** (b. in Budapest July 29, 1863; d. in New York city Feb. 7, 1901), succeeded him as editor of "The American Brewer" and principal of the Brewers' Academy. He studied at the universities of Erlangen and Breslau and at the Polytechnic High School at Dresden. In 1880 he followed his father to the United States and became associated with him in many of his undertakings.

Both as editor and as principal of the academy he was very successful. Many of the essays in "The American Brewer," especially those on chemistry, were written by him. He was a great advocate of the "pure beer" question in America.

Bibliography: *The American Brewer*, New York, Nov., 1895, and March, 1901.

A. F. T. H.

SCHWARZ, GUSTAV: Hungarian lawyer; born at Budapest 1858; educated in his native city and at German universities. In 1884 he became privat-docent in Roman law at Budapest, being appointed assistant professor nine years later, and professor in the following year. In 1895 he was made a member of the editorial committee in charge of the drafting of the Hungarian civil law; and in 1902 he became a privy councilor.

Schwarz's works include: "A Végrendelkezési Szabadság a Római Jogban" (Budapest, 1881), on the unrestricted right of disposal in Roman law; "Uj Irányok a Magánjogban" (*ib.* 1884), new tendencies in civil law; "A Tulajdonfentartás" (*ib.* 1885), on the right of ownership; "Az Animus Domini" (*ib.* 1885); "Magánjogi Esetek" (*ib.* 1886), cases relating to civil law; "Magánjogi Fejtegetések" (*ib.* 1890), studies in civil law; "A Házassági Jogról" (*ib.* 1894), on marital law.

Schwarz was converted to Christianity in 1902.

Bibliography: *Pallas Lex.*

S. L. V.

SCHWARZ, ISRAEL: German rabbi; born at Hürben, Bavaria, March 15, 1830; died at Cologne Jan. 4, 1875; educated by his father, R. Joachim Schwarz of Hürben. At the age of eighteen he passed the state examination for Bavarian rabbis, and was then elected district rabbi of Bayreuth, where he remained until 1856, when he was called to the rabbinate of Cologne. Schwarz was an ardent supporter of the Alliance Israélite Universelle, and founded several local branches of that society.

Schwarz's works include: "Tikwat Enosh" (1868), containing his own translation of Job as well as the haggadic sayings to this book, and the commentaries of Isaiah di Trani, Moses and Joseph Ḳimḥi, and Zerahiah b. Israel of Barcelona; and a translation of a geography of Palestine, written in Hebrew by Joseph Schwarz.

Bibliography: Fürst, *Bibl. Jud.* ii. 300; Wolf, *Hebr. Bibl.* xii. 43-47; *Jüdisches Literaturblatt*, iii. 10, 19; Zeitlin, *Bibl. Post-Mendels.* p. 358.

S. M. L. B.

SCHWARZ, JOSEPH: Palestinian geographer; born at Flosz, Bavaria, Oct. 22, 1804; died at Jerusalem Feb. 5, 1865. When he was seventeen years old he graduated as teacher from the Königliches Schullehrerseminar of Colberg, after which he joined his brother Israel at the University of Würzburg, where for five years he devoted himself to the history and geography of the Holy Land, and published a map of Palestine (1829; republished at Vienna, 1831, and Trieste, 1832). It was his ardent desire, however, to study in Palestine itself the physical history and geography of the Holy Land, where his knowledge of Talmudic sources and early Jewish writers would be of more service. Accordingly he decided to settle in Jerusalem, whither he went

Joseph Schwarz.

in 1833. Schwarz then began a series of journeys and explorations in various parts of Palestine, to which he devoted about fifteen years. The results of his investigations and researches into the history, geography, geology, fauna, and flora of that country have placed him in the front rank of Palestinian explorers and geographers. He is the greatest Jewish authority on Palestinian matters since Estori Farhi (1282–1357), the author of "Kaftor wa-Ferah." One of the first of his undertakings was to record from personal observations, made on Mount Olivet in Jerusalem, the exact time of sunrise and sunset for every day in the year, for the purpose of determining for the pious Watikin, of whose sect he was a devout member, the proper time for the morning "Shema'."

Schwarz adopted the ritual, minhagim, and customs of the Sephardim. In 1849 he accepted the mission of meshullah, visiting especially England and the United States, and staying for a time in New York. An incident of his visit to America was the translation of his "Tebu'ot ha-Arez" into English by Isaac Leeser; it was probably the most important Jewish work published in America up to that time. The expense of publication was met by A. Hart. Later Schwarz revisited his native country, where, in 1852, was published a German translation of his work, for which he was decorated by the Emperor of Austria. Schwarz then returned to Jerusalem, and continued his study of rabbinical literature and Cabala, joining the Beth-El cabalistic congregation in Jerusalem.

In America.

Another important event in his career was his attempt to discover the Ten Tribes, which he thought might be found in Africa (Abyssinia, Central and South Africa) and in Yemen, Tibet, and China. He ridiculed the idea of identifying them with the American Indians or the East-Indians. An interesting correspondence on this subject is added to Leeser's edition of the "Tebu'ot ha-Arez" (pp. 493–518).

Schwarz published the following works: "Luah," a calendar for the year 5604 (Jerusalem, 1843); "Tebu'ot ha-Shemesh," in four parts, on the physical history of the Holy Land, the cycle of the sun, and the calculation of sunrise and sunset (*ib.* 1843); "Tebu'ot ha-Arez," geography, geology, and chronology of Palestine (*ib.* 1845); "Peri Tebu'ah," Biblical and Talmudic notes on Palestine, the second part, entitled "Pardes," treating of the four methods of commentating (*ib.* 1861); "Teshubot," responsa and, under the title "Shoshannat ha-'Emek," additions to and corrections of his former works (*ib.* 1862); "Luah," tables of sunrise and sunset in the latitude of Jerusalem, published by his son-in-law Azriel Aaron Jaffe (*ib.* 1862). The English translation of the "Tebu'ot ha-Arez" made by Isaac Leeser bore the title "A Descriptive and Historical Sketch of Palestine," and was published with maps, engravings, and a portrait of the author (Philadelphia, 1850). A German translation was published by Israel Schwarz under the title "Das Heilige Land" (Frankfort-on-the-Main, 1852). Extracts from the "Tebu'ot" were published by Kalman Schulmann in his "Shulmit" (Wilna, 1855), and a complete edition of the work was printed by Joseph Kohen-Zedek at Lemberg in 1865; Luncz's edition, Jerusalem, 1890, contains a complete biography of Schwarz, an index of the geographical names, and notes.

Works.

Bibliography: Fürst, *Bibl. Jud.* iii. 300; Israel Schwarz's preface to *Das Heilige Land*; Zeitlin, *Bibl. Post-Mendels.* pp. 357–358; the preface to Luncz's edition, Jerusalem, 1890.

S. J. D. E.

SCHWARZ, PETER (PETRUS NIGER or NIGRI): German Dominican preacher and anti-Jewish writer of the fifteenth century. According to John Eck ("Verlegung eines Juden-Büchleins," signature H, i.b), Schwarz was a Jewish convert to Christianity; but for this assertion there are no proofs. Having obtained the degree of bachelor in theology, Schwarz turned his attention to the Hebrew language and literature. He studied at different universities, among them that of Salamanca, Spain, in which city he secretly associated with Jewish children and listened to the lectures of the rabbis in order to perfect himself in Hebrew. He then entered the Order of St. Dominic and set himself the task of spreading Christianity among the Jews. To this end he obtained an imperial edict compelling them to attend his sermons. In 1474 he preached in Hebrew, Latin, and German at Frankfort-on-the-Main, Ratisbon, and Worms, challenging the rabbis of each place to a disputation, which they, however, declined. Enraged by this failure, he composed two works vehemently attacking the Jews and the Talmud: one in Latin, which has no special title, being designated as "Tractatus Contra Perfidos Judæos" (Esslingen, 1475); the other in German, bearing the title "Stern Maschiach" (*ib.* 1477). Later he was invited to direct the Dominican College of Alt-Ofen, Hungary; and he wrote there the "Clypeus Thomistarum" (Venice, 1482).

In the first two of the above-mentioned works Schwarz brought to bear all his scholarship, and at the same time all his spite, against the Jews. He characterized the Talmud as an infamous and deceptive work which no Christian should tolerate and which ought to be burned when found in any country of Christendom. Reuchlin, naturally, declared Schwarz's works absurd ("Augenspiegel," p. 3). Both books are supplied with appendixes containing the Hebrew alphabet, rules for reading Hebrew, some grammatical rules, the Decalogue in Hebrew, etc., and they are among the earliest specimens of printing from Hebrew type in Germany.

Bibliography: *Allgemeine Deutsche Biographie*, s.v.; Wolf, *Bibl. Hebr.* ii. 17, 1037, 1110 *et seq.*; iv. 525 *et seq.*

J. M. Sel.

SCHWARZFELD: Rumanian family which became prominent in the nineteenth century.

Benjamin Schwarzfeld: Rumanian educator and writer; father of Elias, Moses, and Wilhelm Schwarzfeld; born April, 1822; died at Jassy Nov. 27, 1896. After completing his Hebrew education he turned his attention to modern secular studies. From 1845 he contributed to the "Kokebe Yizhak," edited by E. Stern. His wedding, in 1848, deserves to be mentioned because of the fact that he was the first Rumanian Jew to appear under the bridal canopy in a frock coat and high silk hat instead of in the

customary caftan and fur cap. The event aroused so great an excitement among the Orthodox, especially among the Ḥasidim, that the police were compelled to interfere to prevent public disturbances. Schwarzfeld started his career as a banker, and was the first to introduce fire insurance into Moldavia.

In spite of the opposition of the conservative element among the Rumanian Jews he opened in 1852, at his own expense, the first modern Jewish school. On account of this he was excommunicated, but, owing to his relations with various foreign consuls, the ban remained without any practical effect. He remained at the head of the school, which was conducted until 1857. In 1858 he prevailed upon the minister, Cantacuzino, to close the old-fashioned Jewish schools (ḥadarim) and compel the communities to appoint rabbis with a modern education. In 1860 he accepted the honorary position of inspector-general of the Jewish schools of Moldavia. Schwarzfeld was a continuous contributor to the Hebrew papers published in Rumania, and acted as correspondent for a number of foreign Jewish periodicals.

Bibliography: E. Schwarzfeld, in *Anuarul pentru Israelitzi*, x. 108.

Elias Schwarzfeld: Rumanian historian and novelist; born March 7, 1855, at Jassy. He received his early education in the public schools of Jassy, and while still a student, between 1871 and 1873, contributed to the Jassy papers "Curierul de Jasi" and "Noul Curier Roman." In 1872 he was interested in the foundation of the "Vocea Aparatorului," which was started in behalf of the Jews. In May, 1874, Schwarzfeld founded in Jassy the "Revista Israelitica," in which he published his first Jewish novel, "Darascha." From 1874 to 1876 he studied medicine at the University of Bucharest, abandoning it later, however, to take up the study of law (LL.D. 1881). From 1877 to 1878 he edited the "Jüdischer Telegraf," a Yiddish daily; and after this had ceased publication he edited the Yiddish biweekly "Ha-Yoez." In 1878 he published his first pamphlet, "Chestia Scoalelor Israelite si a Progresului Israelit in Romania," which was occasioned by a circular which the Alliance Israélite Universelle had issued calling for information regarding the state of education among the Rumanian Jews.

In 1881, on his return to Bucharest, he took charge of the paper "Fraternitatea." He was at this time one of the principal collaborators on the "Anuarul Pentru Israelitzi," founded by his brother Moses in 1877. In this he published, from 1884 to 1898, his numerous studies on the history of the Jews in Rumania. As vice-president of the "Fraternitatea" lodge, and later as secretary-general of the supreme council of the Jewish lodges of Rumania, Schwarzfeld prepared the ground for the B'nai B'rith. In 1885 he published, in behalf of coreligionists in the small towns and villages, the two pamphlets "Radu Porumbaru si Ispravile lui la Fabrica de Hartie din Bacau" (translated into German) and "Adeverul Asupra Revoltei de la Brusturoasa."

Schwarzfeld's activities having rendered him objectionable to the government, he was expelled Oct. 17, 1885, only forty-eight hours being given him to arrange his personal affairs. He went immediately to Paris. In 1886 he was appointed by Baron Maurice de Hirsch secretary of his private bureau of charity. When the Jewish Colonization Association was founded Schwarzfeld became its secretary-general; up to the death of Baroness Hirsch he acted as her secretary in the distribution of her charities. Schwarzfeld continued at Paris his literary activity in behalf of his Rumanian brethren, and he was the co-editor of the "Egalitatea," founded in 1890 in Bucharest by his brother. To the "American Jewish Year Book" for 5662 (1901–2) he contributed two essays: "The Jews of Rumania from the Earliest Time to the Present Day" and "The Situation of the Jews in Rumania Since the Berlin Treaty (1878)"; an essay on "The Jews of Moldavia at the Beginning of the Eighteenth Century" appeared in the "Jewish Quarterly Review," vol. xvi., and another entitled "Deux Episodes de l'Histoire des Juifs Roumains" in the "Revue des Etudes Juives," vol. xiii.

Schwarzfeld is the only Rumanian writer of note who has cultivated the specifically Jewish novel. To this class of literature belong his "Rabinul Facator de Minuni, Conte Populaire" (1883); "Bercu Batlen" (1890); "Gangavul," "Betzivul," "Prigonit de Soarta" (1895); "O Fata Batrana," "Unchiul Berisch," "Un Vagabond," "Schimschele Ghibor," "Judecata Poporana" (1896); and "Polcovniceasa" (1897). Most of these novels have been translated into Hebrew and published by Mebaschan. His "Les Juifs en Roumaine Depuis le Traité de Berlin" appeared under the pseudonym "Edmond Sincerus" (London, 1901).

Schwarzfeld also translated into Rumanian several novels of Leopold Kompert, Ludwig Philippson, M. Lehman, Leopold von Sacher-Masoch, S. Kohn, and others; Isidore Loeb's article "Juifs"; Arsène Darmesteter's pamphlet on the Talmud; and the two lectures by Ernest Renan on Judaism.

Bibliography: *Anuarul pentru Israelitzi*, ix. 156–158; *Almanachul Israelit Ilustrat*, 5664, p. 250; *Calendarul Ziarului*, 1886, *Vocea Dreptatzei*, pp. 24–26.

Moses Schwarzfeld: Rumanian writer; third son of Benjamin Schwarzfeld; born at Jassy Dec. 8, 1857. After studying medicine for a short time at Bucharest he turned his attention exclusively to literature, his first article appearing in 1877, in the "Revista Israelita," published by his brother Elias. In the same year he founded the "Calendarul Pentru Israelitzi," a Jewish literary year-book, the title of which was changed in the following year to "Anuarul Pentru Israelitzi." This publication, the last volume of which appeared in 1898, became the organ of the most eminent Jewish writers in Rumania; it contains a vast number of original essays on the history, folk-lore, and literature of the Rumanian Jews. In 1881 Schwarzfeld became the principal contributor, under the pseudonym "Ploesteanu," to the periodical "Fraternitatea," published by his brother Elias.

A special merit of Schwarzfeld's is the revival of one of the most original and popular figures of Rumanian Judaism, namely, Moses Cilibi, whose biography and literary remains he published under the title "Practica si Apropourile lui Cilibi Moise Vestitul din Tzara Romanceasca" (Crajova, 1883; 2d ed., Bucharest, 1901). After the expulsion of his brother

Elias, and on account of the suspension by the government of the periodical "Fraternitatea," Schwarzfeld withdrew from political journalism and founded the Julius Barasch Historical Society, whose main purpose was to collect historical material concerning the Jews of Rumania.

Of the studies which were published by Schwarzfeld in the annals of the society the following deserve special mention: "Ochire Asupra Istoriei Evreilor in Romania dela Inceput Pana la Mijlocul Acestei Veac" (Bucharest, 1887); "Excursiuni Critice Asupra Istoriei Evreilor in Romania" (*ib.* 1888); "Monente din Istoria Evreilor in Romania" (*ib.* 1889). His "Poesile Populare, Colectia Alexandri" (Jassy, 1889) and "Vasile Alecsandri sau Mesterul Dregestrica si Aparatorii Sai" (Crajova, 1889) are contributions to general Rumanian literature. In 1890 Schwarzfeld founded the "Egalitatea," in Bucharest. He is an advocate of political Zionism and has been a delegate to several Zionist congresses.

Wilhelm Schwarzfeld: Rumanian author; second son of Benjamin Schwarzfeld; born at Jassy May 22, 1856; died at Bucharest Feb. 22, 1894. After receiving an education at Jassy he went to Bucharest to study for a short time at the Faculté des Lettres. He contributed frequently to the "Fraternitatea," "Propasirea," "Egalitatea," and "Anuarul Pentru Israelitzi," and took an active part in the foundation and development of the Julius Barasch Historical Society, for which he compiled a collection of inscriptions from the more important Jewish cemeteries of Rumania. He published a number of important historical and literary essays in the "Anuarul Pentru Israelitzi" (vols. xii., xiii., xv., xvii., and xviii.). His "Amintiri din Viatza Scolara" (1894) constitute a valuable contribution to the contemporaneous history of the Jews of Rumania.

Bibliography: *Anuarul Pentru Israelitzi*, xvi. 224–228; *Egalitatea*, 1894, pp. 73–76.

S.

SCHWEIDNITZ. See Silesia.

SCHWEINFURT (Hebrew, שוינפורט): Town in Lower Franconia. The first mention of its Jews dates from the year 1243, when Henry of Bamberg ordered 50 marks in silver to be paid them. In 1263 the murder of a seven-year-old Christian girl was attributed to the Jews, and it was only by the mayor's active interference that a persecution of them by the rabble was prevented. It developed later that the child had been murdered in one of the factional quarrels of the town. In common with those of other Franconian towns, the Jews of Schweinfurt suffered much from the persecutions in 1298 and 1349. They were severely affected in 1390 also, when Wenceslaus IV. annulled all debts owing to them, and in 1544, when the schools were closed and the Jewish advocate Jud Hesel in vain endeavored to bring about their reopening.

Schweinfurt is now (1905) the seat of the "Landesrabbiner" (present chief rabbi, Dr. S. Stein), its Jews numbering 415 in a total population of about 12,500; and it has four benevolent societies. The total number of Jews in the district is 1,500, of which the town of **Gerolzhofen** has 148, that of **Wiederwerrn** 140, and that of **Theilheim** 116.

Bibliography: Aronius, *Regesten*, pp. 232, 286; Wiener, *'Emek ha-Baka*, p. 44; *Regesten*, pp. 176, 177; Salfeld, *Martyrologium*, pp. 233, 271, 275, 281; Heffner, *Juden in Franken*, p. 37; *Statistisches Jahrbuch*, 1903, s.v.

J. S. O.

SCHWERIN. See Mecklenburg.

SCHWERIN, GÖTZ: Hungarian rabbi and Talmudist; born in 1760 at Schwerin-on-the-Warthe (Posen); died Jan. 15, 1845; educated at the yeshibot of Presburg and Prague. In 1796 he settled in Hungary, at first living the life of a private scholar in Baja; but in 1812 he was appointed rabbi of Szabadka and in 1815 of Baja. His house became the intellectual center of the district. In 1827 he was elected chief rabbi of Hungary by the heads of all the communities, with the right to officiate as the highest judge, to summon the contending parties, and even to compel their appearance. He attended the meetings of the "asifah," or county communal gatherings, to supervise the apportioning of the toleration tax, to settle disputes, to record the minutes on important occasions, and to formulate decisions. No rabbi or ritual official could be appointed in the county without his consent, his decision in this regard being final. Religious questions and marital difficulties and lawsuits, matters relating to elections and taxation, and differences between congregations and rabbis were brought before him, involving thousands of decisions during his term of office.

Schwerin used his power with inflexible justice, even appealing to the authorities when necessary. He was not entirely untouched by the spirit of Reform. He gave to the sermon, for instance, its due place in the service; nor was he therein satisfied with the far-fetched interpretations of Biblical and Talmudic passages current at that time, but sought to edify and elevate his hearers. In 1844 he was an important member of the rabbinical conference of Paks (Hungary). A detailed account of Schwerin's life was written in Hungarian by his grandson Samuel Kohn, rabbi in Budapest ("Magyar Zsidó Szemle" [1898–99], xv., xvi.).

D. E. N.

SCHWOB (MAYER ANDRÈ), MARCEL: French journalist; born at Chaville (Seine-et-Oise) Aug. 23, 1867; died at Paris Feb. 27, 1905. He received his early instruction at Nantes, where his father was editor of the "Phare de la Loire." Settling in Paris, he became connected with the "Echo de Paris," in which paper appeared his first stories, and with the "Evénement Journal," the "Revue des Deux Mondes," etc. Through the influence of his uncle Leon Cahun, curator of the Mazarin Library, he received a thorough education (A.B. 1888) and was appointed professor at the Ecole des Hautes Etudes.

Schwob, who was one of the most brilliant of modern French writers, was the author of: "Etude sur l'Argot Français," 1889, with M. Guiyesse; "Jargon des Coquillards en 1455," 1890, a work on the adventures and life of the French poet Villon; "Cœur Double," 1891; "Le Roi au Masque d'Or," 1892; "Le Livre de Monelle" and "Mimes," 1894; "La Croisade des Enfants," 1895; "Spécilège" and "Vies Imaginaires," 1896; "La Lampe de Psyché," 1903; etc. He also translated Shakespeare's "Ham-

let" with Eugène Moran, Sarah Bernhardt appearing in the title rôle of the production of his version, and "Broad Arrows" by Stevenson, with whom he became quite intimate.

Bibliography: *Nouveau Larousse Illustré*; *Jew. Chron.* March 3, 1905, p. 11; *Athenæum*, March 4, 1905.

S. F. T. H.

SCOPUS: An elevation seven stadia north of Jerusalem, where, according to tradition, the high priest and the inhabitants of the city welcomed Alexander the Great (Josephus, "Ant." xi. 8, § 5). Josephus states that the place was called Σαφείν (Aramaic, צפין; Hebrew, צופים), which name was translated into Greek as Σκοπος = "prospect," since from this height one might see Jerusalem and the Temple. It is evident from this statement that Σκοπός was not originally a proper name, and that it became one only by degrees. The account of Josephus was based on Eupolemus; and Schlatter ("Zur Topographie und Geschichte Palästina's," 1893, p. 56) therefore infers that the Hellenistic Eupolemus understood Hebrew or at least Aramaic. According to the Talmud, however, the meeting with Alexander took place at Antipatris; and since this city was formerly called Kefar Saba, Grätz ("Gesch." 2d ed., ii. 221), like Reland, inferred that there was a confusion between the names Σαφά and Σαβά. Of the two accounts that of Josephus is the more plausible. See Alexander the Great.

Scopus is next mentioned in the account of the war against Rome as being the site of a camp of Cestius Gallus (Josephus, "B. J." ii. 19, § 4), and later of Titus, who slowly approached the city from that point, leveling the ground thence to Herod's monument (*ib.* v. 3, § 2).

Scopus frequently appears in the Talmud under the name "Zofim." In certain halakic respects it is regarded as a boundary of Jerusalem (Pes. iii. 8; Tosef., Pes. ii. 13); and it is also said to be a place from which Jerusalem is visible (M. Ḳ. 26a; Yer. M. Ḳ. 83b; Sem. ix.). It is, however, evidently a mere play on words when a sort of honey is named after the place (Soṭah 48b).

In 1889 a canal, four meters in depth and roughly hewn in the rock, was discovered at the foot of the hill of Scopus; and this aqueduct is regarded by Gordon as the water-conduit of the Temple ("Mittheilungen und Nachrichten des Deutschen Palästina-Vereins," 1900, p. 48). A Jewish ossuary inscribed with Hebrew and Greek letters, recently discovered on the Mount of Olives, is supposed to have come from Scopus (Clermont-Ganneau, in "Revue Biblique," 1900, p. 307).

Opposite Scopus is an elevation, now called Al-Ḳalḳir, on which enormous stones have been found, and which has been identified as the site of the camp of Titus (Lunez, "Jerusalem," vi. 81). Scopus is located by Buhl, however, in the southern portion of the elevation, which is bounded on the north by the Wadi al-Jauz.

Bibliography: Estori Farḥi, *Kaftor wa-Feraḥ*, vi.; Neubauer, *G. T.* p. 151; Böttger, *Lexicon zu Flavius Josephus*, p. 223; Buhl, *Geographie des Alten Palästina*, p. 96; Schürer, *Gesch.* 3d ed., i. 604, note 14.

G. S. Kr.

SCORPION (Hebrew, "'aḳrab"): An arachnid resembling a miniature flat lobster, and having a poisonous sting in its tail. It is common in the Sinaitic Peninsula and the desert of El-Tih. In Palestine, where it is represented by eight species, it swarms in every part of the country, and is found in houses, in chinks of walls, among ruins, and under stones. In Ezek. ii. 6 "scorpion" is employed as a metaphor of bitter, stinging words; and in I Kings xii. 11, 14 it is applied to a scourge which was probably provided with metal points. A place-name derived from the scorpion may perhaps be seen in Maaleh Akrabbim ("ascent of the scorpions"), occurring in Num. xxxiv. 4, Josh. xv. 3, and Judges i. 36.

In the Talmud the scorpion is said to live in empty cisterns, in dung-heaps, in holes, among stones, and in crevices of walls (Ḥag. 3a and parallels). It attacks without provocation or warning; and its bite is even more dangerous than that of the snake, because it repeats it (Yer. Ber. 9a). The scorpions of Adiabene (Ḥadyab) were considered especially dangerous (Shab. 121b). The urine of a forty-day-old infant and the gall of the stork were used as curatives (*ib.* 109b; Ket. 50a). The scorpion itself was employed as a medicament in curing cataract (Giṭ. 60a). Among the permanent miracles of Jerusalem was numbered the fact that no one was ever bitten there by a scorpion or a serpent (Ab. v. 5). The anger of the wise is likened to the sting of the scorpion (*ib.* ii. 10). Metaphorically, "'aḳrab" is used of the iron bit of the horse (Kelim xi. 5, xii. 3).

Bibliography: Tristram, *Nat. Hist.* p. 301; Lewysohn, *Z. T.* p. 298.

J. I. M. C.

SCOTLAND: Country forming the northern part of Great Britain. Jews have been settled there only since the early part of the nineteenth century. In 1816 there were twenty families in Edinburgh, which was the first Scottish city to attract Jewish settlers. The establishment of a Jewish community in Glasgow came later, in 1830. These are the two principal communities, and contain nearly the whole of the Jewish population of Scotland, which may be set down as something over 8,000.

There are three other congregations—one at **Dundee,** another at **Aberdeen,** and a third at **Greenock.** Dundee, which has a Jewish population of 110, has a Hebrew Benevolent Loan Society connected with its synagogue in Murraygate. The Aberdeen congregation, though very small, came into prominence some years ago in connection with an action at law which was brought against it by the local branch of the Society for the Prevention of Cruelty to Animals, the Jewish method of slaughtering having been called in question and denounced as inhumane. The congregation at Greenock is numerically insignificant.

Bibliography: *Jewish Year Book*, 1905.

J. I. H.

SCOTT, CHARLES ALEXANDER (KARL BLUMENTHAL): English author; born in London 1803; died at Venice Nov., 1866. At an early age he went to Italy, where he remained for a considerable time. He was master of several languages, and traveled extensively. In 1848 he joined in the Italian revolution against Austria and fought bravely before the fall of Venice. Later he enlisted as a soldier of fortune with Garibaldi.

When the latter organized his expedition in 1860 Scott sought the permission of that general to set out for Rome with some companions disguised as monks, with the object of carrying off young Mortara. This attempt at abduction was, however, abandoned.

In 1860 Scott had a quarrel with Lord Seymour, who publicly horsewhipped him. Scott brought an action and was awarded £500 damages; but he never recovered from the chastisement he received, which accelerated his death. He left considerable sums to Jewish charities and institutions.

BIBLIOGRAPHY: *Jew. Chron.* May 3 and 10, 1867.

J. G. L.

SCOURGING. See STRIPES.

SCRANTON: Third largest city in the state of Pennsylvania and capital of Lackawanna county. Jews settled there when the place was still called **Harrison** or **Slocum's Hollow,** the present name having been given to the city about 1850. The first Jew to hold public office was Joseph Rosenthal, who was Scranton's first, and for a long time its only, policeman. This was in 1860, when the population numbered but 8,500. The first Jewish congregation was organized in 1858, and was reconstituted in 1860 under the name "Anshe Ḥesed." In 1866 the synagogue on Linden street was built, it being the first building reared exclusively as a Jewish place of worship in Lackawanna county. This edifice, after having been twice rebuilt, was sold to the first Polish congregation in 1902, when the present temple, situated on Madison avenue near Vine street, was dedicated. E. K. Fisher was the first rabbi; and his successors were Rabbis Cohn, Weil, Sohn, Eppstein, Freudenthal, Löwenberg, Feuerlicht, and Chapman; A. S. Anspacher is the present (1905) incumbent. There are now about 5,000 Jews in Scranton in a total population of 105,000. They support, in all, five congregations, and two Hebrew schools holding daily sessions. One of the latter, the Montefiore Hebrew School, has a well-equipped corps of teachers and an enrolment of about 200 male pupils. The other school, larger in point of attendance, possesses its own house, situated on the south side of the city, and is supported entirely by the large Hungarian community.

The more important charitable organizations are: the Hebrew Ladies' Relief Society, the Ladies' Aid Society, the Deborah Verein, the South Side Relief Society, the Kitchen Garden School, and the Industrial Aid Society, a branch of the New York Removal Office.

Although the Jews are chiefly merchants and there are but few manufacturers among them, they are well represented in the legal and medical professions. For fourteen years a Jew active in communal work was president of the board of education; and he was subsequently appointed director of public safety, the second highest office of the municipality.

A. A. S. A.

SCRIBES (Hebrew, סופרים; Greek, Γραμματεῖς): **1.** Body of teachers whose office was to interpret the Law to the people, their organization beginning with Ezra, who was their chief, and terminating with Simeon the Just. The original meaning of the Hebrew word "soferim" was "people who know how to write"; and therefore the royal officials who were occupied in recording in the archives the proceedings of each day were called scribes (comp. II Sam. viii. 17; II Kings xix. 2, *passim*); but as the art of writing was known only to the intelligent, the term "scribe" became synonymous with "wise man" (I Chron. xxvii. 32).

Origin and Meaning.

Later, in the time of Ezra, the designation was applied to the body of teachers who, as stated above, interpreted the Law to the people. Ezra himself is styled "a ready scribe in the law of Moses" (Ezra vii. 6). Indeed, he might be correctly so called for two reasons, inasmuch as he could write or copy the Law and at the same time was an able interpreter of it. The Rabbis, however, deriving סופר from ספר (= "to count"), interpret the term "soferim" to mean those who count the letters of the Torah or those who classify its contents and recount the number of laws or objects belonging in each group; *e.g.*, five classes of people that are exempt from the heave-offering, four chief causes of damages, thirty-nine chief works which are forbidden on the Sabbath, etc. (Yer. Shek. v. 1; Ḥag. 15b; Ḳid. 30a; Sanh. 106b). While this may be only a haggadic interpretation of the term "soferim," it is evident that these scribes were the first teachers of the Torah and the founders of the oral law.

The activity of the scribes began with the cessation of that of the Prophets. In fact, after the Israelites who came back from Babylon had turned their hearts to God, there was greater need of men to instruct the people and to assist them in obtaining a clear understanding of the Law. This body of teachers is identified by Zacharias Frankel ("Darke ha-Mishnah," p. 8) and Nachman Krochmal ("Moreh Nebuke ha-Zeman," ch. xi.) with the "men of the GREAT SYNAGOGUE" (comp. the expression *συναγωγὴ γραμματέων* in I Macc. vii. 12), of which Simeon the Just was the last member (comp. Ab. i. 2). If this identification is correct, the organization of the scribes lasted from the time of Ezra till the conquest of Palestine by Alexander the Great, a period of about 200 years. It must be said, however, that the term "soferim" was sometimes used, particularly in the post-Maccabean time, to designate teachers generally. Thus Moses and Aaron are styled the "soferim of Israel" (Targ. of pseudo-Jonathan to Num. xxi. 19; Targ. to Cant. i. 2). Besides, in certain passages it is quite evident that "soferim" refers to Talmudists of a later period, as, for instance, in Yer. Ber. i. 7 and R. H. 19a, where the expression "dibre soferim" (= "the words of the scribes") seems to refer to the school of Hillel.

Range of Activity.

But as a general rule the term refers to the body of teachers the first of whom was Ezra and the last Simeon the Just. It seems that after Simeon the teachers were more generally styled "elders" ("zeḳenim"), and later "the wise ones" ("ḥakamim"; Shab. 64b; Suk. 46a), while "soferim" was sometimes used as an honorific appellation (Soṭah 15a). In still later times "soferim" became synonymous with "teachers of little children" (*ib.* 49a).

Although, as will be shown later, the activity of the scribes was manifold, yet their main object was to teach the Torah to the Jewish masses, and to the Jewish youth in particular. It was they who established schools, and they were particularly enjoined to increase the number of their pupils (Ab. i. 1). Their mode of teaching is indicated in Neh. viii. 8: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This passage is explained by the Rabbis as meaning that they first read the Hebrew text and then translated it into the vernacular, elucidating it still further by dividing it into passages ("pesuḳim"; Meg. 3a; Ned. 37b). Moreover, the scribes always connected with the text the laws which they deduced from the Biblical passages; that is, they read the passage, explained it, and then deduced the law contained in it; they did not in general formulate abstract halakot apart from the Biblical text. The halakot were the work of (1) the "Zugot" (duumvirates), who immediately followed the scribes, and (2) the Tannaim, who treated the law independently of the Biblical text. There are, however, some mishnayot which, from their style, seem to have emanated directly from the scribes (comp. Neg. ii. 5–7). The latter seem not to have departed from the literal interpretation of the text, although they adapted the laws to the requirements of the times, sometimes instituting by-laws ("seyagim"), this, according to Abot (*l.c.*), being one of the three main duties of their office (comp. R. H. 34a; Yeb. ii. 4; Sanh. xii. 3).

From the time of Ezra, however, the scribes occupied themselves also with plans for raising Judaism to a higher intellectual plane. They were, consequently, active in reviving the use of Hebrew, which had been to a great extent forgotten during the exile in Babylon, and in giving it a more graceful and suitable script. As to the latter, it is stated that the Torah had first been written in Hebrew characters; then, in the time of Ezra, in characters called "ketab ashshuri" (probably = "ketab suri" = Syrian or Aramean script; comp. Kohut, "Aruch Completum," *s.v.* אשור), the present square type, the former script being left to the "Hedyoṭot," that is, the Cutheans or Samaritans (Sanh. 21b–22a). It is evident that the scribes, in making this change, wished to give the Torah a particularly sacred character in distinction to the Samaritan Pentateuch. The term "ketab ashshuri" is explained by one authority as meaning "the even writing" (Yer. Meg. i. 71b), as contrasted with the forms of the ancient Hebrew or Samaritan characters.

Used Square Hebrew Characters.

The scribes are still better known for their work in connection with the liturgy and in the field of Bible emendation; for, besides the many benedictions and prayers which are ascribed to them, they revised the Hebrew text of the Scriptures, their revisions being called "tiḳḳune soferim." The number of these scribal emendations is given as eighteen (in Mek., Beshallaḥ Shirah, 6, and in Tan., Yelammedenu Beshallaḥ, ed. Vienna, 1863, p. 82b), of which the following may be cited: "but Abraham stood yet before the Lord" (Gen. xviii. 22), substituted for the original text, "but the Lord stood yet before Abraham" (see Gen. R. xlix. 12); "and let me not see my wretchedness" (Num. xi. 15), an emendation of the original text, "and let me not see thy wretchedness"; "to your tents . . . unto their tents" (I Kings xii. 16), instead of "to your gods . . . unto their gods." Other traces of the scribes' revision of the text are dots above certain words the meaning of which seemed doubtful to them, the original marks being ascribed to Ezra (Ab. R. N., ed. Schechter, pp. 97-98; Num. R. iii. 13). For the "tiḳḳune soferim" see Masorah, and for the institutions ("taḳḳanot") established by the scribes, Synagogue, Great; Taḳḳanah.

Bibliography: Bacher, *Ag. Tan.* Index, s.v. *Lehrer*; J. Brüll, *Mebo ha-Mishnah*, pp. 7–9, Frankfort-on-the-Main, 1876; Z. Frankel, *Darke ha-Mishnah*, pp. 3 *et seq.*; Grätz, *Gesch.* 1st ed., ii., part 2, p. 125; 4th ed., iii. 86 *et seq.*; Hamburger, *R. B. T.* ii., s.v. *Sopherim*; Jost, in *Zeit. für Historische Theologie*, 1850, pp. 351 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 313 *et seq.*; Weiss, *Dor*, i. 50 *et seq.*

S. M. Sel.

2. The professional scribes, known also as "liblarin" ("liblar" = "libellarius"). There were two kinds of professional scribes: (*a*) one who was engaged in the transcription of the Pentateuch scroll, phylacteries, and mezuzot, and who was called "sofer STaM" (= סת"ם, the initials of "Sefer Torah," "Tefillin," and "Mezuzah"); (*b*) one who acted as notary public and court secretary.

(*a*) The productions of the sofer being the principal religious paraphernalia, he was a necessity in a Jewish community. A learned man was prohibited from residing in a town in which there was no scribe (Sanh. 17b). The sofer was so indispensable that, according to R. Joshua b. Levi, the men of the Great Assembly observed twenty-four fast-days on which they prayed that the soferim might not become rich and therefore unwilling to write. A baraita confirms the statement that writers of the Torah scrolls, tefillin, and mezuzot, and those that deal or trade in them are not blessed with riches (Pes. 50b; Tosef., Bik. ii., end). Even to this day the vocation of the sofer is the worst paid of all Jewish professions.

The Talmud, quoting the passage "This is my God, and I will beautify Him" (Ex. xv. 2, Hebr.), says: "Serve Him in a beautiful manner . . . prepare a beautiful Sefer Torah, written in good ink with a fine pen by an expert sofer" (Shab. 133b). The ink must be indelible, and the parchment specially prepared; the lines, traced and squared so that the writing may be straight and uniform. The Talmud declares that the rule regarding lines must be observed in the case of the mezuzah, which is written on one roll, but does not apply in the case of the tefillin-rolls. Both, however, may be copied from memory, the wording being familiar to the sofer (Meg. 18b). The tracing is done with a ruler and a style (comp. Giṭ. 6b; Tosef., Giṭ. *s.v.* אמר).

Artistic Work.

There were artists among the soferim. The Alexandrian scribes especially were noted for their skill in illumination. They used to gild the names of God found in the Pentateuch; but the rabbis of Jerusalem prohibited reading from such scrolls and ordered them to be placed in the genizah (Masseket Soferim i.; Shab. 103b).

The utmost care and attention were bestowed upon spelling, crowning certain letters (Taggin), dotting others, copying abnormalities, and upon the regulations as to spacing for parashiyyot and sections. Some soferim were careful to begin the columns of the Sefer Torah with a word commencing with a "waw," allowing an equal number of lines to every column. Such columns were known as "wawe ha-'ammudim" or "waw-columns." The preparation of phylacteries and mezuzot required a similar exercise of watchfulness. R. Ishmael said to a sofer: "My son, be careful in thy work, as it is a heavenly work, lest thou err in omitting or adding one iota, and so cause the destruction of the whole world" ('Er. 13a). The sofer was required to copy the text from a model form made by an expert, and was not permitted to rely on his memory. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv. 25) is the advice given to a sofer. R. Ḥisda, finding R. Ḥananel writing a Sefer Torah from memory, said to him: "Indeed thou art able to write the whole Torah by heart; but our sages have forbidden the writing of even one letter without an exemplar" (Meg. 18b).

The model from which the sofer copied the Pentateuch was called "tiḳḳun soferim" (which must not be confounded with tiḳḳune soferim = "changes in the text"). An ancient fine copy of a tiḳḳun soferim, written on vellum, and vocalized and accented, with "waw-columns" of sixty lines each, was found in the old synagogue of Cracow ("Ha-Maggid," xii. 6, Feb. 5, 1868). Among the printed model forms are: "Tiḳḳun Soferim," by Solomon de Oliveyra, Amsterdam, 1666; "'Ezrat ha-Sofer," with wawe ha-'ammudim, edited by Judah Piza, *ib.* 1769; "'En ha-Sofer," with wawe ha-'ammudim, by W. Heidenheim, 10 parts, Rödelheim, 1818–1821. The modern "Tiḳḳun Soferim," without vowels or accents, was first published in Wilna, in 1874, with wawe ha-'ammudim in two half-columns of forty-two lines. This edition has been reprinted several times and is now the standard copy.

"Tiḳḳun Soferim."

Moses Ḥagiz, in his "Mishnat Ḥakamim" (§§ 227–228, Wandsbeck, 1733), urges scrupulous carefulness as to the qualification of the sofer, and refers to Moses Zacuto, who complained of the malpractises of the soferim in their work. He refers also to Zacuto's letter enumerating ten rules for the guidance of the sofer and addressed to the rabbis of Cracow, who had requested the information. A copy of this letter is among the manuscripts of the Bodleian Library, Oxford. It contains cabalistic rules by Moses Zacuto for the writing of a Pentateuch roll according to Luria; but it is addressed to Isaac, rabbi of Posen, and includes Isaac's answer copied in the year 5438 = 1678 (Neubauer, "Cat. Bodl. Hebr. MSS." cols. 1871, 2, and 1890).

The ordinary Bible for study was usually vocalized, accented, and sometimes illuminated (see Bible Manuscripts). In most cases the sofer would only write upon the order of a patron; and he would append his signature at the end of his work as a guaranty of its correctness, with the date, place of production, and sometimes the name of his patron also, as an identification in case of loss. These colophons are interesting from an antiquarian and historical point of view. Probably the earliest is that of Moses ben Asher's Bible, which was ordered by Jabez b. Solomon and given to the Karaite congregation in Jerusalem, and of which Jacob Saphir saw the Prophets in the possession of the Karaite congregation at Cairo ("Eben Sappir," i. 14b, Lyck, 1868). It was written in Tiberias and dated in the year 827 from the destruction of the Second Temple (= 896 C. E.); the colophonic matter appearing at the end of the Minor Prophets. Some colophons are written in letters of gold with an illuminated border, giving the date according to the era of the Creation, the Seleucidan era, and that of the destruction of the Temple; a blessing for the patron follows; and the closing words are: "May salvation [or "the redeemer"] speedily come." In rare instances the scribe acknowledges the receipt of his compensation in full; in others he apologizes for any error or shortcoming and pleads for God's forgiveness.

Colophons.

Expertness in writing was highly developed during the existence of the Second Temple. Ben Ḳamẓar was able to manipulate four pens between his five fingers and to write a four-lettered word at one stroke. He was blamed for not teaching his art to others (Yoma 38b). The vocation of the sofer was a regular profession; and many Talmudists were known by the appellation "Safra." The scribe was recognized in the street by the pen behind his ear (Shab. i. 3; 11a).

(*b*) The other kind of sofer was employed in the preparation of bills of divorce requiring special care. He acted also in the capacity of a public notary, and as a recording clerk in the court-house ("bet din"). There were two clerks: one recording the charge of the accuser; the other, the answer of the accused (Sanh. 17b). The sofer was, moreover, the public secretary. It is stated that the nasi Rabban Gamaliel in his official seat on the Temple site had before him Johanan the sofer, to whom he dictated three letters: (1) "To our brethren residing in upper and lower Galilee"; (2) "To our brethren in the South"; and (3) "To our brethren in exile in Babylon and Media and other exilic countries of Israel. Peace with you shall ever increase. We inform you," etc. (Sanh. 11b). In later times the scribe of the community (= "sofer haḳahal") was the recording secretary of the Pinḳes, and acted as notary as far as legal documents were concerned. The community had the power to consider as valueless all contracts not written by the appointed sofer (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 61, 1).

Notary and Secretary.

The sofer's fee was not fixed, nor might he make any charge except for loss of time. It was advisable therefore to make a bargain with him beforehand (*ib.* Eben ha-'Ezer, 154, 4). The question by whom the sofer shall be paid is settled for almost every possible case. The underlying principle is that the one who is in duty bound to give the document, or who receives the most benefit from the transaction, shall pay the scribe; otherwise the parties share the expense. Those responsible for the sofer's

fee are enumerated thus: (1) The purchaser of property (Ḥoshen Mishpaṭ, 238, 1). (2) The borrower of money; but if the lender loses the note and desires a duplicate, he must pay for it. The lender pays for writing the receipt against a note; but when there is no note, and the borrower wishes to have a receipt, he must pay for it (*ib.* 39, 14; 54, 1). (3) The bridegroom, for the betrothal contract; but if the bride desires a duplicate, she must pay for it. The groom pays for the ketubah (Eben ha-'Ezer, 51, 1). (4) The husband, for a bill of divorce and the receipt for the dowry (*ib.* 110, 1; 120, 1). (5) Both parties, for writing arbitration papers (Ḥoshen Mishpaṭ, 13, 6). The plaintiff and defendant share alike the cost of writing their pleas and briefs for submission to a higher court (*ib.* 13, 3; 14, 2). The person who is in contempt of court must pay the expense incurred in issuing the summons (*ib.* 11, 4).

See Bible Manuscripts; Geṭ; Ink; Manuscripts; Mezuzah; Paleography; Phylacteries; Scroll of the Law; Taggin.

Bibliography: *Masseket Soferim*, ed. Joel Müller, Leipsic, 1878; *Sheba' Masseketot, Sefer Torah*, ed. Raphael Kirchheim, Frankfort-on-the-Main, 1851; *Ginze Mizrayim, Sefer Torah* (credited to Judah Barcelona), ed. E. N. Adler, Oxford, 1897; *Vitry Maḥzor*, pp. 686 *et seq.*; Aaron Mirels, *Bet Aharon*, Berlin, 1829; Samuel ha-Levi, *Naḥalat Shibe'ah*, No. 1, Amsterdam, 1667; Joseph Ganzfried, *Keset ha-Sofer*, Ofen, 1835; Samson b. Eliezer, *Baruk She-Amar*, with appendix by Lipmann-Mülhausen, Shklov, 1804; Abraham b. Isaac of Narbonne, *Sefer ha-Eshkol*, ed. Abraham Auerbach, vol. ii., Halberstadt, 1868; Löw, *Graphische Requisiten*; C. D. Ginsburg, *Introduction to the Hebrew Bible*, pp. 241 *et seq.*, London, 1897; Hartwig, *Beihefte zum Centralblatt für Bibliothekswesens*, 1897, No. 19; Ludwig Blau, *Studien zum Althebräischen Buchwesen*, i., Strasburg, 1902; Louis H. Levin, *The Sopher*, in *Jewish Comment*, 1903, xvii. 5.

W. B. J. D. E.

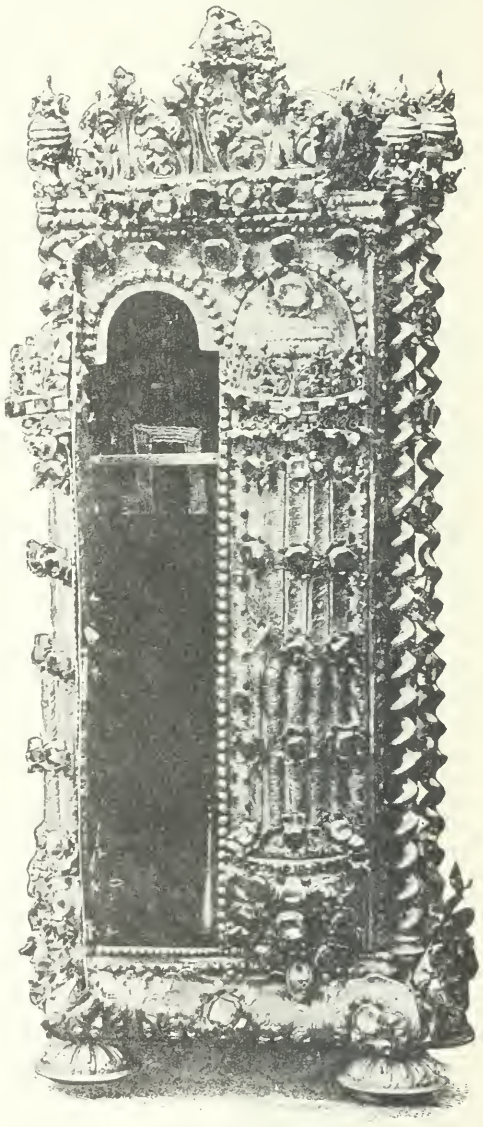
SCROLL OF ANTIOCHUS. See Antiochus, Scroll of.

SCROLL OF THE LAW (Hebrew, "Sefer Torah"): The Pentateuch, written on a scroll of parchment. The Rabbis count among the mandatory precepts incumbent upon every Israelite the obligation to write a copy of the Pentateuch for his personal use. The passage "Now therefore write ye this song for you, and teach it the children of Israel" (Deut. xxxi. 19) is interpreted as referring to the whole Pentateuch, wherein "this song" is included (Sanh. 21b). The king was required to possess a second copy, to be kept near his throne and carried into battle (Deut. xvii. 18; Maimonides, "Yad," Sefer Torah, vii. 1, 2). One who is unable to write the scroll himself should hire a scribe to write it for him; or if he purchases a scroll he should have it examined by a competent Sofer. If a Jew inherits a scroll it is his duty to write or have written another. This scroll he must not sell, even in dire distress, except for the purpose of paying his teacher's fee or of defraying his own marriage expenses (Meg. 27a).

Every One to Possess a Sefer Torah.

The Pentateuch for reading in public (see Law, Reading from the) must be written on the skin (parchment) of a clean animal, beast or fowl (comp. Lev. xi. 2 *et seq.*), though not necessarily slaughtered according to the Jewish ritual; but the skin of a fish, even if clean, can not be used (Shab. 108a). The parchment must be prepared specially for use as a scroll, with gallnut and lime and other chemicals that help to render it durable (Meg. 19a). In olden times the rough hide was scraped on both sides, and thus a sort of parchment made which was known as "gewil." Later the hide was split, the outer part, of superior quality, called "ḳelaf," being mostly used for making scrolls of the Law, while the inner and inferior part, called "doksosṭos"

Method of Preparation.



Metal Case for Scroll of the Law.
(In the Musée de Cluny, Paris.)

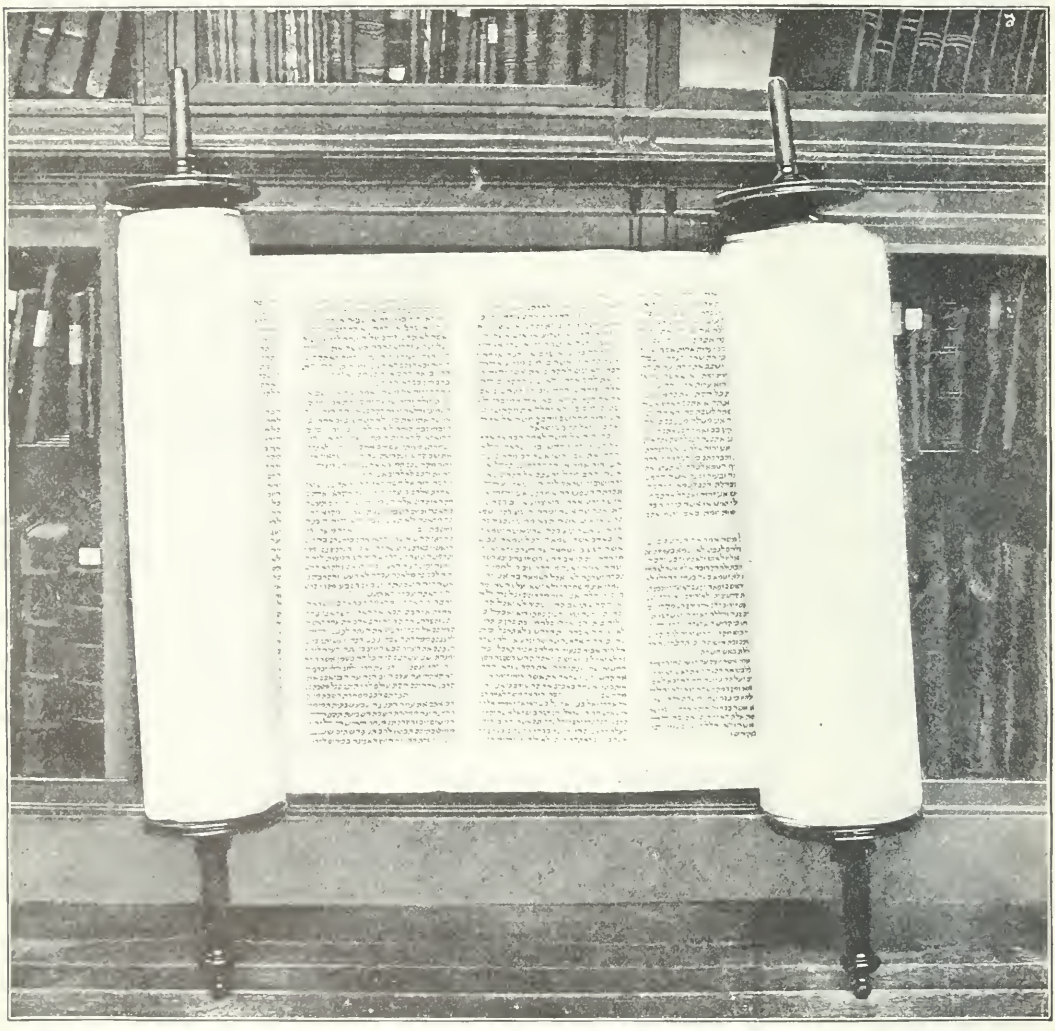
(= *δίσχιστος*), was not employed for this purpose. The writing was inscribed on the outer or hair side of the gewil, and on the inner or flesh side of the ḳelaf (Shab. 79b). Every page was squared, and the lines were ruled with a stylus. Only the best black ink might be used (see Ink), colored ink or

CEREMONIES ACCOMPANYING THE PRESENTATION OF A SCROLL OF THE LAW TO A SYNAGOGUE.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

gilding not being permitted (Massek. Soferim i. 1). The writing was executed by means of a stick or quill; and the text was in square Hebrew characters (*ib.*).

The width of the scroll was about six handbreadths (= 24 inches), the length equaling the circumference (B. B. 14a). The Baraita says half of the length shall equal the width of the scroll when rolled up shifting of the body when reading from beginning to end. The sheet ("yeri'ah") must contain no less than three and no more than eight columns. A sheet of nine pages may be cut in two parts, of four and five columns respectively. The last column of the scroll may be narrower and must end in the middle of the bottom line with the words לעיני כל ישראל (Men. 30a).



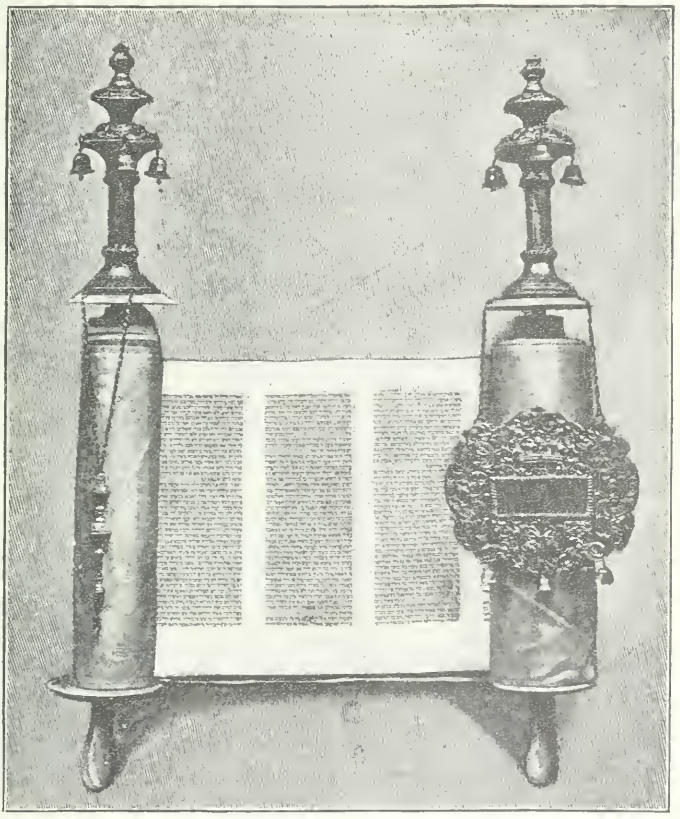
SCROLL OF THE LAW FROM CHINA.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

(Soferim ii. 9). The length of the scroll in the Ark was six handbreadths, equal to the height of the tablets (B. B. *l.c.*). Maimonides gives the size of the regular scroll as 17 fingers (= inches) long (see below), seventeen being considered a "good" number (טוב = 17). Every line should be long enough to contain thirty letters or three words equal in space to that occupied by the letters למשפחותיכם. The lines are to be neither too short, as in an epistle, nor too long involving the

Size of the Scroll and Margin.

The margin at the bottom of each page must be 4 fingerbreadths; at the top, 3 fingerbreadths; between the columns, 2 fingers' space; an allowance being made of 1 fingerbreadth for sewing the sheets together. Maimonides gives the length of the page as 17 fingers, allowing 4 fingerbreadths for the bottom and 3 fingerbreadths for the top margin, and 10 fingerbreadths for the length of the written column. In the scroll that Maimonides had written for himself each page measured 4 fingers in width and contained 51 lines. The total number of columns was

266, and the length of the whole scroll was 1,366 fingers (= 37.34 yds.). Maimonides calculates a finger-measure as equal to the width of 7 grains or the length of 2 ("Yad," *l.c.* ix. 5, 9, 10), which is about 1 inch. The number of lines on a page might not be less than 48 nor more than 60 (*ib.* vii. 10). The Baraita, however, gives the numbers 42, 60, 72, and 98, based respectively on the 42 travels (Num. xxxiii. 3–48), 60 score thousand Israelites (Num. xi. 21), 72 elders (*ib.* verse 25), and 98 admonitions in Deuteronomy (xxviii. 16–68), because in each of these passages is mentioned "writing" (Soferim ii. 6). (At the present day the forty-two-lined column is the generally accepted style of the scroll, its length being about 24 inches.) The space between the lines should be equal to the size of the letters (B. B. 13a), which must be uniform, except in the case of certain special abnormalities (see Small and Large Letters). The space between one of the Pentateuchal books and the next should be four lines. Extra space must be left at the beginning and at the end of the scroll, where the rollers are fastened. Nothing may be written on the margin outside the ruled lines, except one or two letters required to finish a word containing more than twice as many letters.



Scroll of the Law, with Crown, Breastplate, and Pointer.
(In the British Museum.)

Some scribes are careful to begin each column with initial letters forming together the words ביה שמו ("by his name JAH"; Ps. lxviii. 4), as follows: בראשית (Gen. i. 1), יהודה (*ib.* xlix. 8), הבאים (Ex. xiv. 28), שמר (*ib.* xxxiv. 11), מה (Num. xxiv. 5), ואעידה (Deut. xxxi. 28). Other scribes begin all columns except the first with the letter "waw"; such columns are called "wawe ha-'ammudim" = "the waw columns" (see Scribes).

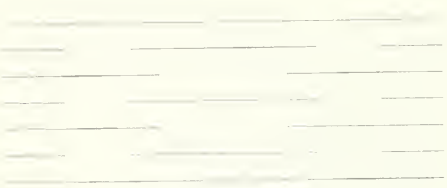
It is the scribe's duty to prepare himself by silent meditation for performing the holy work of writing the Pentateuch in the name of God. He is obliged to have before him a correct copy; he may not write even a single word from memory; and he must pronounce every word before writing it. Every letter must have space around it and must be so formed that an ordinary schoolboy can distinguish it from similar letters (Shulḥan 'Aruk, Oraḥ Ḥayyim, 32, 36; see Taggin). The scroll may contain no vowels or accents; otherwise it is unfit for public reading.

The scroll is not divided into verses; but it has two kinds of divisions into chapters ("parashiyyot"), distinguished respectively as "petuḥah" (open) and "setumah" (closed), the former being a larger division than the latter (Men. 32a). Maimonides describes the spaces to be left between successive chapters as follows: "The text preceding the petuḥah ends in the middle of the line, leaving a space of nine letters at the end of the line, and the petuḥah commences at the beginning of the second line. If a space of nine letters can not be left in the preceding line, the petuḥah commences at the beginning of the third line, the intervening line being left blank. The text preceding the setumah or closed parashah ends in the middle of the line, a space of nine letters being left, and the setumah commencing at the end of the same line. If there is no such space on the same line, leave a small space at the beginning of the second line, making together a space equal to nine letters, and then commence the setumah. In other words, always commence the petuḥah at the beginning of a line and the setumah in the middle of a line" ("Yad," *l.c.* viii. 1, 2). Maimonides gives a list of all the petuḥah and setumah parashiyyot as copied by him from an old manuscript in Egypt written by Ben Asher (*ib.* viii., end). Asheri explains the petuḥah and setumah differently, almost reversing the method. The general practise is a compromise: the petuḥah is preceded by a line between the end of which and the left margin a space of nine letters is left, and commences at the beginning of the following

line; the setumah is preceded by a line closing at the edge of the column and commences at the middle of the next line, an intervening space of nine letters being left (Shulḥan 'Aruk).

Verses.

The poetic verses of the song of the Red Sea ("shirat ha-Yam"; Gen. xv. 1–18) are metrically arranged in thirty lines (Shab. 103b) like bricks in a wall, as illustrated below:



The first six lines are placed thus:

אז ישיר משה ובני ישראל את השירה הזאת ליהוה ויאמרו
לאמר אשירה ליהוה כי גאה גאה סוס
ורכבו רמה בים עזי וזמרת יה ויהי לי
לישועה זה אלי ואנוהו אלהי
אבי וארממנהו יהוה איש מלחמה יהוה
שמו מרכבת פרעה וחילו ירה בים ומבחר

The verses of the song of "Ha'azinu" (Deut. xxxii. 1–43) are placed in seventy double rows, the first four lines as follows:

האזינו השמים ואדברה ותשמע הארץ אמרי פי
יערף כמטר לקחי תזל כטל אמרתי
כשעירם עלי דשא וכרביבים עלי עשב
כי שם יהוה אקרא הבו גדל לאלהינו

The scroll must be written in accordance with the Masoretic Ketib, the abnormalities of certain letters being reproduced (see Small and Large Letters). If the final letters ם נ ן ף ך are written in the middle of a word, or if their equivalents מ נ צ פ כ are written at the end, the scroll is unfit for public reading (Soferim ii. 10).

Scrupulous care must be taken in writing the Names of God: before every name the scribe must say, "I intend to write the Holy Name"; otherwise the scroll would be unfit ("pasul") for public reading. When the scribe has begun to write the name of God he must not be interrupted until he has finished it. No part of the name may extend into the margin outside the rule. If an error occurs in the name, it may not be erased like any other word, but the whole sheet must be replaced and the defective sheet put in the genizah. When the writing is set aside to dry it should be covered with a cloth to protect it from dust. It is considered shameful to turn the writing downward ('Er. 97a).

Name of God.

If an error is found in the scroll it must be corrected and reexamined by a competent person within thirty days; if three or four errors are found on one page the scroll must be placed in the genizah (Men. 29b).

The sheets are sewed together with threads made of dried tendons ("gidin") of clean beasts. The sewing is begun on the blank side of the sheets; the extreme ends at top and bottom are left open to allow stretching. The rollers are fastened to the ends of the scroll, a space of two fingerbreadths being left between them and the writing. Every sheet must be sewed to the next; even one loose sheet makes the scroll unfit. At least three stitches must remain intact to hold two sheets together (Meg. 19a; Giṭ. 60a).

Sewing the Sheets Together.

If the scroll is torn to a depth of two lines, it may be sewed together with dried tendons or fine silk, or a patch may be pasted on the back; if the tear extends to three lines, the sheet must be replaced. If the margin or space between the lines is torn, it may be sewed together or otherwise repaired. Care must be taken that every letter is in its proper place and that the needle does not pierce the letters.

A scroll written by a non-Jew must be put aside in the genizah; one written by a heretic ("apikoros") or sectarian Jew ("min") must be burned, as it is to be apprehended that he has wilfully changed the text (Giṭ. 45b).

Breastplate for Scroll of the Law.
(Designed by Leo Horvitz.)

Every one who passes a scroll must kiss its mantle. The scroll may not be kept in a bedroom (M. Ḳ. 25a). A scroll of the Law may lie on the top of another, but not under the scroll of the Prophets, which latter is considered inferior in holiness to the scroll of the Pentateuch (Meg. 27a).

Decayed and worn-out scrolls are placed in the Genizah or in an earthen vessel in the coffin of a talmid-ḥakam (Ber. 26b). See also Manuscripts.

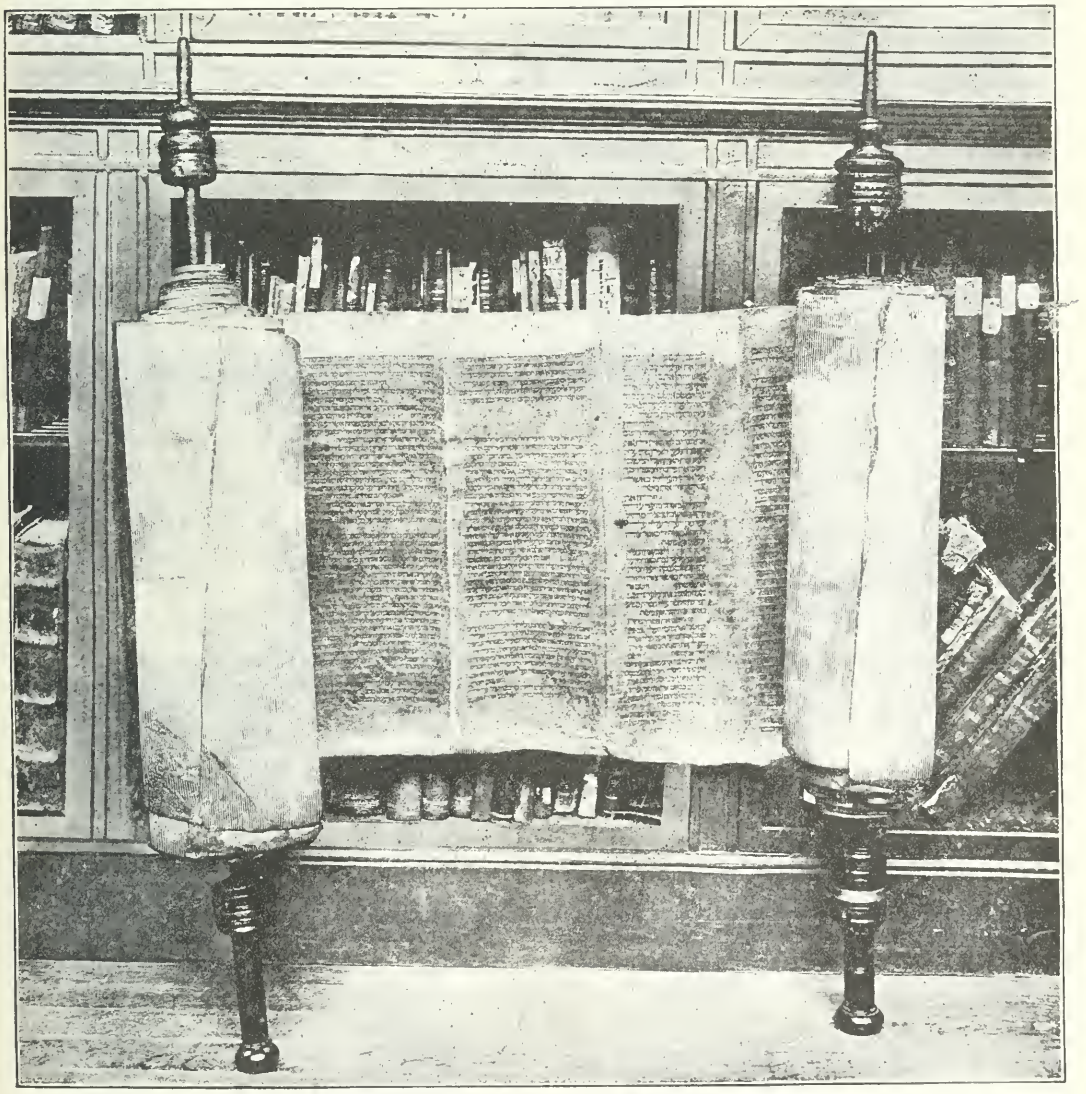
The reverence with which the scroll of the Law is regarded is shown by its costly accessories and ornaments, which include a beautiful

Appurtenances.

Ark as a receptacle, with a handsomely embroidered "paroket" (curtain) over it. The scroll itself is girded with a strip of silk and robed in a Mantle of the Law, and is laid on a "mappah," or desk-cover, when placed on the almemar for reading. The two rollers, "ez ḥayyim," are of hard wood, with flat, round tops and bottoms to support and protect the edges of the parchment when rolled up. The projecting handles of the rollers on both sides, especially the upper ones, are usually of ivory. The gold and silver ornaments belonging to the scroll are known as "kele ḳodesh" (sacred vessels), and somewhat resemble the ornaments of the high priest. The principal ornament is the Crown of the Law, which is made to fit over the upper ends of the rollers when the scroll is closed. Some scrolls have two crowns, one for each upper end.

Suspended by a chain from the top of the rollers is the breastplate, to which, as in the case of the crowns, little bells are attached. Lions, eagles, flags, and the Magen Dawid either chased or embossed, or painted, are the principal decorations. The borders and two pillars of Boaz and Jachin on the sides of the breastplate are in open-work. In the center there is often a miniature Ark, the doors being in the form of the two tablets of the Law, with the commandments inscribed thereon. The lower part of the breastplate has a place for the insertion of a small plate, bearing

The Breastplate.



Scroll of the Law from Tafilet, Morocco.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

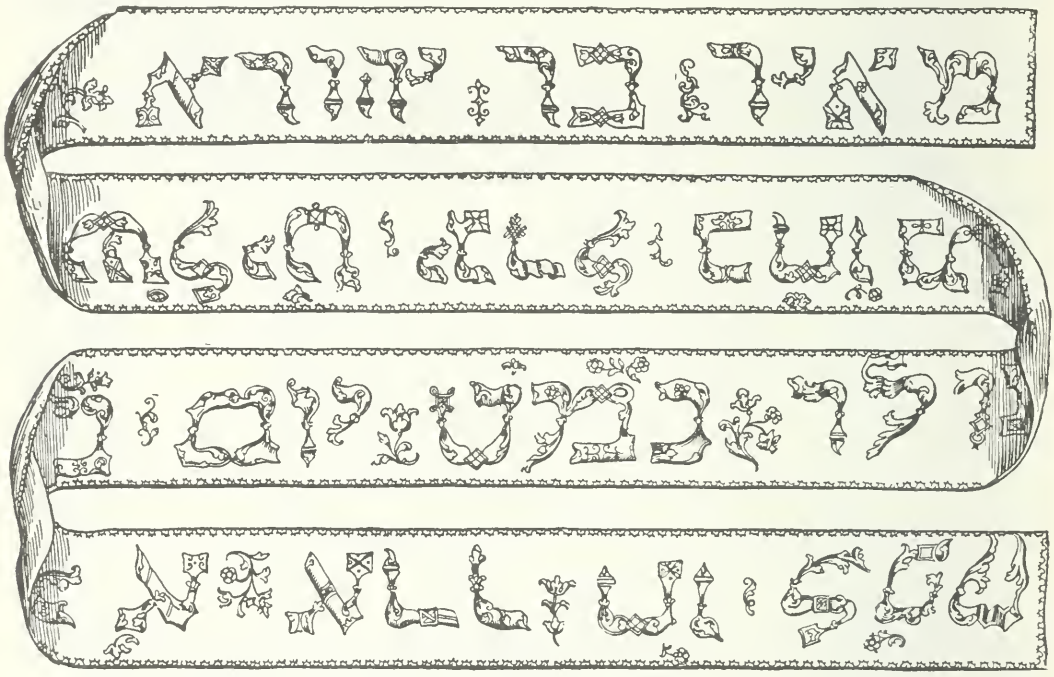
the dates of the Sabbaths and holy days on which the scroll it distinguishes is used. Over the breastplate is suspended, by a chain from the head of the rollers, the YAD. In former times the crown was placed upon the head of the "hatan Torah" when he concluded the reading of the Pentateuch on the day of the Rejoicing of the Law, but it was not permitted to be so used in the case of an ordinary nuptial ceremony (Shulḥan 'Aruk, Oraḥ Ḥayyim, 154, 10). The people used to donate, or loan, the silver ornaments used for the scroll on holy days (*ib.* 153, 18). When not in use these ornaments were hung up on the pillars inside the synagogue (David ibn Abi Zimra, Responsa, No. 174, ed. Leghorn, 1651). In modern times they are placed in a drawer or safe under the Ark when not in use.

For domestic use, or during travel, the scroll is kept in a separate case, which in the East is almost invariably of wood; when of small dimensions this is sometimes made of the precious metals and decorated with jewels.

BIBLIOGRAPHY: *Masseket Soferim*; Maimonides, *Yad, Sefer Torah*, vii.-x.; *Shulḥan 'Aruk, Yoreh De'ah*, 270-284; *Vitry Maḥzor*, pp 651-685, 687-704; bibliography under SOFER; William Rosenau, *Jewish Ceremonial Institutions and Customs*, p. 32, Baltimore, 1903; *Catalogue Anglo-Jewish Historical Exhibition.*

J. J. D. E.

The awe with which the Torah was regarded, even in its outward form, and the immutability of the East in general and of Jewish antiquity in particular, have preserved the scroll of the Law practically unchanged, and it may therefore be considered as the representative of the ancient Hebrew book. All the rules enumerated above find parallels in the Talmud and in the Midrash, and may be verified with the aid of the table of contents and index in Blau's "Das Althebräische Buchwesen" (see also MANUSCRIPTS). The material used for synagogue scrolls in ancient times was generally leather made of the skins of wild animals, parchment being used but seldom (Blau, *l.c.* pp. 23 *et seq.*, especially p. 30). This material continued to be employed in the East; for in the second half of the sixteenth century Joseph Caro was the first to codify the word "gewil," thus giving the Polish Jew Moses ISSERLEIN occasion to remark that "our parchment is better" (comp. also Löw, "Graphische Requisiten," i. 131). In Europe, on the contrary, parchment scrolls were approved; and it was even permitted



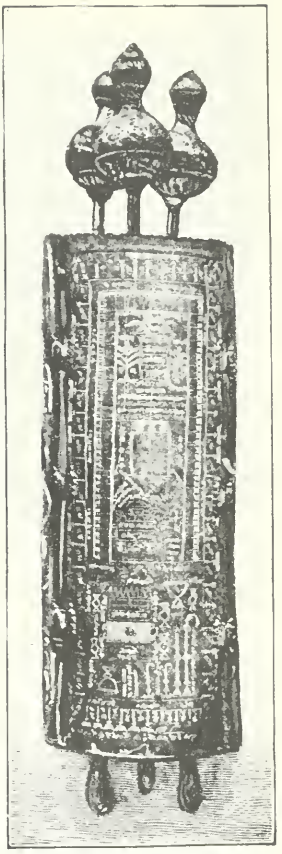
BINDER FOR SCROLL OF THE LAW.
(From Kirchner, "Jüdisches Ceremonial," 1726.)

to read from the Torah in book-form if there was no scroll at hand (Maimonides, *l.c.* x., end; "Migdal 'Oz" *ad loc.*; and Löw, *l.c.* ii. 138). In antiquity a scroll of small size with very fine script was generally used; and the largest copy, the official Torah scroll of Judaism, which was kept in the sanctuary at Jerusalem, and from which the high priest and the king read to the congregation on solemn occasions, did not exceed 45 cm. in height, as is shown both by direct statements and by the illustration on the arch of Titus (Blau, *l.c.* pp. 71-78). Under European influence, however, gigantic scrolls, specimens of which still exist, became the fashion in the Middle Ages, although side by side with them small, graceful rolls likewise were used both for synagogal and for private worship. The earliest extant manuscript of the Torah is said to have been written before 604; only fragments of it have been preserved (see JEW. ENCYC. iii. 180b, *s.v.* BIBLE MANUSCRIPTS). Among noteworthy scrolls of the Law which have disap-

History.

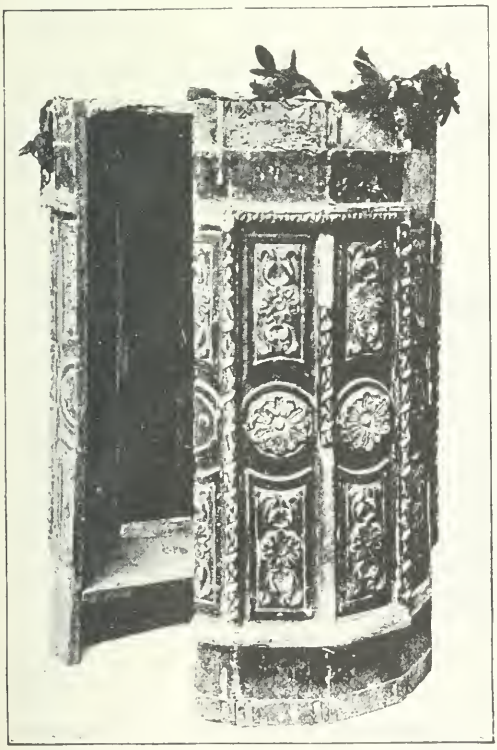
Metal-Work Cases for Scrolls of the Law, with Floral Designs and Hebrew Inscriptions, Dated 1732.

(Formerly in a synagogue at Bokhara, now in the possession of M. N. Adler, London.)



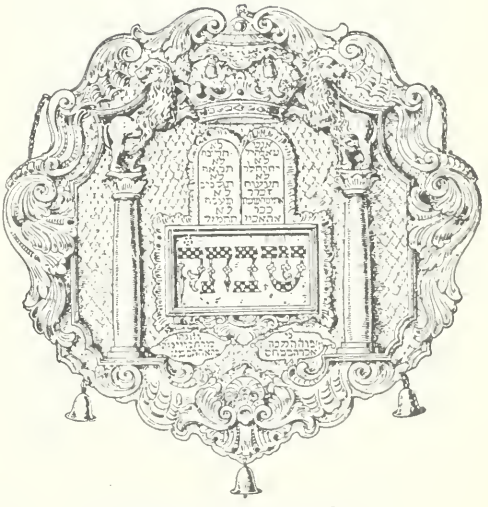
Case Containing Samaritan Scroll of the Law.

(From a photograph by the Palestine Exploration Fund.)



Wooden Case for Scroll of the Law from Tafilet, Morocco.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)



Breastplate for Scroll of the Law.

(In the synagogue at Schönhausen, Germany.)

peared may be mentioned, in addition to the official copy noted above, the roll of leather with golden script sent by the high priest in the third century B.C. to the King of Egypt, at the latter's request, to be translated into Greek (Letter of Aristeas, §§ 176–179; Blau, *l.c.* pp. 13, 157–159), and the Torah scroll which Maimonides wrote with his own hand. The latter scroll, made of ram's skin, was 1,366 fingers (about 25 meters) in length, contained 266 columns six fingers wide, with 51 lines in each, and conformed to the rule, enforced even in antiquity (B. B. 14a), that the girth of the scroll should correspond to its height (Maimonides, *l.c.* ix. 10).

Personal Copies of the Torah.

The history of the dissemination of the scrolls of the Law is one of vicissitudes. While they were few in number at the time of the Chronicler (II Chron. xvii. 7–9), their number increased enormously in the Talmudic period as a result of a literal interpretation of the command that each Jew should write a Torah for himself, and also in consequence of the custom of always carrying a copy (magic influence being attributed thereto) on the person. In the later Middle Ages, on the contrary, the scrolls decreased in number, especially in Christian Europe, on account of the persecutions and the impoverishment of the Jews, even though for 2,000 years the first duty incumbent on each community was the possession of at least one copy (Blau, *l.c.* p. 88). While the ancient Oriental communities possessed scrolls of the Prophets and of the Hagiographa in addition to the scroll of the Law, European synagogues have, since the Middle Ages, provided themselves only with Torah scrolls and, sometimes, with scrolls of Esther. Six or nine pigeonholes, in which the rolls are lying (not standing as in modern times), appear in certain illustrations of bookcases (comp. Blau, *l.c.* p. 180; also illustrations in "Mittheilungen," iii.–iv., fol. 4), these scrolls evidently representing two or three entire Bibles, each consisting of three parts, the Torah, the Prophets, and the Hagiographa. Curiously enough, the interior of the Ark in the synagogue of Modena is likewise divided into six parts (comp. illustration in "Mittheilungen," i. 14). See also Scribes.

Bibliography: L. Blau, *Das Altheb räische Buchwesen*, Budapest, 1902; Bodenschatz, *Kirchliche Verfassung der Juden*, ii. 31 *et seq.*, Frankfort-on-the-Main, 1749; L. Löw, *Graphische Requisiten*, Leipsic, 1870; Maimonides, *Yad, Sefer Torah*, i.; *Shulḥan 'Aruk, Yoreh De'ah*, 270–284; *Masseket Soferim*, s.v. *Soferim*.

E. C. L. B.

SCYTHIANS: A nomadic people which was known in ancient times as occupying territory north of the Black Sea and east of the Carpathian Mountains. Herodotus relates how they swept down over Media and across to the shores of the Mediterranean, even to the threshold of Egypt. So far as can be determined this was between 628 and 610 B.C. The King of Egypt, it is said, bought them off and induced them to return. They were foragers and pillagers, and hence left no traces of any system of government inaugurated by them. It is true that there was a city in Palestine called Scythopolis (earlier Beth-shean); but it is not known that it owes its name to these barbarians. By many it is thought that Jer. iv. 3–vi. 30 refers to the ravages of the Scythian invaders; and it is possible that Ezekiel in picturing the hordes that poured down from the north (Ezek. xxxviii.) had the Scythians in mind. It has been suggested that the Ashkenaz of the Bible is equivalent to Scythia.

Biblical References.

In Roman times Scythia is designated as a territory in northeastern Europe and Nearer Asia, occupied by barbarians of various types without any definite and fixed character. Paul in his letter to the Colossians (Col. iii. 11) speaks of the Scythian and the barbarian as those whom Christianity unifies. From the random references to them the Scythians seem to have been peoples of unknown home in central Asia, whose character and habits were ascertained only as they crowded themselves upon the civilized nations of southwestern Asia and southern Europe in the centuries from 600 B.C. down to the first century of the common era.

J. I. M. P.

SCYTHOPOLIS. See Beth-shean.

SEA, THE MOLTEN. See Brazen Sea.

SEA-MEW: For Biblical data see Cuckoo. In the Talmud (Ḥul. 62b) is mentioned an unclean bird under the name פרוא, and (*ib.* 102b) under קלניתא, explained by Rashi as "a very lean bird." Some would connect these words with the Latin "prava" (bad) and the Greek *κηλόν* (meager, dry), and see in these birds species of the sea-mew.

Bibliography: Tristram, *Nat. Hist.* p. 210; Lewysohn, *Z. T.* p. 182.

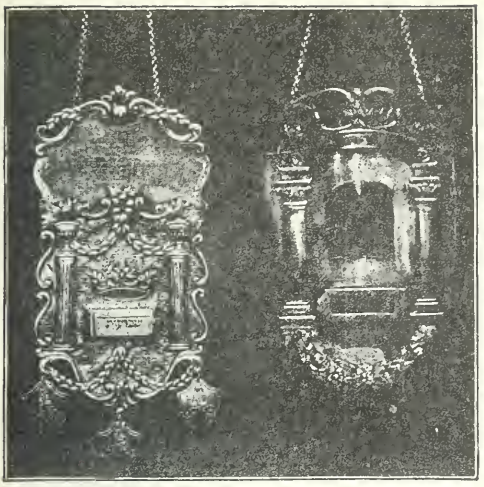
J. I. M. C.

SEA-MONSTER. See Leviathan and Behemoth.

SEAH. See Weights and Measures.

SEAL: An instrument or device used for making an impression upon wax or some other tenacious substance. At a very early period the Jews, like the other peoples of western Asia, used signets which were cut in intaglio on cylindrical, spherical, or hemispherical stones, and which were employed both to attest documents (Neh. x. 1 *et seq.*) instead of a signature, and as seals (Isa. xxix. 11). They were highly valued and carefully guarded (Hag. ii. 23) as tokens of personal liberty and independence, while as ornaments they were suspended by a cord on the breast (Gen. xxxviii. 18), and subsequently were worn on a finger of the right hand (Jer. xxii. 24) or on the arm (Cant. viii. 6). A large number of ancient Hebrew seals has been preserved, although it is difficult to distinguish them from Aramaic and Phenician signets, both on account of the similarity of the script and because of the figures; these frequently contain symbols connected with idolatry, especially in the case of the oldest specimens, which date probably from the eighth century B.C. Although the words בן, בת, and אשת, which frequently occur on seals, indicate that they are not Aramaic, and although the grammatical form of the name also helps to indicate the origin, it is the script which is usually the decisive factor; for the Aramaic, Phenician, and ancient Hebrew alphabets, derived indeed from the same source, each developed in the course of time according to an

Biblical References.



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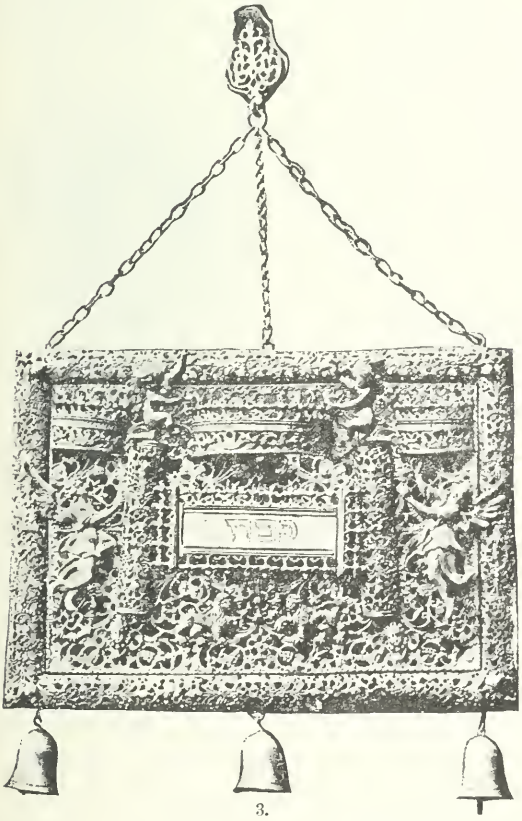

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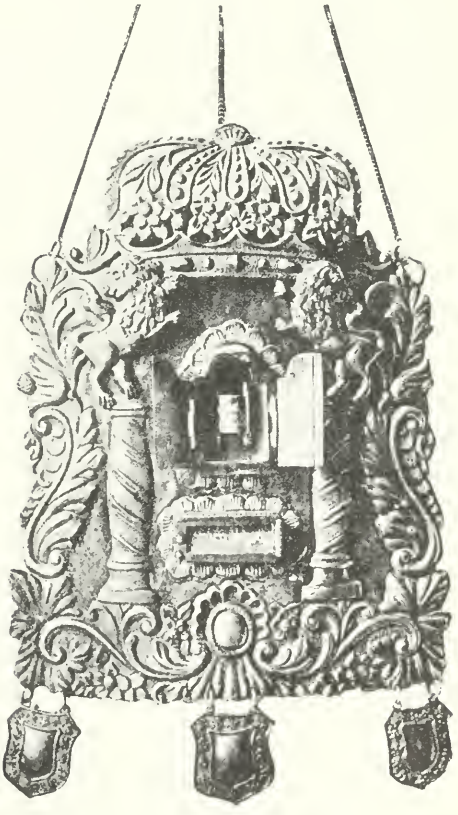


4.

BREASTPLATES FOR SCROLLS OF THE LAW.

1. In the Great Synagogue, Aldgate, London.
2. Designed by Leo Horvitz.
3. In the Musée de Cluny, Paris.
4. In the possession of Maurice Herrmann, New York.

individual type, although this is a surer criterion in the later seals than in the earlier ones. The inscriptions on the seals usually give the name of the owner, with the occasional addition of the name of the father or husband, although other phrases sometimes occur, such as "May YHWH have mercy,"

Ancient Hebrew Seals.
(From Levy, "Siegel und Gemmen.")

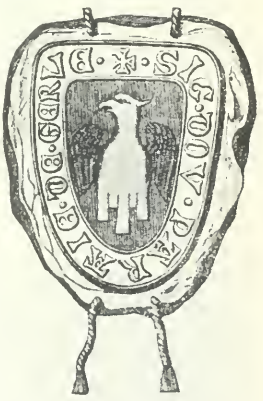
or "The work of YHWH," the latter inscription being found on a seal in the Paris coin-cabinet. When several names are engraved on a seal which has no design, they are separated by a double line. It is noteworthy that a number of the seals which have been preserved belonged to women, although in later times it was not customary for females to wear seal-rings in Palestine (Shab. vi. 3; *ib.* Gem.), while in Europe, on the contrary, women have worn them since the Middle Ages (see RING). In both the tannaitic and amoraic periods the hoop of the ring was occasionally made of sandalwood and the seal of metal, or vice versa (Shab. vi. 1; *ib.* Gem. 59b). Seals dipped in a sort of India ink were used for signing documents, or the impression was made in clay if the document was inscribed on a tablet (see also the factory-marks, JEW. ENCYC. i. 440). In Talmudic times ('Ab. Zarah 31 *et seq.*), furthermore, seals were used as they are still employed, to attest the preparation of food according to ritual regulation (Plate i., Fig. 7; Plate ii., Fig. 39). The signets of the period bore various emblems, that of Abba Arika representing a fish, Ḥanina's a branch of a date-palm, Rabbah b. Huna's a mast of a ship, and Judah b. Ezekiel's a human head. The meaning of these emblems is unknown; and the attempted explanations of the medieval Talmudists are entirely inadequate. The seals (originally at Bonn) now in the Albertinum at Dresden probably date from the time of Rab, 175–247. One of these, an amethyst, shows the seven-branched candlestick on a pedestal, while the other, a carnelian, represents the same candlestick between two pillars covered by a canopy (Boaz and Jachin[?]; see illustration above, and Plate 3 in Belandin, "De Spoliis Templi").

Use by Women.

Seals with Seven-Branched Candlestick, Third Century.
(In the Albertinum at Dresden.)

Seal-rings were worn generally in Babylon, according to Herodotus and Strabo; but since they were regarded as a mark of distinction, Mohammed's second successor, the calif Omar (581–644), forbade Jews and Christians to wear them, although he made an exception in favor of the exilarch Bostanai, who was thus enabled to give an official character to his documents and decrees (for his emblem see JEW. ENCYC. iii. 331a, *s.v.* BOSTANAI). This privilege probably remained with the exilarchate and the gaonate; for the last gaon, Hai b. Sherira (969–1038), is known to have had a seal with the emblem of a lion, probably in allusion to his descent from King David, since, according to tradition, the device on the escutcheons and banners of the Jewish kings was a lion. When the exilarchate was revived, about the middle of the twelfth century, the resh galuta Samuel was permitted, according to the account of Pethahiah, to have an official seal for his diplomas, "which were recognized in all countries, including Palestine." Shortly afterward Jewish seals came into use in Europe; for, while the ancient custom of employing signets had been retained in France, whence it was carried to Germany, the cities did not begin to use seals generally until about the middle of the twelfth century. Nor did the secular corporations, the lesser nobility, or the burghers follow their example until a hundred years later. Jewish seals must, therefore, date from after this period. The statement made that the Jews were not allowed to use seals is erroneous; for in the thirteenth century the Jewish communities were corporations of equal standing with the communities of Christian burghers, and were recognized by the state. They were therefore, like Christian organizations, entitled to use seals (Nübeling, "Die Judengemeinden des Mittelalters," p. 200). From that period date the seals of the Jewish communities of Augsburg (a double eagle, with a Jew's hat in chief, and the legend "Sigillum Judæorum Augustæ," חותם יהוד[ים] [וסטא]אוג; see illustration in JEW. ENCYC. ii. 306), of Ulm (an ox-head; Jäger, "Gesch. Ulms," p. 400), of Metz ("Revue Orientale," ii. 328), and of Ratisbon (crescent, with a large star in chief, and the inscription חותם קהל דרגניטבורקי). Both the figures on the Ratisbon seal appear also on the seal of Masip Crechent ("Jahrb. Gesch. der Jud." ii. 290), and on a Swiss seal of about the same period with an inscription no longer legible (Plate ii., Fig. 29).

Spread of Custom.



Seal of the Jewish Community of Metz.
(From Carmoly, "Revue Orientale.")

Even individual Jews, like the nobility, as being freemen and servants of the Imperial Chamber, were entitled to have seals; this privilege, however, like many others, was sometimes recognized and sometimes denied, as is shown, to cite but one of many examples, by a passage in a receipt of the Magdeburg community dated 1493, "because none of them have seals" ("Monatsschrift," 1865, p. 366), although the Jews

Privilege Sometimes Withdrawn.

of that city had affixed a seal to a document in 1364 ("Cod. Dipl. Anhaltin." iv. 320). The conditions were similar in other European countries; thus in 1396 Duke William of Austria decreed that all promissory notes should be sealed both by the city judge and by the Jews judge (Nübeling, *l.c.* p. 205). Further, in a manuscript of the municipal archives of Presburg of the year 1376 is found the enactment with regard to the "Jüdenpüch," that "a Christian and a Jew shall seal the book with their seals" (Winter, "Jahrb." 5620, p. 16). In 1402 the chief rabbi ("rabbi mor") of Portugal, who was appointed by the king, and who had jurisdiction over all the Jews of the country, was ordered by John I. to have a signet, with the coat of arms of Portugal and the legend "Scello do Arraby [Arrabiado] Moor de Portugal," with which his secretary sealed all the responsa, decisions, and other documents which he issued; and the seven provincial chief justices appointed by him used a similar seal having the same coat of arms with the inscription "Seal of the ouvidor [the ouvidores] of the communities . . ." (Kayserling, "Gesch. der Juden in Portugal," pp. 10, 13). When Alfonso V. reorganized the legal affairs of the Jews in 1480, he decreed that the chief rabbi should act as judge in the name of the king, and should seal his verdicts with the royal seal (Depping, "Die Juden im Mittelalter," pp. 322 *et seq.*). On the other hand, the fact that Gedaliah ibn Yaḥya refers in his "Shalshelet ha-Ḳabbalah" to the coat of arms of his ancestor Yaḥya ibn Ya'ish, the favorite of Alfonso Henriquez, seems to indicate that the Jews of Portugal used seals at a very early time. The Spanish Jews also had signets; and there are two in the British Museum which probably date from the fourteenth century: the signet of the community of Seville (Plate ii., Fig. 27) and one belonging to Todros ha-Levi, son of Samuel ha-Levi (Plate iii., Fig. 9).

Use in Spain.

The Jews of Navarre, on the contrary, were obliged to have their documents sealed with the royal seal in the notary's office (which was farmed out), although they had their own courts in the thirteenth century (Kayserling, "Gesch. der Juden in Navarra," p. 73). The French king Philip II. decreed in 1206 that the Jews should affix to promissory notes a special seal, the signet to remain in the custody of two notables of the city (Depping, *l.c.* p. 148). His son, Louis VIII., however, deprived the Jews of this seal, perhaps because, as Depping assumes (*l.c.* p. 155), it contained merely a Hebrew inscription without figures, in obedience to Jewish law, so that documents sealed with it escaped supervision, which led to many abuses. The plausibility of this hypothesis is increased by the fact that ultra-orthodox rabbis occasionally objected to seals with figures in intaglio (Löw, "Beiträge," i. 37, 57), even though such scruples were comparatively rare, and R. Israel Isserlein (15th cent.) unhesitatingly used a seal bearing a lion's head. Most Jewish seals of the Middle Ages had devices, together with an inscription in Latin or in the vernacular in addition to the Hebrew legend. Some Jews had a double seal, with a Hebrew inscription on one side and a legend in the vernacular on the other, the latter being used to sign legal papers in transactions with Christians; *e.g.*, the seal of Kalonymus (Plate ii., Figs. 24, 25). Such double seals were used also at a later time, as by Saul Wahl (Edelmann, "Gedullat Sha'ul," p. 22); and their employment continued even in the nineteenth century (Plate ii., Figs. 35, 36)

Double Seals.

While most medieval Jewish seals, as already noted, contain a figure in the center of the signet (Plate ii., Fig. 30), some seals occur in which the device is set in a scutcheon (Plate ii., Figs. 23, 24, 25, 26, 28, 29), an arrangement all the more remarkable since at that time it was the privilege of those "born to the shield and helmet." The shield in all these signets is French ("écu français"); but no occurrence of the helmet is known. Most of the seals were round (Plate ii., Fig. 30), though square seals also are found (Plate iii., Fig. 9), as well as seals in the form of a parabola (Plate ii., Fig. 34), the latter being used chiefly by the clergy.

Some of these seals are "armes parlantes," in which a device represents the owner's name, according to an etymology which may be either true or false, as in Vislin's seal (Plate ii., Fig. 26), which bears three fishes embowed in pairle, or in the seal of Masip Crechent, mentioned above, in which the crescent is a play upon the owner's name. Family seals ("armes de famille") were used by the medieval Jews, as is shown by the seal of Moses b. Menahem and his brothers Gumprecht and Visli ("Illustrirte Zeitung," July 2, 1881), which bears three Jew's hats with points meeting, in pairle (Plate ii., Fig. 23). The knightly family of Jüdden in Cologne, which was of Jewish descent, had a similar coat of arms: three Jew's hats argent in a field gules; crest, a bearded man (Jew) in a coat gules, wearing a Jew's hat argent (Fahne, "Gesch. der Kölner Geschlechter," p. 192).

"Armes Parlantes."

In later times new emblems appeared on the Jewish seals. Thus, the Magen Dawid ("David's shield") is found with increasing frequency on communal seals even to the present time, occurring, for instance, on that granted to the ghetto of Prague by Emperor Ferdinand II. in 1627 (Plate i., Fig. 13), where it surrounds the Swedish hat and bears the legend "Sigillum Antiquæ Communitatis Pragensis Judæorum," with the letters מנזדרד in the corners, which are to be read "magistrat." The shield of David is found also on the seal of the community of Vienna of the year 1655, with the inscription קהלא קדישא פה ווינא (Kaufmann, "Letzte Vertreibung," p. 151); on that of the community of Fürth, with the legend ק״ק פ (Würfel, "Judengemeinde Fürth," p. 71); on that of Kremsir, about 1690 (Plate ii., Fig. 38); on that of the community of Kriegshaber, which bears the inscription קהל קריסהבר (Plate i., Fig. 18); on the seals of the Dresden and Beuthen communities (Plate ii., Figs. 33, 41), both of which date from the nineteenth century; and on many others.

Different devices are found, moreover, on the seals of other communities. Thus, the seal used by the community of Halberstadt after its return to the city in 1661 bears a dove with an olive-branch hovering over the Ark, and the motto "Gute Hoffnung"

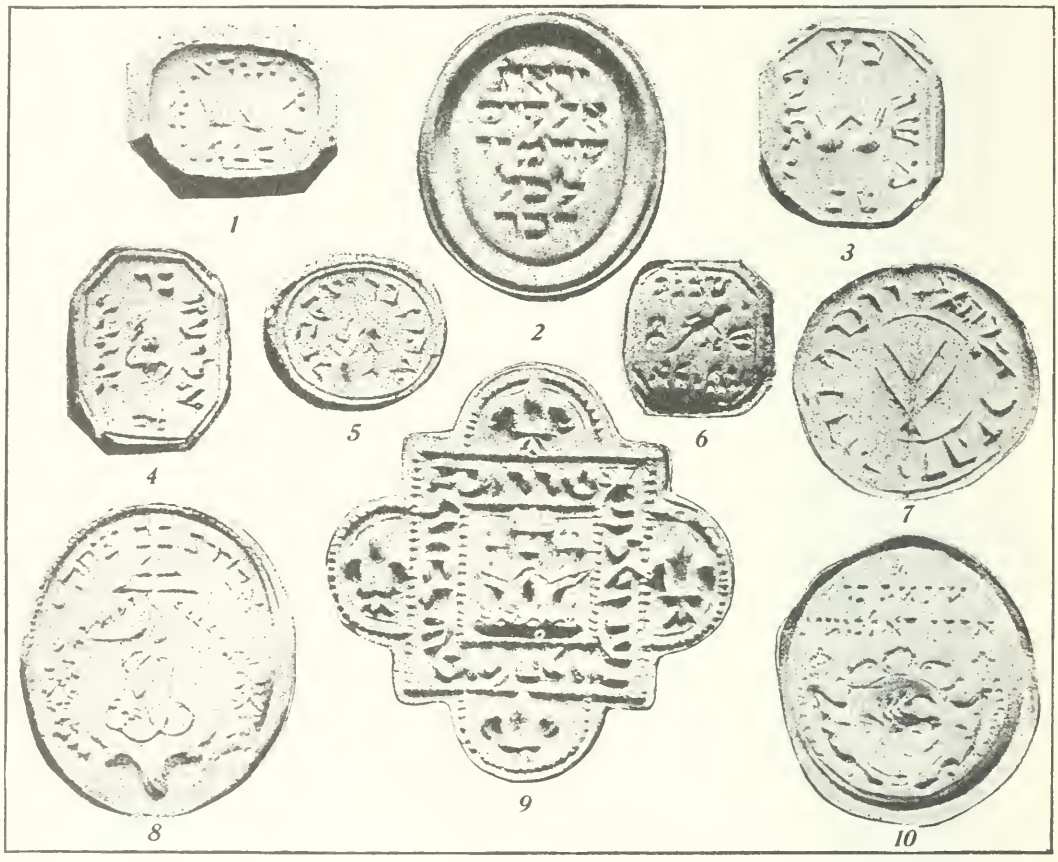
in chief, with the words אפו ד ק ק ה יש below, and the legend "Vorsteher der Judenschaft in Halberstadt" (Plate i., Fig. 11). The seal of the community of Ofen has an Ark of the Law with the inscription ק ק בעיר אובן חדיש and the words "Ofner Judengemeinde" (Plate i., Fig. 9). In 1817 seals were granted both to the principal community and to the Portuguese community of Amsterdam, the former bearing a lion holding in one paw a bundle of arrows and in the other a shield with a magen

Communal Seals.

מדינות שוואבן (Plate i., Fig. 2). Among Jewish corporations the butchers' gild of Prague is said by tradition to have received from King Ladislaus (12th cent.), in reward of bravery, a seal with the Bohemian lion, and it is known that in the seventeenth century this gild had a seal (Plate ii., Fig. 32) bearing on a shield engrailed a key with the magen Dawid, and in chief the Bohemian lion "queue fourchée," holding a butcher's ax in one paw, with the legend "Prager Jüdisch. Fleischer

Gild Seals.

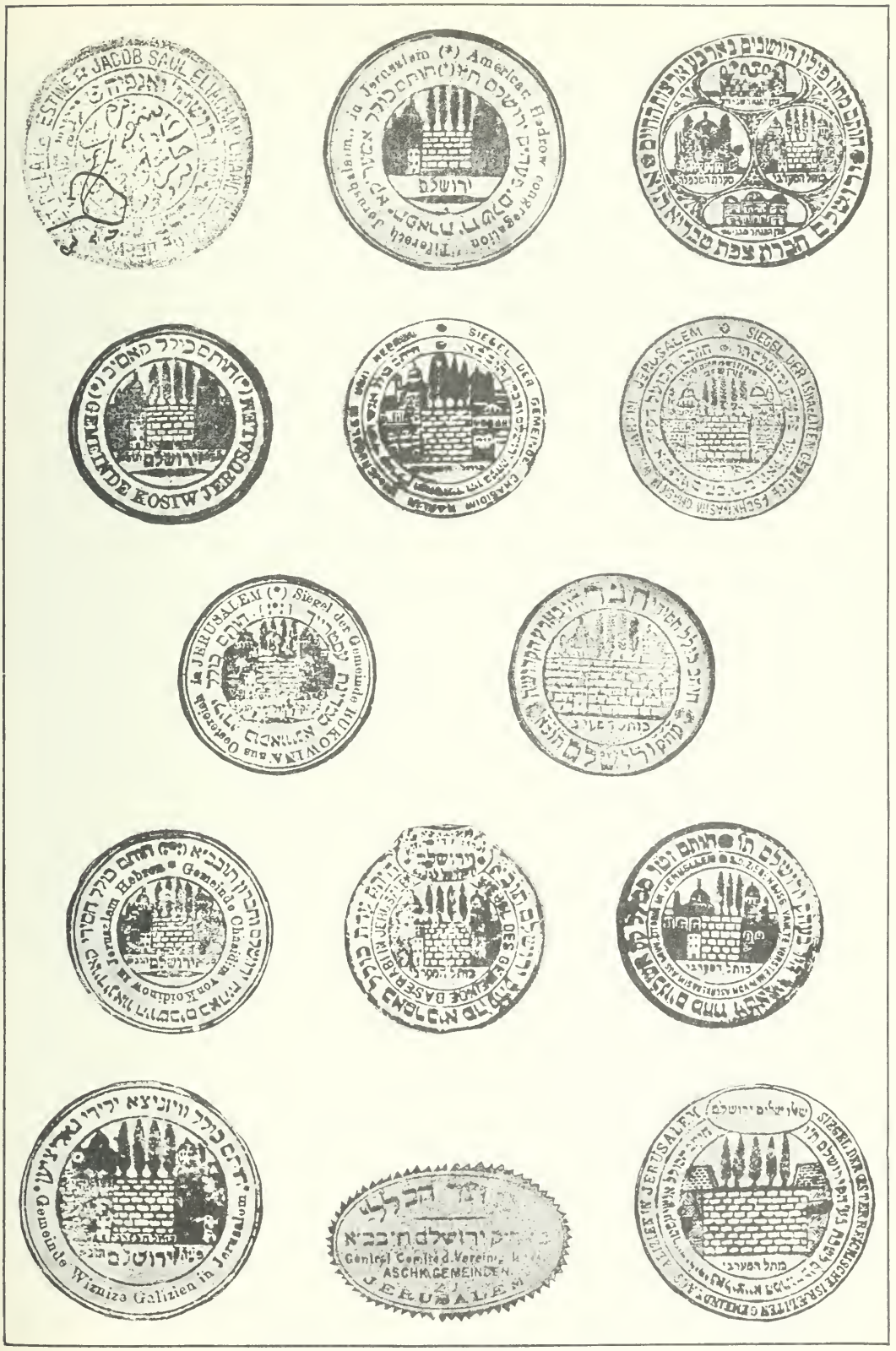
PLATE III.



JEWISH SEALS.

1, 3–8, and 10. Seals with names of owners, family symbols, and zodiacal signs. (In the Musée de Cluny, Paris.) 2. Seal with Hebrew motto. (In the Musée de Cluny, Paris.) 9. Seal of Todros ha-Levi of Toledo, 14th century. (In the British Museum.)

Dawid, and the latter having a shield with a pelican (see JEW. ENCYC. i. 545b, *s.v.* AMSTERDAM). The seal of the Portuguese community of Hamburg (Plate i., Fig. 1) has a rose-bush (probably originally the emblem of the Rosalis family) with the legend "Portugiesisch Jüdische Gemeinde Hamburg." Other communal seals have only inscriptions, as that of Kamionka in Poland, which bears merely the legend קהל עדת ישורן דקק קאמינקא and "Kamionker Gemein. Vorschtehr" (sic!) (Plate ii., Fig. 40), and the seal of the chief rabbinate of Swabia (seat of the rabbi of Pfersee), dating from the middle of the eighteenth century, which has simply the inscription Zunfts Insigl." (sic!). The members of this gild bore also on their seals the same lion with the ax (Plate i., Fig. 5), while the members of the Jewish barbers' gild of the city likewise had the lion, with a bistoury. The Paris Sanhedrin had a seal with the imperial eagle holding the tables of the Law; and the Westphalian consistory was allowed to use a signet with the arms of the state and the legend "Königl. Westphael. Konsistorium der Israeliten." An official seal closely resembling that of the community was given in 1817 to the Hoofdcommissie tot de Zaken der Israelieten of Amsterdam. Four years previously the school board of the Philan-



SEALS OF VARIOUS JEWISH COMMUNITIES AT JERUSALEM.

(In the possession of J. D. Eisenstein, New York.)

thropin of Frankfort had received an official seal with the coat of arms of the grand duchy and the inscription "Schulrath der Israel. Gemeinde Frankfurt," while a beehive appears on the later seals of the institution.

Emblems indicating the name of the owner appear frequently on the seals of the Jews of the later period. These devices are either symbolic, as a bear for Issachar, or a bull's head for Joseph—*e.g.*, in the case of Josel of Rosheim—or are "armes parlantes," like the stag on the seal of Herz (Hirz = Hirsch) Wertheimer of Padua, the contemporary and adversary of Judah Minz (d. 1508), the rose-bush of the Rosalis family, the triple thorny branch of blossoms of Spinoza, and the crow with the severed shield and two hands of priests in chief in the seal of Abraham Menahem b. Jacob ha-Kohen Rabe of Porto (Rapoport). The two hands of priests as an emblem of the descendants of Aaron appear with great frequency on their seals after the end of the sixteenth century (Plate i., Fig. 4), and in like manner the water-jar is very common on the signets of Levites, as on that of Hirz Coma, described by Kaufmann ("Die Letzte Vertreibung der Juden aus Wien," Vienna, 1889). The lion, which appears chiefly on the seals of Portuguese Jews, perhaps represents on their signets the "lion of Judah," although elsewhere it frequently denotes merely the name "Judah," "Aryeh," or "Löw"; and a stone lion was carved on the house of the "hoher" R. Löw at Prague. The devices sometimes admitted of a mystic or cabalistic interpretation.

Animal Designs.

Thus the two mountains on the seal of Solomon Molko (*c.* 1501–31) alluded to the hills which he saw in his vision, and the two "lameds" below them, which were taken from his name, likewise had a mystic meaning (see letter in "'Emek ha-Baka," p. 92a). Similarly the serpent in a circle on the seal of Shabbethai Ẓebi was said to refer to his Messianic mission, since the Hebrew word for "serpent" (נחש) has the same numerical value as the word "Messiah" (משיח).

Many of the devices that are represented on Jewish seals and whose meaning is no longer known may correspond to the emblems which the Jews in some places, as at Frankfort-on-the-Main and Worms (after 1641), were compelled to attach to their houses, such as a ship, a castle, a green hat, and which gave rise to such family names as "Rothschild" and "Grünhut." Among the emblems alluding to the occupation of the owner may be mentioned the anchor, referring to the merchant gild (Plate ii., Fig. 35), which occurs frequently on Jewish seals after the eighteenth century. Many Sephardic Jews of Jerusalem in official positions use seals representing the wailing-place (כותל המערבי); note, *e.g.*, the seal of the ab bet din Joseph Nissim (Bourla [?]; see Jew. Encyc. vi. 183), and that of the English interpreter Jacob Ḥai b. Moses Jacob Mizraḥi (Plate ii., Fig. 31). In the second half of the seventeenth century it became customary in some parts of Germany for a Jew to have on his seal the sign of the zodiac which presided over the month of his nativity, with his name as the legend (Plate i., Figs. 3, 12, 14, 15, 16, 21, 22), this being occasionally abbreviated, as on the seal (described by Schudt, "Jüdische Merckwürdigkeiten," iv. 2, p. 175) used by Kalonymus b. Mordecai, which has the inscription קבמן.

The seals of other Jews had merely their owners' names (Plate i., Fig. 20), with occasionally the modest הקטן (Plate i., Fig. 10; abbreviated ה ק, Plate i., Fig. 12) or הצעיר (Plate i., Fig. 17). The father's name was generally affixed to that of the owner, and if his parent was still alive, the son added one of the pious formulas: יי ש מ ה ו צ ו ר ו ו נ ו א ל ו = יצ ו (Plate i., Fig. 16), שיחיה לימים טובים אמן = ש ל ט א (Plate ii., Fig. 31), or נרו יאיר ויזרח = נ י ו (Plate i., Fig. 8). If the father was no longer living, the phrase זכרונו לברכה = ז"ל was substituted (Plate i., Fig. 6). The owner of a seal sometimes styles himself בן לאדוני אבי = בלא א (Plate i., Fig. 8). Other seals bear the initials of their owners, Moses Mendelssohn using a signet with only the letters מ"ד (= Moses Dessau), and below the letters "M. M." At the present time the Jews of the leading nations generally use seals which differ in no respect from those of their fellow citizens of other creeds. See Coat of Arms.

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J. A. W.

SEBAG, SOLOMON: English teacher and Hebrew writer; born in 1828; died at London April 30, 1892; son of Rabbi Isaac Sebag. He was educated in the orphan school of the Portuguese congregation, London, subsequently becoming master of the Sha'are Tikwah School. On the death of Ḥazzan De Sola, Sebag acted temporarily as reader in the Bevis Marks Synagogue. In 1852 he wrote a Hebrew primer which was for a long time the chief textbook for Hebrew instruction among Jewish children in England; and several of his Hebrew poems and odes written for special occasions were printed.

Bibliography: *Jew. Chron.* May 6, 1892.

J. G. L.

SEBASTE. See Samaria.

SEBASTUS: The port of Cæsarea on the Mediterranean Sea. Cæsarea itself, which Herod had

made an important seaport, received its name in honor of Julius Cæsar, while the harbor proper was called "Sebastus" as a tribute to the Emperor Augustus (Greek, Σεβαστός; Josephus, "Ant." xvii. 5, § 1; *idem*, "B. J." i. 31, § 3); the inscription "Cæsarea at the Port of Sebastus" appears on the coins of Nero. The city is called also simply Καισαρεία Σεβάστη; but the name "Sebastus" is never found as the designation of an independent city. Consequently the phrase Καισαρεῖς καὶ Σεβαστηνοί ("Ant." xix. 9, § 1) does not denote "the inhabitants of Cæsarea and Sebastus," as Grätz ("Gesch." 4th ed., iii. 353) assumed, but the civil population of Cæsarea and the military troops, which latter were called "Sebasteni."

G. S. Kr.

SECCHI, PABLO MARINI: Italian Christian merchant; lived at Rome in the sixteenth century. He made a wager with a Jew, Samson Ceneda, that Santo Domingo would be conquered. The terms of the wager were that in the event of Ceneda losing he was to give Secchi a pound of his flesh. If Secchi lost, he was to pay the Jew 1,000 scudi. The Jew lost the wager; and Secchi insisted upon the payment of the penalty. The affair came to the ears of Pope Sixtus V., who inflicted a punishment on both parties for having entered upon such a wager. The incident has been treated by Shakespeare in his drama "The Merchant of Venice," in which, however, the characters are inverted. But see Shylock.

Bibliography: Grätz, *Gesch.* x. 145; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 177.

S. I. Br.

SECOND DAY OF FESTIVALS (Hebrew, יום טוב שני של גליות): Day added by the Rabbis to all holy days except Yom Kippur. Jews living at a distance from Jerusalem were informed by messengers of the day on which the New Moon ("Rosh Ḥodesh") had been announced by the bet din. These messengers would set out on the first day of the months of Nisan, Ab, Elul, Kislew, and Adar, and on the second of Tishri (the first day being holy, travel thereon was interdicted), and would rest on the Sabbath and on Yom Kippur; hence they did not travel as far in Tishri as in the other months. The Jews living in the Diaspora, not knowing exactly on what day the New Moon would be announced, might easily have supposed a full month ("male," *i.e.*, one of thirty days) to be "defective" (ḥaser, *i.e.*, of twenty-nine days), and thus have observed a festival a day too soon (*e.g.*, might have eaten leavened food on the 21st of Nisan), or they might have erred the other way, and begun the Passover a day too late. By observing two days for every festival this was obviated. At places which the messengers were able to reach in time, this precaution was of course unnecessary. Since, however, there were places which the messengers reached in time during Nisan, but not in Tishri, there would naturally be a zone wherein Passover might be observed seven days and Tabernacles nine. To obviate this inconsistency, all places in which the Tishri messengers did not arrive in time observed each of the festivals, even the Feast of Weeks, on an additional day.

History.

When, in the middle of the fourth century of the common era, Rabbi Hillel fixed the method of calculating the calendar, and the exact date of festivals was no longer in doubt, the celebration of the second day was by some rabbis deemed unnecessary. The Palestinian authorities, although in a similar case it had once been decided that abstention from work on two successive days should be avoided (R. H. 23a), sent word to the teachers in Babylonia as follows: "Guard the custom you have from your fathers. At some time the government might decree laws that would lead to confusion." Therefore, outside a certain district, every festival except Yom Kippur was observed on two days, until the nineteenth century, when conditions changed and the custom proved a great hardship. The fathers of the Reform movement in Germany considered this observance of a second day an unauthorized innovation by the Rabbis, unwarranted in Biblical law, and, having outlived its raison d'être, a hardship unbearable to the majority. Accordingly at the conference held at Breslau in 1846 it was resolved that congregations were justified in abolishing the second days of festivals, except the second day of Rosh ha-Shanah. To avoid dissensions, however, it was further resolved that the wishes of even a small minority for the retention of these days should be respected as far as services in the synagogue were concerned; but the prohibition of work was definitely annulled ("Protokolle der Dritten Rabbinerversammlung zu Breslau," p. 312).

The second day of Rosh ha-Shanah was retained by the conference in view of the fact that it was observed in Palestine (where every other festival is kept but one day) in order to prevent the possibility of labor being performed on the festival day itself. This latter contingency might arise when the new month was announced to begin on the very day after the observation of the new moon, which would render such day a festival. Thus Rosh ha-Shanah might have been even in Jerusalem and at Jabneh (Jamnia) celebrated on two successive days. This may have happened only rarely; but whether the statement of R. Ḥinena b. Kahana (R. H. 19b), that it had never occurred since the time of Ezra, and that therefore the case was purely theoretical, is true or an exaggeration, can not now be determined. At any rate the fact that Rosh ha-Shanah may have at times been so observed in Palestine gives to the second day its exceptional character. As a matter of fact, the second and not the first day ought to have been made the starting-point for the festivals in Tishri. R. Ephraim of Bonn (*c.* 1150) declares that the Jews of Palestine ought to observe the New-Year on one day only; and R. Zerahiah in his "Ha-Ma'or" holds that such had indeed been the custom there, and that the second day's observance was an innovation introduced by rabbis from Provence, under the influence of R. Isaac Alfasi.

New-Year.

Besides the above-noted inconsistency, that the second day of New-Year, if it ever existed, would have been the real beginning of the year, there are others. That a double Day of Atonement could never be enforced was evident, and therefore it never was introduced, according to R. Ḥinena's statement

that Elul never had more than twenty-nine days. This should make the observance of the second day of Tabernacles and its concluding festival unnecessary. Moreover, if an error had been made, and the day observed as the first of Tabernacles was in reality only the 14th of Tishri, then the day observed as Shemini 'Aẓeret was rather the seventh day of Tabernacles, or Hosha'na Rabbah. As lessons from the Pentateuch (and in the Ashkenazic rite in the Musaf prayer also) the order of the sacrifices, as contained in Num. xxviii. and xxix., is read; during Ḥol ha-Mo'ed the order for two days ("sefeḳa deyoma") is read, it being either the third or the fourth day of the festival, according to whether the second or the first day was correct. To render all these inconsistencies less glaring it was decided that no doubt should be cast on the second and eighth days; that the seventh day should be observed as Hosha'na Rabbah; that the eighth day, as far as the ritual and cessation from work were concerned, should be the Feast of 'Aẓeret; that in order to meet the doubt existing as to the actual day, meals (or at least some food) should be eaten on that day in the "sukkah"; and that the ninth, or the second day of the festival, should be devoted to and set apart for Simḥat Torah.

Inconsistencies.

A similar inconsistency occurs at Passover. According to rabbinical law the counting of the 'Omer begins on the day after the first festival day. If the second day of Passover is the first day in 'Omer, it is semiholy only, and there would be a doubt as to the day until the Feast of Weeks. Moreover, since during the early times, even when announcing messengers were sent, the exact date of Passover must sooner or later have been definitely known, there would seem to have been no necessity for extending the Feast of Weeks (which is determined not by date, but by Passover) another day. It is therefore analogy rather than consistency that sanctifies the second day of Shabu'ot and the eighth day of Passover. For the 'Omer, the second day of Passover, although it was deemed sacred, is the recognized beginning.

The Rabbis, having ordained the observance of the second day of festivals, legislated fully for it; and although since the fixation of the calendar the observance of this day has become a custom rather than a legal necessity, yet as the custom has remained the provisions of the former laws have also retained their validity. The second day of the festivals is, according to rabbinical law, to be observed with all the sanctity appertaining to the first. However, in the case of a corpse awaiting burial, the Rabbis have considered the second as a work-day, even permitting the cutting of the shroud and the plucking of the myrtle with which the coffin was decked; and this rule applies even to the second day of the New-Year. The custom of the Ashkenazic Jews was, however, to have the coffin, shroud, etc., prepared by non-Jews wherever possible, leaving to Jews only the transportation to the grave and the interment. The rending of the garment, the rounding of the top of the grave, and similar unnecessary labor, were omitted on that day. Naḥmanides and his successors forbade all not directly employed at the interment, even the mourners, to ride to the cemetery. Still-born children are not buried by Jews on the second day of the festival.

Laws.

Nothing must be specially cooked on the first day for the second, and nothing on the second for the day following. An egg laid on the first day, or fruit that has fallen from a tree, or has been plucked by non-Jews, or has been brought from a distance greater than a Sabbath-day's journey by non-Jews on the first day, may be eaten or prepared on the second day. To this rule, however, the second day of the New-Year is the exception, as the two days of Rosh ha-Shanah are legally considered as forming but one day. If the second day is Friday or Sabbath, the "thing prepared" (see above) on Friday may not be used on the Sabbath; and food "prepared" on the first day of the festival, if on Thursday, may not be used till after the conclusion of the Sabbath. As to the preparation of food for the Sabbath immediately following the second day of festivals see Beẓah; Talmud.

Bibliography: *R. H.* v. 3; *Beẓah*, 4a, 6a; *Ḥag.* 8; Maimonides, *Yad, Shebitot Yom-Tob*, i. 22-24; ib. *Kiddush ha-Ḥodesh*, v. 5-13; Asheri on *Beẓah*, i. 4; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 496, 526, 663, 666; ib. *Yoreh De'ah*, 299. Interesting also is an exchange of letters between the rabbinate of Mantua and Rabbi Leopold Stein, printed in *Israelitische Volkslehrer*, 1854, pp. 80, 101.

K. W. Wi.

SECOND TEMPLE, THE. See Temple.

SECTS. See Dositheus; Essenes; Falashas; Pharisees; Sadducees; Samaritans.

SECURITY. See Suretyship.

SEDBON, JOSEPH: Rabbinical and cabalistic author of Tunis in the second half of the eighteenth century. He composed a cabalistic treatise entitled "Ahabat Adonai," designed as a commentary on the "Idra Ẓuṭa." This work, although written in 1778, was not published until 1871, when, through the exertions of certain natives of Tunis, it was printed at Leghorn.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 302-304.

K. M. Fr.

SEDECHIAS. See Zedekiah.

SEDER: The term used by the Ashkenazic Jews to denote the home service on the first night of the Passover, which, by those who keep the second day of the festivals, is repeated on the second night. The Sephardic Jews call this service the "Haggadah" (story); and the little book which is read on the occasion is likewise known to all Jews as the "Haggadah," more fully as "Haggadah shel Pesaḥ" (Story for the Passover). The original Passover service, as enjoined in Ex. xii. 1 *et seq.*, contemplates an ordinary meal of the household, in which man and wife, parents and children, participate. The historical books of Scripture do not record how and where the Passover lamb was eaten during the many centuries before the reform of King Josiah, referred to in II Kings xxiii.; it is related only that during all that long period the Passover was not celebrated according to the laws laid down in the Torah. In the days of the Second Temple, when these laws were observed literally, the supper of the Passover night must have lost much of its character as a family festival; for

SEDER AS OBSERVED BY DUTCH JEWS OF THE EARLY EIGHTEENTH CENTURY.

(From Picart.)

only the men were bidden to attend at the chosen place: and the Passover lamb might not be killed elsewhere (Deut. xvi. 5–6). Thus, only those dwelling at Jerusalem could enjoy the nation's birthday as a family festival. There is no information as to how the night was celebrated during Temple times by the Jews outside the Holy Land, who did not "go up to the feast." The destruction of the Temple, while reducing the Passover-night service into little more than a survival or memorial of its old self, again brought husbands, wives, and children together around the same table, and thus enabled the father to comply more closely with the Scriptural command: "Thou shalt tell thy son on that day."

Passover at Jerusalem.

Before the schools of Hillel and Shammai arose in the days of King Herod, a service of thanks, of which the six "psalms of praise" (Ps. cxiii. – cxviii.) formed the nucleus, had already clustered around the meal of the Passover night; of this meal the roasted lamb, unleavened bread, and bitter herbs were necessary elements (Ex. *l.c.*; Num. ix. 11). The service began with the sanctification of the day as at other festivals, hence with a cup of wine (see Ḳiddush); another cup followed the after-supper grace as on other festive occasions. But to mark the evening as the most joyous in the year, two other cups were added: one after the "story" and before the meal, and one at the conclusion of the whole service. The Mishnah says (Pes. x. 1) that even the poorest man in Israel should not drink less than four cups of wine on this occasion, this number being justified by the four words employed in Ex. vi. 6–7 for the delivery of Israel from Egypt.

Seder.

(From a medieval manuscript in the British Museum.)

Both in the arrangement of the table and in the psalms, benedictions, and other recited matter the Seder of the present day agrees substantially with the program laid down in the Mishnah. Three thick unleavened cakes, wrapped in napkins, are laid upon the Seder dish; parsley and a bowl of salt water are placed next, to represent the hyssop and blood of the Passover of Egypt; further, watercress or horseradish-tops, to serve as bitter herbs, and a mixture of nuts and apples, to imitate the clay which the Israelites worked into bricks; also slices of horseradish. A roasted bone as a memorial of the paschal lamb, a roasted egg in memory of the free-will offering of the feast, and jugs or bottles of wine, with a glass or silver cup for each member of the family and each guest, likewise are placed on the table. It is customary to fill an extra cup for the prophet Elijah. Ḳiddush is recited first, as at other festivals; then the master of the house (as priest of the occasion), having washed his hands, dips the parsley in the water, and, with the short prayer of thanks usual before partaking of a vegetable, hands some of it to those around him. He then breaks off one-half of the middle cake, which is laid aside for Afiḳomen, to be distributed and eaten at the end of the supper. Then all stand and lift up the Seder dish, chanting slowly in Aramaic: "This is the bread of affliction which our fathers ate in Egypt: whoever is hungry come and eat: whoever is in need celebrate Passover with us," etc. Thereupon the youngest child at the table asks: "Why is this night different from other nights?" etc., referring to the absence of leavened bread, to the bitter herbs, and to the preparations for dipping. In the days of the Temple, and for some time after its downfall, there was also a question, "Why is the meat all roasted, and none sodden or broiled?" For this no longer appropriate question another was substituted, now also obsolete: "Why do all of us 'lean around'?" in allusion to the Roman custom at banquets—which became current among the Jews—of reclining on couches around the festive board. The father or master of the house then answers: "We were slaves to Pharaoh in Egypt, and the Lord delivered us thence," etc. This question and its answer are meant as a literal compliance with the Biblical command, found thrice in Exodus and once in Deuteronomy, that the father shall take occasion at the Passover ceremonies to tell his children of the wonderful delivery from Egypt.

The Seder Table.

A number of detached passages in the language of the Mishnah—all referring in some way to the Exodus—follow, introducing Bible verses or commenting upon them, and "beginning with reproach and ending with praise," *e.g.*, the verses from Joshua xxiv. declaring that before Abraham men were all idolaters, but that he and Isaac and Jacob were chosen. The longest of these passages is a running

Silver Cups of the Sixteenth Century Used at the Seder.
(In the possession of Lionel de Rothschild, London.)

Silver Ewer and Basin Used at the Seder.
(In the possession of Dr. Hermann Adler, London.)

comment on Deut. xxvi. 5: "A wandering Syrian [A. V. "a Syrian ready to perish"] was my father," etc., almost every word of which is illustrated by a verse from some book of Scripture; the comment closing with the suggestion that the last words (*ib.* verse 8), "with a mighty hand and with an outstretched arm, and with great terribleness, with signs and with wonders," refer to the Ten Plagues. Further on it is stated that none has done his duty on that night until he has given voice to the three words "pesaḥ" (paschal lamb), "maẓẓah" (unleavened bread), and "maror" (bitter herb). A more important remark follows, to the effect that it is the duty of every Israelite to feel as if he personally had been delivered from Egypt. Then two of the "psalms of praise" (Ps. cxiii.–cxiv.) are read, in accordance with the teaching of Hillel's school; while Shammai's school read only one of these before supper. A benediction follows, in which the restoration of the Passover sacrifice is prayed for. A second cup of wine is drunk; and with this the first part of the Seder ends, all present washing their hands for supper.

Seder.
(From the Sarajevo Haggadah of the fourteenth century.)

This meal is begun by handing around morsels of the first and third cakes, giving thanks first to Him "who brought forth bread from the earth," and then to Him "who sanctified us by the command to eat maẓẓah." The bitter herb, dipped in the imitation clay, is eaten next, with thanks for the duty of eating bitter herbs; and then horseradish-slices are made into sandwiches with parts of the middle cake, in memory of Hillel's action in Temple times, when he ate pieces of paschal lamb literally "upon" unleavened cake and bitter herbs.

The real meal then begins, its last morsels being broken from the afiḳomen. Then follows the grace after meals with the insertion for the festival; and afterward the third cup is drunk. This grace, the remaining four psalms of praise (Ps. cxv.–cxviii.), the so-called "Great Hallel" (Ps. cxxxvii.) with its recurring burden "Ki le'olam ḥasdo" (His mercy endureth forever), Nishmat, and the words of thanks after wine make up the second part of the Seder.

Seder Dish and Device for Holding the Three Maẓẓot
(In the possession of Dr. Hermann Adler, London.)

Such was the order of exercises as far back as the middle of the third century. But as he "who talked the most of the departure from Egypt" was always deemed most worthy of praise, a few additions were made in various countries at different times. Thus, the Jews of Yemen still insert in the ḳiddush on this night, after the words "who has chosen us above every people," a piece of rather grotesque self-praise, such as "He called us a community of saints, a precious vineyard, a pleasant plantation; compared to the host of heaven and set like stars in the firmament." Such passages were at one time recited in other countries also. Many of the Jews in Mohammedan countries have in their service-books legendary comments upon the Haggadah, mainly in Arabic, which the father reads by way of explanation and elaboration of the text. The Sephardic Jews in Turkey recite in Spanish some legends about the Exodus, not found in the Haggadah. The German and Polish Jews add five poetic pieces at the end of the exercises: one arranged according to the alphabet, with the burden, "It was in the midst of the night" (referring to events in the past, or foretold in prophecy, which happened at that hour); another, an indescribable

jingle ("Ki lo Na'eh") before the last cup. In Germany two other pieces were added which from old German nursery songs had first become festal songs and then were invested with a higher significance as if they typified specific Jewish ideas. See Eḥad Mi Yodea' and Ḥad Gadya.

Bibliography: *Pes.* x.; Maimonides, *Yad, Ḥamez*, vii.-viii.; Caro, *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 472-484; Lauterbach, *Minḥah Ḥadashah*, Drohobicz, 1893; Friedmann, *Das Festbuch Haggadah*, Vienna, 1895; L. N. Dembitz, *Jewish Services in Synagogue and Home*, pp. 356-367, Philadelphia, 1898.

A. L. N. D.

SEDER 'OLAM RABBAH: Earliest post-exilic chronicle preserved in the Hebrew language.

SEDER.
(From a seventeenth-century Haggadah.)

In the Babylonian Talmud this chronicle is several times referred to simply as the "Seder 'Olam" (Shab. 88a; Yeb. 82b; Nazir 5a; Meg. 11b; 'Ab. Zarah 8b; Niddah 46b), and it is quoted as such by the more ancient Biblical commentators, including Rashi. But with the twelfth century it began to be designated as "Seder 'Olam Rabbah," to distinguish it from a later, smaller chronicle, "Seder 'Olam Zuṭa"; it was first so designated by Abraham ibn Yarḥi ("Ha-Manhig," p. 2a, Berlin, 1855). In its present form the work consists of thirty chapters, each ten chapters forming a section, or "gate." It is a chronological record, extending from Adam to the revolt of Bar Kokba, in the reign of Hadrian; but the chronicle is complete only up to the time of Alexander the Great; the period from Alexander to Hadrian occupies a very small portion of the work—the end of the thirtieth chapter. It may be concluded, therefore, that originally the "Seder 'Olam" was more extensive, and that it consisted of two parts, the second of which, dealing with the post-Alexandrian period, has been lost, with the exception of a small fragment that was added by the copyists to the first part. Many passages quoted in the Talmud are missing in the present edition of the "Seder 'Olam."

Title and Divisions.

The author probably designed the work for calendrical purposes, to determine the era of the Creation; his system, adopted as early as the third century (see Era), is still followed. Adhering closely to the Bible texts, he endeavored not only to elucidate many passages, but also to determine certain dates which are not indicated in the Bible, but which may be inferred by calculation. In many cases, however, he gave the dates according to tradition, and inserted, besides, the sayings and halakot of preceding rabbis and of his contemporaries. In discussing Biblical chronology he followed three principles: (1) to assume that the intention of the Biblical redactor was, wherever possible, to give exact dates; (2) to assign to each of a series of events the shortest possible duration of time, where necessary, in order to secure agreement with the Biblical

Object of Work.

text; and (3) to adopt the lesser of two possible numbers. The following examples will illustrate the manner in which these principles are applied. The confusion of languages is said to have taken place in the days of Peleg (Gen. x. 25). The author concludes that the first year of Peleg's life can not be meant, as at the time of the confusion Peleg had a younger brother, Joktan, and the latter had several children; nor could it have occurred during the middle years of his life, for Peleg lived 239 years, and the designation "middle years" is not an exact one (Gen. xi. 18–19); had the redactor intended to indicate only a general period, he would have used the phrase "in the days of Peleg and Joktan." The Bible must therefore mean that the confusion of languages took place in the last year of Peleg's life, and by comparing the dates of the previous generations, the author concluded that it occurred 340 years after the Flood, or 1,996 years after the creation of the world.

After dealing, in the first ten chapters, with the chronology of the period from the creation of the world to the death of Moses, the writer proceeds to determine the dates of the events which occurred after the Israelites, led by Joshua, entered the Holy Land. Here Biblical chronology presents many difficulties, dates not being clearly given; and in many cases the "Seder 'Olam" was used by the later Biblical commentators as a basis of exegesis. Thus, it is known that from the entry of the Israelites into the Holy Land to the time of Jephthah a period of 300 years elapsed (Judges xi. 26). By computing the life periods of the Judges and assuming that Jephthah sent his message, in which he alluded to the 300 years, in the second year of his rulership, the writer concluded that the reign of Joshua lasted twenty-eight years. It may be added that he placed the making of the image for Micah (*ib.* xvii. 1 *et seq.*) and the destruction of nearly the whole tribe of Benjamin in consequence of the wrong done to the Levite and his concubine in Gibeah (*ib.* xix. 1 *et seq.*) in the time of Othniel.

Examples of Method.

It is further stated that Solomon began to build the Temple in the fourth year of his reign, 480 years after the Exodus (I Kings vi. 1), that is, 440 years after the Israelites entered the Holy Land. Thus there was a period of 140 years from the second year of Jephthah to the building of the Temple. The author of the "Seder 'Olam" concluded that the forty years during which the Israelites were harassed by the Philistines (Judges xiii. 1) did not begin after the death of Abdon, as it would seem, but after that of Jephthah, and terminated with the death of Samson. Consequently there was a period of eighty-three years from the second year of Jephthah to the death of Eli, who ruled forty years (I Sam. iv. 18), the last year of Samson being the first of Eli's judgeship. At that time the Tabernacle was removed from Shiloh, whither it had been transferred from Gilgal, where it had been for fourteen years under Joshua; consequently it remained at Shiloh for a period of 369 years, standing all that time on a stone foundation. It is also to be concluded that Samuel judged Israel for eleven years, which with the two years of Saul (*ib.* xiii. 2), the forty of David's reign (I Kings ii. 11), and the four of Solomon's reign, make fifty-seven years, during which the Tabernacle was first at Nob, then at Gibeon. The chronology of the Kings was more difficult, as there were differences to reconcile between the books of Kings and of Chronicles. Here especially the author applied the principle of "fragments of years" ("shanim meḳuṭṭa'ot"), by which he regarded the remainder of the last year of any king's reign as identical with the first year of his successor's. In the twentieth chapter, which closes the second part ("Baba Meẓi'a"), the author deals with the forty-eight prophets that flourished in the land of Israel. Beginning with Joshua, the author reviews the whole prophetic period which terminated with Haggai, Zechariah, and Malachi, elucidating as he proceeds many obscure points. Thus, the prophet mentioned in Judges vi. 8 was, according to the "Seder 'Olam," Phinehas, and the man of God that came to Eli (I Sam. ii. 27) was Elkanah.

The prophecy of Obadiah occurred in the time of Amaziah, King of Judah (comp., however, Yalḳ., Obad.), and those of Joel, Nahum, and Habakkuk in the reign of Manasseh. After devoting the twenty-first chapter to the prophets that lived before the conquest of the land, to the seven prophetesses, and to the seven prophets of the Gentiles, the author resumes the chronology of the Kings. He continues it to the end of ch. xxvii., where he reaches the destruction of the Temple, which, according to his computation, occurred after it had existed 410 years, or 3,338 years after the creation of the world. Then follow the seventy years of the Captivity and the 420 years of the Second Temple, which was destroyed, as may be seen, in the year 3828 of the Creation.

The 420 years of the Second Temple are divided into the following periods: the domination of the Persians, 34 years; of the Greeks, 180 years; of the Maccabees, 103 years; of the Herods, 103 years. It will be seen that the allowance, contrary to historical facts, of only thirty-four years for the Persian domination is necessary if agreement with the Biblical text is to be insisted upon; for it is stated (Dan. ix. 24) that the second exile was to take place after seventy Sabbaths of years (= 490 years). If from this number the seventy years of the first Captivity be deducted, and the beginning of Alexander's domination over Palestine be placed, in accordance with Talmudical evidence, at 386 years before the destruction of the Second Temple, there remain only thirty-four for the Persian rule. From the destruction of the Second Temple, which, according to the "Seder 'Olam," occurred at the end of the last week of the Sabbatical year, to the suppression of Bar Kokba's revolt, or the destruction of Bethar, was a period of fifty-two years. But the text here is very confused, and gave rise to various emendations and interpretations (comp. Salzer in Berliner's "Magazin," iv. 141 *et seq.*).

Assuming that this "Seder 'Olam" is the same as the "Seder 'Olam" mentioned in the Talmud, Jewish authorities generally ascribe its authorship to the well-known Talmudist Jose b. Halafta, on the strength of R. Johanan's statement, "The tanna of the 'Seder 'Olam' was R. Jose" (Yeb. 82b; Niddah 46b). Johanan's comment is supported by the fact

Authorship.

that Jose was known as one who occupied himself with Jewish chronology; further, many sayings of R. Jose's quoted in the Talmud are paralleled in the "Seder 'Olam." Objecting, however, that the "Seder 'Olam" often conflicts with opinions of Jose's expressed in the Talmud, that Jose is referred to in it in the third person ("R. Jose said"), and finally that mention is made in it of Talmudists that lived later than Jose, Ratner ("Mabo leha-Seder 'Olam Rabbah," Wilna, 1894) concludes that Jose was not its author; he thinks that Jose was only the principal authority of the "Seder 'Olam," and that Johanan's statement, mentioned above, is similar to another statement made by him—"Any anonymous opinion in the Mishnah belongs to R. Meïr" (Sanh. 86a), although the redactor of the Mishnah was Judah I. Ratner further supposes that R. Johanan himself compiled the work, following generally the opinion of R. Jose. He endeavors to prove this view by showing that many utterances of R. Johanan are taken from the "Seder 'Olam."

Ratner's objections, however, are answered by other scholars, who think that in the "Seder 'Olam" Jose preserved the generally accepted opinions, even when they were contrary to his own, as is clearly indicated in Niddah (*l.c.*). Besides, this work, like all the works of the ancient Talmudists, underwent many alterations at the hands of the copyists. Very often, too, finding that the utterance of a later rabbi agreed with the "Seder 'Olam," the copyists inserted the name of that rabbi. A careful examination shows that certain additions are later than the latest midrashim, and it may be that Abraham ibn Yarḥi (*l.c.*), Isaac Lattes ("Sha'are Ẓiyyon," p. 25), and Menahem Meïri (introduction to Abot, p. 14), who seem to place the redaction of the "Seder 'Olam" at the time when the Massektot Derek Erez Rabbah, the Derek Erez Zuṭa, the Soferim, and other later treatises were composed, may have referred to the work in its present form.

Besides directly quoting the "Seder 'Olam," the Talmud often alludes to it under "tanya" (= "we learned"), "tana" (= "he learned"), "tanu rabbanan" (= "our teachers learned"), "amar mar" (= "the teacher said"): often the sentences following these phrases are found in the "Seder 'Olam." In addition, many of its passages have been taken into the Mishnah without any allusion to their source. It is not mentioned in the Jerusalem Talmud, although several passages in the latter are based on it. Finally, many of the sayings of the "Seder 'Olam" have been taken into the Mekilta, the Sifra, and the Sifre.

The "Seder 'Olam Rabbah" first appeared at Mantua, in 1514, together with the "Seder 'Olam Zuṭa," the "Megillat Ta'anit," and Abraham b. David's "Sefer ha-Ḳabbalah." It has been reedited several times since then. In 1577 the "Seder 'Olam Rabbah" and the "Seder 'Olam Zuṭa" were published in Paris, with a Latin translation by Gilbert Genebrard. The former was edited, with a Latin translation, notes, and introduction, by John Meyer (Amsterdam, 1699). Commentaries on the work were written by Jacob Emden (with the text, Hamburg, 1757), by Elijah Wilna (with the text, Shklov, 1801), and by Enoch Zundel b. Joseph (a double commentary, "'Eẓ Yosef" and "'Anaf Yosef," Wilna, 1845). The three latest editions are those of Ratner (with critical and explanatory notes, Wilna, 1897), A. Marx (who published the first ten chapters, basing the text upon different manuscripts and supplying it with a German translation and an introduction; Berlin, 1903), and Jeroham Meïr Leiner (containing the commentaries of Jacob Emden and Elijah Wilna, and the editor's annotations under the title "Me'r 'Ayin," Warsaw, 1904).

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E. C. M. SEL.

SEDER 'OLAM ZUṬA: Anonymous chronicle, called "Zuṭa" (= "smaller," or "younger") to distinguish it from the older "Seder 'Olam Rabbah." This work is based upon, and to a certain extent completes and continues, the older chronicle. It consists of two main parts: the first, comprising about three-fifths of the whole, deals with the chronology of the fifty generations from Adam to Jehoiakim (who, according to this chronicle, was the father of the Babylonian exilarch), the second deals with thirty-nine generations of exilarchs, beginning with Jehoiachin. It is apparent that the object of this work was to show that the Babylonian exilarchs were direct descendants of David. After a short introduction, taken from the "Seder 'Olam Rabbah," giving the general chronology from Adam to the destruction of the Second Temple—a period of 3,828 years—and stating the number of years which elapsed between the most important events, such as between the Flood and the confusion of tongues, etc., the chronology recommences with Adam. The "Seder 'Olam Zuṭa" is more complete at this point than the larger work, as it gives the duration of the generations between Adam and Abraham, which is lacking in the "Seder 'Olam Rabbah." It gives also the lifetime of each of Jacob's twelve sons as recorded by tradition. Otherwise it merely enumerates the generations.

Genealogy of the Exilarchs.

From David onward it gives the names of the high priests and prophets who lived in the time of each king. Thus, for instance, David had Abiathar as high priest, and Nathan and Gad as prophets; Solomon, who ascended the throne at the age of three, had Zadok for high priest, and Jonathan, Iddo, and Ahijah as prophets. In this way it completes the list of the high priests enumerated in I Chron. v. 34 *et seq.* Shallum (verses 38-39) officiated in the time of Amon, and between the former and Azariah, who served in the time of Rehoboam, there were twelve high priests. But in I Chron. (*l.c.*) only five high priests are enumerated, whose names are not found at all among those given by the "Seder 'Olam Zuṭa." The author of the work divided these fifty generations into five series, each of ten generations, the last of each series being, respectively, Noah, Abraham, Boaz, Ahaziah, and Jehoiakim.

The second part of the work begins with the statement that Jehoiachin, who reigned only three months

and ten days, was carried into captivity by Nebuchadnezzar (comp. II Kings xxiv. 8; II Chron. xxxvi. 9). He was afterward given high rank by Evil-merodach, thus becoming the first prince of the Captivity. Correcting the somewhat confused genealogical account of I Chron. iii. 17–19, the "Seder 'Olam Zuṭa" declares that Jehoiachin had four sons, the eldest of whom was Shealtiel, who succeeded his father. It is worth while noting that, according to this chronicle, Darius conquered Babylon after it had been supreme for seventy years, beginning with the reign of Nebuchadnezzar, and fifty-two years after the destruction of the First Temple. Zerubbabel, Shealtiel's son, who departed for Jerusalem in the first year of the reign of Cyrus, returned to Babylon after the Temple and the walls of Jerusalem had been rebuilt by Ezra, and succeeded his father in the exilarchate. Then the chronicle enumerates the successive exilarchs, the account being in part taken from I Chron. iii. 16 *et seq.*, but differing greatly from the text of the latter. In fact, the first, thirteenth, sixteenth, eighteenth, and nineteenth exilarchs (the last one being Shaphat, the father of Anan), whose lives extended over a period of more than 600 years, are mentioned in I Chron. (*l.c.*) not as immediate successors, but as related individuals, and in contemporaneous groups. Sometimes, too, the father in I Chronicles is the son in the "Seder 'Olam Zuṭa."

The Descendants of Jehoiachin.

With the deaths of Haggai, Zechariah, and Malachi—more exactly, in the fifty-second year of the Persian domination, or year 3442 of the Creation—prophecy ceased and the period of the wise men ("ḥakamim") began. From Hananiah (Zerubbabel's grandson) onward every exilarch is indicated as having been guided by wise men. The names of the kings that reigned over Palestine from Alexander the Great to the destruction of the Second Temple are given. Like the "Seder 'Olam Rabbah," this chronicle gives the reigns of the Maccabees and the Herods as covering 103 years each. It may be stated that the Herodian dynasty consisted, according to the "Seder 'Olam Zuṭa," of three kings only—Herod, Agrippa, and Monobaz; at the end of Monobaz's reign and during the time of the eleventh exilarch, Shechaniah, the son of Shemaiah, the Romans destroyed the Temple. Further, from Nahum, the seventeenth exilarch, the names are given of the wise men, probably the chiefs of the academy, who assisted the exilarchs. With Rab Huna, the twenty-ninth exilarch, the direct male line of descent from David terminated. The exilarchs following are stated to have been descendants of Rab Huna through his daughter, the wife of R. Hananiah, the head of the yeshibah, whose marriage is related at length.

After having stated that Mar Zuṭra II., the thirtieth exilarch, was executed in the year 478 C.E., and that his posthumous son Mar Zuṭra III. betook himself, in the year 4280 of the Creation (= 520 C.E.), to Palestine, where he became chief of the Sanhedrin, the chronicle mentions eight succeeding exilarchs, the last one being Rab Ḥazub, son of Rab Phinehas. Apart from certain misstatements, this part contains many authenticated facts, and is therefore considered by modern scholars as a document of historical value. It may be seen that the lives of thirty-one exilarchs covered a period of more than 900 years, averaging three exilarchs to a century. This might help to determine the time at which the "Seder 'Olam Zuṭa" was written, for the thirty-ninth exilarch, according to this estimate, would have lived at the end of the eighth century. The additions of the copyists, however, render this task difficult.

In a fragment of a chronicle published by Neubauer ("M. J. C." i. 197) there is a sentence, regarding the reign of John Hyrcanus, which is found in the "Seder 'Olam Zuṭa" but is referred to the "Seder 'Olam de-Rabbanan." Lazarus (Brüll's "Jahrb." x. 8) supposes that after "de-Rabbanan" the word "Sabura'e" should be inserted, as a chronicle under the title "Seder 'Olam de-Rabbanan Sabura'e" is mentioned by Baruch b. Isaac of Worms ("Sefer ha-Terumah," Hilkot "'Abodah Zarah," § 135) and by Moses of Coucy ("Sefer Miẓwot Gadol," ii. 866), in connection with the statement that the year 4564 (= 804 C.E.) was a Sabbatical year. This induced many modern scholars, as Grätz, Steinschneider, and Zunz, to identify the "Seder 'Olam Zuṭa" with the "Seder 'Olam de Rabbanan Sabura'e."

As to the determination of the time of its redaction, there have existed many differences of opinion among authorities. Zunz observed that the sentence quoted by R. Baruch and Moses of Coucy with regard to the year 804 C.E. (see above) might be the author's colophon—omitted by the copyist—showing the time of composition. Zunz's opinion has since apparently been confirmed by a manuscript of the "Seder 'Olam Zuṭa" (Parma, De Rossi MSS., No. 541, 10, published by S. Schechter in "Monatsschrift," xxxix. 23 *et seq.*) which lacks the introduction spoken of above, but has at the end the following sentence: "From Adam to this day, which is the eleventh day of Kislew of the Sabbatical year, 4,564 years have elapsed": this gives the year 804 C.E. However, a closer examination of the text seems to show that the enumeration of the eight exilarchs following Mar Zuṭra III. was added by two later hands—that of six by one, and that of two, Phinehas and Ḥazub, by another—and that the chronicle was composed in the first quarter of the sixth century.

Time of Redaction.

For the editions and Latin translations of the "Seder 'Olam Zuṭa" see SEDER 'OLAM RABBAH. It must be added that Abraham Zacuto inserted in his "Yuḥasin" the greater part of this chronicle, his text being more nearly correct than that of any other edition or manuscript. Zacuto's text was republished by Neubauer in his "Mediæval Jewish Chronicles" (ii. 67 *et seq.*), where the text of the Mantua edition also is given. The second part, dealing with the exilarchs, has been edited by Lazarus in Brüll's "Jahrb." (x. 157 *et seq.*).

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E. C. M. SEL.

SEDUCTION: The act of inducing a woman or girl of previously chaste character to consent to unlawful sexual intercourse. The Mosaic law (Ex.

xxii. 15, 16, Hebr. [A. V. 16, 17]) says: "And if a man entice a virgin that is not betrothed and lie with her, he shall surely endow her to himself for a wife. If her father shall refuse to give her unto him, he shall weigh out silver according to the endowment [not dowry] of virgins." As may be seen under KETUBAH, the groom makes a written contract with the bride, securing to her, aside from his other duties, upon death or divorce, fifty shekels of silver, the virgin's endowment. For the protection of wives the Law fixed the minimum of this sum at a mina (in Babylon sixty shekels, among the Hebrews fifty shekels) for a virgin, and half as much for a widow.

The Mishnah (Ket. ii., iii.) does not speak of any means for forcing the seducer to marry the seduced girl, but only of the penalty in money. It nowhere defines the meaning of "enticing"; but it seems that no misrepresentation or promise of marriage is implied by it; the enticed (or rather the deceived) girl is named only as one who consents, in contrast to the victim of force, who is spoken of in Deut. xxii. 28, 29. When the act takes place in a city, the girl's consent is presumed in the absence of witnesses to the contrary; if in the field or forest, where her cries for help would not have brought any one to defend her, the presumption lies the other way (*ib.* 26, 27).

In City and in the Country.

The status of the girl's father in the text greatly narrows the application of the Law; for she must apparently be young enough to be in the father's power; that is, she must be either below the age of puberty (less than twelve years and a day) or a "na'arah" (A. V. "damsel"), which she remains only until she is twelve years and six months of age; for thereafter she is "overripe" ("bogeret"). To the Western world of the present day this restriction would make the whole Law worthless for lack of cases to which it could apply; not so in Palestine, where very few girls, in the days of the Mishnah, were not betrothed at the age of twelve years and six months.

Though the death of the father before the seduction defeats the literal enforcement of the Law, the tradition in such a case awards the amount of the penalty to the girl herself; so, also, if the father should die before the penalty is adjudged. But if he dies after judgment, the benefit thereof descends to his sons as heirs.

Where the Law forbids intercourse between the seducer and the seduced under penalty of death, the mulct ("ḳenas") of fifty shekels is not paid; for, under the general principle (derived from Ex. xxi. 22), "those deserving of death do not pay." But where the act is punishable only by excision ("karet"), which carries stripes, or by stripes only, as in several cases of incest, or some other forbidden connections, the mulct is only remitted if the seducer has been criminally convicted, according to the rule, "Those who are flogged do not pay."

Aside from this class of cases, there are ten other exceptions for which the mulct is not paid: in the case of the (1) bogeret; (2) impotent ("aylonit"); (3) insane; (4) deaf-mute; (5) one refusing (a girl married by mother and brothers when she was an infant and who refuses her husband when she reaches puberty); (6, 7, 8) one converted from the heathen, redeemed from captivity, or manumitted from bondage after the age of three years; (9) one divorced, though still a virgin; (10) one of an evil name, proof of which is established by the evidence of two witnesses to acts of solicitation.

Exceptions.

It is held by the old authorities that the mulct can be adjudged only upon proof by witnesses, not upon the seducer's admission; this doctrine, when carried out, must have almost entirely nullified the Law for inflicting the mulct or penalty.

But the seducer is liable also for depreciation ("pegam") and for shame. The former is estimated on the basis of the loss of value in a slave-girl for being deflowered; the latter depends on the social standing of the girl and inversely on the rank or standing of her seducer. The damages under these two heads go to the father along with the fifty shekels, or to the girl when he is dead; and they may be awarded on the seducer's admission.

Maimonides ("Yad," Na'arah) treats the law of the seduced and of the violated girl very clearly, drawing from Ket. ii.–iii., the Gemara on the same, and Ḳid. 46. He adds, almost entirely on his own authority, that the penalty and damages should be paid only when the seduction has taken place without the father's knowledge and consent; but that for the father to say to a young man, "Cohabit with my daughter, and pay me penalty and damages," would be highly sinful, the father breaking the precept of the Law (Lev. xix. 29), "Profane not thy daughter to make her a harlot," and the daughter sinning against the prohibition, "There shall be no harlot ["ḳedeshah"] of the daughters of Israel" (Deut. xxiii. 18). No right of action can arise from such a shameful agreement.

Views of Maimonides.

One incident of seduction—the father's responsibility for the support of the child, the fruit of lawless love—is not treated by the Talmud or the codes in connection with the "penalty" and damages arising from the act, but is disposed of elsewhere. It has been shown under AGNATES that the child of an Israelite from "anywhere," except one born of a Gentile or a bondwoman, is considered a son or a daughter for all the purposes of the Law, and more especially for the purposes of inheritance. So also the father is bound for the support of his child in infancy, no matter whether the child was born in wedlock or not. An ordinance ("taḳḳanah") proclaimed at Usha in the latter half of the second century regulates the child's right to support; but this right was undoubtedly recognized long before. The right of a daughter to be supported till "overripeness" (*i.e.*, the age of 12½ years) or betrothal, whichever happens first, from the estate of the dead father, is derived from the mother's ketubah, and does not therefore belong to a natural daughter (see "Yad," Ishut, xix. 14).

The Shulḥan 'Aruk says very little concerning the seduced damsel, as the jurisdiction of the courts over the subject had long before been lost, and this code confines itself to practical subjects.

E. C. L. N. D.

SÉE: A family of Alsatian origin whose most important members are:

Abraham Adolphe Sée: French barrister; born in Colmar, Alsace, 1819; died in Paris Feb. 26, 1905; brother of Marc SÉE and Gustave SÉE. He was educated in his native town and, on being admitted to the bar, settled there as counselor at law. When, in 1871, France lost Alsace, Sée removed to Paris, where he practised law in the court of appeals.

Sée took an active part in Jewish affairs. He was president of the Jewish consistory at Colmar; he financially assisted the rabbinical school there; and he was a member successively of the Jewish consistories of Vesoul and Epinal.

BIBLIOGRAPHY: *Jew. Chron.* March 3, 1905, p. 11.

Camille Sée: French deputy and jurist; born at Colmar, Alsace, March 10, 1847; nephew and son-in-law of Germain SÉE. Having studied law at the University of Strasburg, he became counselor at Paris in 1869. In 1870, after the downfall of the empire, he was appointed assistant to the secretary of the interior, resigning in the beginning of 1871. In 1872 he became subprefect of Saint-Denis, but resigned in 1874. Two years later he was elected deputy from Saint-Denis, joining the left wing of the Republicans; he was reelected in 1877, but was defeated in 1881. During the five years of his parliamentary service he took special interest in legislation concerning the education of girls; and measures proposed by him for the government of girls' schools were passed by the Senate in 1880. In 1881 Sée received the title of councilor of state.

Sée is the author of "Les Lycées et Collèges de Jeunes Filles," Paris, 1881.

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. F. T. H.

Eugène Léon Sée: French state functionary; born at Colmar, Alsace, Dec. 18, 1850. He graduated from the Free School of Political Science in 1873, and was one of the younger generation who, together with Thiers, Gambetta, Jules Favre, and others, rallied around the leaders of the Liberal party during the empire, and prepared the way for the Third Republic. He served the latter in various offices, namely, as secretary-general of the prefects of the departments of Tarn and Garonne, the Aube, and Upper Marne; subprefect of Toul (1877), Louviers (1880), Boulogne-sur-Mer (1882), and Rennes (1884); prefect of the Orne (1886), Upper Saône (1887), and Haute-Vienne (1891 to 1895). In 1896 he was a member of the extraparliamentary commission for administrative decentralization. Since Sept., 1897, he has filled the post of receiver and collector of taxes at Paris. He is the originator of a plan of cattle insurance in the country districts.

Since 1901 Sée has been a member of the central committee of the Alliance Israélite Universelle. He is also an officer of the Legion of Honor.

S. J. KA.

Germain Sée: French physician; born at Ribeauvillé (Rappoltsweiler), Alsace, March 16, 1818; died in Paris May 12, 1896. After studying medicine at the Sorbonne, Paris, he graduated in 1846, and established himself as a physician in the French capital. In 1852 he became hospital physician; in 1866 professor of therapeutics in the medical faculty as successor to Armand Trousseau; in 1869 professor of medicine, in succession to Monneret, and member of the Académie de Médecine; and in 1876 physician at the Hôtel-Dieu.

Sée studied therapeutics from the physiological point of view, and, not contenting himself with clinical observation, had recourse to experimental pathology. He was a collaborator on the "Nouveau Dictionnaire du Médecine Pratique," and contributed many essays to the medical journals. He was the author of: "De la Chorée et des Affections Nerveuses en Général," Paris, 1851; "Leçons de Pathologie Expérimentale," *ib.* 1866; "Du Sang et des Anémies," *ib.* 1866; "Du Diagnostic et du Traitement des Maladies du Cœur," *ib.* 1878 (translated into German by Max Salomon, 5 vols., Berlin, 1886).

Germain Sée.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* Vienna, 1901; *La Grande Encyclopédie.*

S. F. T. H.

Gustave Sée: French forester; born at Ribeauvillé (Rappoltsweiler), Alsace, Dec. 25, 1832; brother of Abraham Adolphe SÉE and Marc SÉE. His classical studies were pursued at the lyceum of Strasburg. From 1853 to 1855 he attended the Foresters' School at Nancy, and in the latter year he was appointed warden-general of forests. He subsequently held similar posts at Allevard (Isère), Niederhaslach (Lower Alsace), and Sartène (Corsica). In 1862 he was promoted to the rank of subinspector. In 1865 he was recalled to Paris by the central administration of the Department of Agriculture, and attached to the service of the inspector-general of the department of forests, a position which he held until 1870, when he was appointed subdirector of the bureau of replanting. In 1877 he became head of the bureau; and in 1881 he was appointed inspector-general of the department of forests. He retired from active service in 1898.

Julien Sée: Librarian of the Bibliothèque Professionelle d'Art et d'Industrie, Paris; born Aug. 31, 1839, at Colmar, Upper Alsace. He is the author of "Le Journal d'un Habitant de Colmar Pendant le Guerre de 1870" and "Nos Elections au Reichstag" (1874). Sée made the first translation in French of Joseph ha-Kohen's "'Emeḳ ha-Baka," a history of the sufferings of the Jewish people from the time of their dispersion to the present day (Paris, 1881). Sée is an officer of public instruction.

Leopold Sée: French general; born at Bergheim, Alsace, 1822; died in Paris March 17, 1904. In 1840 he entered the military school of Saint-Cyr, and in 1849 received his captain's commission and served in Algeria. Five years later he was ordered to the Crimea, and took part in the battles of Inkerman and Traktir as well as in the storming of Mala-

koff, where he was wounded. He was appointed chief of battalion the following year. He served in the Italian campaign of 1859, and fought at Magenta, and in 1867 was with the army of occupation in the Papal States. The following year he was commissioned colonel of the sixty-fifth regiment of the line at Valenciennes, joining in 1870 the fourth army corps commanded by de Ladmirault: he fought at Borny, Gravelotte, and Saint-Privat, being severely wounded in the last-cited place. Regarded by the Prussians as invalided, he was allowed to remain in France unconditionally. After a few months of treatment, however, he recovered and offered his services to the Government of National Defense, which appointed him brigadier-general and placed him in charge of the lines at Carentan. In 1871 he commanded the subdivision of Seine-et-Marne at Melun, and in 1873 was placed at the head of the twenty-sixth brigade of infantry at Langres, being transferred to the eighteenth brigade at Paris two years later. In 1880 he was promoted general of division, commanding the twentieth division of infantry, but was transferred three years later to the tenth at Paris, which command he held until his retirement in 1887.

In 1885 Sée was made a grand officer of the Legion of Honor.

S. J. Ka.

Marc Sée: French surgeon; born at Ribeauvillé (Rappoltsweiler), Alsace, Feb. 17, 1827; nephew of Germain Sée. He received his education at the Sorbonne, Paris, graduating as doctor of medicine in 1856 and becoming "agrégé" in 1860. He was appointed hospital surgeon in 1866, serving at the hospitals of Bicêtre, du Midi from 1867, Sainte-Eugénie from 1872, and Maison Municipale de Santé from 1875, in which year he was appointed also professor of anatomy at the Sorbonne.

Sée took an active part in the Franco-Prussian war of 1870-71, and was elected a member of the Paris Académie de Médecine in 1878.

Sée was a collaborator on Cruveilhier's "Traité d'Anatomie Descriptive," and has written many essays for the medical-journals. Among his works may be mentioned: (with Béclard) "Eléments d'Histologie Humaine" (Paris, 1856; 2d ed. 1868), a translation of Kölliker's "Handbuch der Gewebelehre für Aerzte und Studirende"; (with Tarnier and Lenoir) "Atlas de l'Art des Accouchements" (*ib.* 1871); "Rapport sur la Campagne Faite par la Deuxième Ambulance" (*ib.* 1871), report on his treatment of 1,200 wounded after the battle at Beaumont; "Recherches sur l'Anatomie et de la Physiologie du Cœur" (*ib.* 1875).

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

SEEGEN, JOSEF: Austrian balneologist; born at Polna May 20, 1822. He studied medicine at Prague and Vienna (M.D. 1847), becoming privatdocent at Vienna in 1854 and assistant professor in 1859. From 1854 to 1884 he practised during the summer months at Carlsbad. In 1856 Seegen founded with Oppolzer and Sigmund the Verein für Quellenkunde in Oesterreich.

Seegen has published many essays in the medical journals, especially on balneology, and is the author of: "Compendium der Allgemeinen und Speciellen Heilquellenlehre," Vienna, 1857 (2d ed. 1862); "Diabetes Mellitus," Berlin, 1875; "Studien über den Stoffwechsel im Thierkörper," *ib.* 1887; "Die Zuckerbildung im Thierkörper, Ihr Umfang und Ihre Bedeutung," *ib.* 1890.

Bibliography: Pagel, *Biog. Lex.*, Vienna, 1901.

S. F. T. H.

SEELIG (ABI 'EZRI) BEN ISAAC MARGOLIOTH: Polish Talmudist of the seventeenth and eighteenth centuries; born at Polock; died probably in Palestine. He was preacher at Prague and at Kalisz; and after the death of Israel Darshan he went to Yaroslav. From 1701 to 1711 he was a beneficiary of the bet ha-midrash of Bärmann Levi at Halberstadt, and he was finally sent by his benefactor to Palestine. Seelig was the author of "Kesef Nibḥar" (Amsterdam, 1712), a homiletic commentary on the Pentateuch, and of "Ḥibbure Liḳḳuṭim" (*ib.* 1715), collectanea consisting of Talmudic novellæ and responsa.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 62, Halberstadt, 1866; Fürst, *Bibl. Jud.* ii. 330; Steinschneider, *Cat. Bodl.* col. 2580.

E. C. M. Sel.

SEER.—Biblical Data: Rendering in the English versions of the Hebrew הראה, which in 1 Sam. ix. 9 is reported to have been the old popular designation for the later נביא ("prophet"). The seer was an "ish Elohim," a man of God, and for a remuneration, as would appear from the story of Saul in quest of his father's asses (I Sam. ix. 3 *et seq.*), acted as intermediary between Yhwh and those that came to "inquire of him." In other words, he would consult Yhwh and give directions accordingly. Samuel more especially is designated as "the seer" (I Sam. ix. 11, 18, 19; I Chron. ix. 22, xxvi. 28, xxix. 29); but Hanani also bears the title (II Chron. xvi. 7, 10). A synonym, חזה or החזה, likewise is translated "the seer." Gad is known as such a "ḥozeh" (I Chron. xxix. 29), more especially as the ḥozeh of David (*ib.* xxi. 9; II Chron. xxix. 2, 5). Heman is another denominated "the king's seer," with the addition of the qualifying phrase "in the words of God" (I Chron. xxv. 5), as are also Jeduthun (II Chron. xxxv. 15), Iddo (Hebr. "Jedi" or "Jedo"; *ib.* ix. 29, xii. 15), Hanani (*ib.* xix. 2), and Asaph (*ib.* xxix. 30).

As the seer is a ḥozeh, his written "visions" are called "ḥazot" (II Chron. ix. 29). The title (in the plural "ḥozim" = "seers") occurs in parallelism with "prophets" ("ro'im"; Isa. xxx. 10). The ro'im are called the heads, while the nebi'im are called the eyes of the people (*ib.* xxix. 10); all "vision" is become as a sealed book. In Micah the seers are quoted in one breath with the diviners (Mic. iii. 7). As for the prophets that "see vanity" and that "divine lies" ("see lies" in Ezek. xiii. 8), God's hand will be against them (Ezek. xiii. 9; comp. *ib.* xxii. 28).

——**Critical View:** Comparison of the foregoing passages makes it plain that the seer in primitive time passed, and perhaps with good reason, for a clairvoyant. Among the kindred races, the ancient Arabs and even their modern descendants, sheiks

were and are found with the ability to give such counsel as Saul expected to receive from Samuel (Wellhausen, "Reste Arabischen Heidentums," 2d ed., pp. 135, 136; "Z. D. P. V." 1889). The distinction between both the priest ("kohen") and the diviner ("ḳosem"), on the one hand, and the seer, on the other, was probably that the kohen threw or shot lots (hence "torah"), the urim and thummim, in order to ascertain the future, and the ḳosem resorted to various tricks and incantations, while the seer spurned any of these accessories and paraphernalia, and discovered the will of YHWH while in a state of trance. Balaam's description of himself as "geber shetum ha-'ayin," and later as "geluy 'enayim," and as seeing the visions of Shaddai (Num. xxiv. 4, 5, 15, 16) while falling, probably discloses the methods of the seers. They succeeded in putting themselves into a state of autohypnosis. The term "shetum ha-'ayin" ought to be read "ḥatum ha-'ayin" = "sealed as to the eye" (comp. Isa. xxix. 10, the "sealed" book in connection with seers upon whom sleep has fallen and whose eyes are tightly closed; or if the text be left unemendated, the strange word שתם certainly means "half-opened and fixed," "immovable," in order to produce the hypnotic state). When the seer falls (נפל) into this quasi-cataleptic condition (as Mohammed did) his eyes are inwardly opened ("geluy 'enayim"), and he sees the vision.

These ḥozim or ro'im became absorbed into the nebi'im, who in their earlier days were also mere shouting dervishes (hence their name, "nabi" = "shouter"), relying on song and dance to arouse themselves and others (I Sam. x. 5, 10 *et seq.*; "mitnabbe'im" note the "hitpa'el" in the verb in I Sam. x. 5). E. G. H.

SEESEN: Town in the Harz Mountains, where in the fall of 1801 Israel Jacobson founded the school which was called after him (see JACOBSON, ISRAEL). The institution received large endowments from the founder and his descendants, and from other philanthropists, especially Nathan Beer Isaac, court agent at Brunswick, being thereby enabled to receive a number of free scholars, among whom (from 1805) were many Christians, principally from Seesen. In 1810 the school was organized as an elementary common school. In the same year a temple was built by Jacobson for the institution, and was the first Jewish place of worship into which German sermons, a choral service, and an organ were introduced. The continuously increasing number of pupils necessitated repeated enlargements of the school. In 1886 the curriculum was changed in conformity with the Prussian normal-school plan for Realschulen. The school is under the supervision of the ducal school commission of Brunswick, and is empowered to give certificates for the one-year volunteer military service. The present (1905) director of the school is Dr. Emil Philippson. There are ten classes, with a total of 275 pupils, of whom 123 are Jews and 152 Christians.

In 1852 Jacobson's eldest son, **Meyer Jacobson,** founded in Seesen an orphan asylum for Jewish and Christian boys. The first building used for its purposes was the original home of the Steinway family of New York, and this was replaced by a large new building in 1902.

The Jews of Seesen number 69 in a total population of 4,729.

S. L. K.

SEFER HA-TORAH. See SCROLL OF THE LAW.

SEFER YEṢIRAH. See YEṢIRAH, SEFER.

SEFIROT, THE TEN: Potencies or agencies by means of which, according to the Cabala, God manifested His existence in the production of the universe. The term is derived from the Hebrew noun "sefirah," which, meaning originally "number" or "category," alternately assumed in the language of the Zohar the significations of "sphere" (*σφαῖρα*) and "light" (from ספיר). It was first used in a metaphysical sense by the anonymous author of the "Sefer Yeṣirah"; but the real doctrine of Sefirot, which became the corner-stone of the Cabala, dates from the twelfth century. It is based upon the Neoplatonic conception of God and the theory of emanation. The Neoplatonists, in order to surmount the difficulties involved in the idea of creatio ex nihilo, which is incompatible with their principle that God can have no intention, thought, word, or action, resorted to the doctrine of emanation.

Doctrine of Emanation.

According to this doctrine all that exists has been produced not by any creative power, but as successive emanations from the Godhead; so that all finite creatures are part and parcel of the Divine Being. These emanations, or intelligences as they are called, are the intermediary agents between the intellectual and the material worlds.

The cabalists of the twelfth century, who shared the view of the Neoplatonists with regard to God, were naturally compelled to adopt the doctrine of emanation; but in order to clothe it in a Jewish garb they substituted the Sefirot for the intelligences. These Sefirot, according to their order of emanation, are divided into three groups: (1) the first three, forming the world of thought; (2) the next three, the world of soul; and (3) the next three, the world of corporeality. They are all dependent upon one another, being united like links to the first one, which was latent from all eternity in the EN SOF as a dynamic force. This first Sefirah emanated from the Infinite Light of the En Sof, and is variously called כתר ("the Crown"), עתיקא ("the Aged"), נקודה פשוטה or נקודה ראשונה ("the Primordial Point" or "Simple Point"), רישא חוורה ("the White Head"), אריך אנפין ("the Long Face," "Macrosapon"; or "the Slow to Anger"; see Bloch, "Monatsschrift," 1905, p. 158), רום מעלה ("the Immensurable Height"), and אהיה ("I am"). From it emanated the masculine or active potency called חכמה ("Wisdom"), from which proceeded the feminine or passive potency denominated בינה ("Intelligence"). This first triad of the Sefirot forms the world of thought. The union of the masculine and feminine potencies, which are called also אבא ("Father") and אמא ("Mother"), produced again the active or masculine potency חסד ("Mercy") or גדולה ("Greatness"), and the feminine or passive potency דין, גבורה, or פחד ("Justice," "Power," or "Awe"), from the combination of which proceeded

Names and Derivation.

תפארת ("Beauty"). These are the second triad of Sefirot, forming the world of soul. From the medium of the second triad, *i.e.*, תפארת, proceeded the masculine or active potency נצח ("Triumph"); this again gave birth to the feminine or passive potency הוד ("Glory"); and from the union of the two proceeded יסוד ("Foundation"). This triad of the Sefirot constitutes the world of corporeality or the natural world. The tenth and last Sefirah, called מלכות ("Kingdom"), is the sum of the permanent and immanent activity of the other Sefirot. Thus each triad is a compound of force, counter-force, and their connecting link; namely, active and passive agents and combination. They were all combined in the Adam Ḳadmon ("Primordial Man") or Adam 'Ila'ah ("Heavenly Man").

Relation to the En Sof.

There is a divergence of opinion among the cabalists concerning the relation of the Sefirot to the En Sof. Azriel (commentary on the "Sefer Yeẓirah," p. 27b) and, after him, Menahem Recanati ("Ṭa'ame ha-Miẓwot," *passim*) considered the Sefirot to be totally different from the Divine Being; the "Ma'areket" group took the Sefirot to be identical in their totality with the En Sof, each Sefirah representing merely a certain view of the Infinite ("Ma'areket," p. 8b); the Zohar clearly implies that they are the names of the Deity, and gives for each of them a corresponding name of God and of the hosts of angels mentioned in the Bible; while Luria and Cordovero, without regarding them as instruments, do not identify them with the essence of the Deity. The "Absolute One," they argue, is immanent in all the Sefirot and reveals Himself through them, but does not dwell in them; the Sefirot can never include the Infinite. Each Sefirah has a well-known name; but the Holy One has no definite name ("Pardes Rimmonim," pp. 21–23). In so far as man is formed after his prototype, the primordial man, in whom were combined all the ten Sefirot, the latter are represented in his body by the ten following members: (1) the head, (2) the brain, (3) the heart, (4) the right arm, (5) the left arm, (6) the chest, (7) the right leg, (8) the left leg, (9) the genital organs, and (10) the complete body. See Cabala.

Bibliography: A. Franck, *La Kabbala*, pp. 84 *et seq.*, new ed. Paris, 1889; A. Jellinek, *Beiträge zur Gesch. der Kabbalah*, Leipsic, 1852; idem, *Philosophie und Kabbalah*, ib. 1854; Joël, *Die Religionsphilosophie des Sohar*, pp. 179 *et seq.*, ib. 1849; C. D. Ginsburg, *The Kabbalah*, pp. 7 *et seq.*, London, 1865; Ehrenpreis, *Die Entwickelung der Emanationslehre*, passim, Frankfort-on-the-Main, 1895; Karppe, *Étude sur les Origines et la Nature du Zohar*, pp. 239 *et seq.*, Paris, 1901; Isaac Myer, *Qabbalah*, pp. 156 *et seq.*, Philadelphia, 1888; Maurice Fluegel, *Philosophy, Cabbala, and Vedanta*, p. 48, Baltimore, 1902; Bacher, *Ag. Bab. Amor.* p. 20.

E. C. I. Br.

SEGELMESA. See Morocco.

SEGELMESSI (SIJILMISSI), JUDAH BEN JOSEPH: African liturgist; flourished about 1400; a native of Segelmesa, Morocco. Two seliḥot of his are extant, one beginning "Eleh kokebe marom," and the other, "Mah e'eseh le-ẓedati," both of which bear the signature "Judah b. Joseph Segelmessi." A part of the second seliḥah has been published by Dukes in "Orient, Lit." x. 761.

Bibliography: Fuenn, *Keneset Yisrael*, p. 415; Landshuth, *'Ammude ha-'Abodah*, pp. 67–68; Zunz, *Literaturgesch.* p. 567.

J. M. Sel.

SEGOL. See Accents in Hebrew.

SEGOVIA: City of Spain in Old Castile; situated between Burgos, Toledo, and Avila. When conquered by Alfonso VI. it already had a considerable Jewish community, which in 1294 paid 10,806 maravedis in taxes. In 1303 the Jews failed to pay the 30 dineros which each Jew of fourteen years and upward was required to contribute to the bishop of the diocese; but the next year, on the complaint of the bishop, a special order was issued (Aug. 29) by King Ferdinand III., and they were forced to make immediate payment. The Jews of Segovia, who engaged in commerce and manufactures, and especially in tanning and the production of cloth, were very wealthy. They suffered severely during the fratricidal war between D. Pedro and Henry de Trastamara, being plundered of their goods and of all the notes and pledges which they held from Christians. Envy at the influence which certain Jews, *e.g.*, the king's physician, D. Meïr Alguades, exercised at court brought upon the Jewish inhabitants a charge of desecrating the host (1410). The bishop, Juan de Tordesillas, believed the malicious accusation, and caused several Jews —among them D. Meïr Alguades— to be arrested as participants in the crime; and two of the most distinguished were executed. Not satisfied with this, the bishop wrongfully accused the Jews of attempting to wreak their vengeance upon him by bribing his cook to place poison in his food. As a result of this charge many Jews were killed, and numbers fled from the city. This incident is recorded by Alonso de Spina, the author of "Fortalitium Fidei," who deeply hated and defamed his former coreligionists, and who in 1455 entered the monastery of S. Antonio in Segovia; by S. Usque, "Consolaçam as Tribulaçoens de Yisrael," No. 23, p. 191a; by Joseph ha-Kohen, "'Emeḳ ha-Baka," pp. 78 *et seq.*; and by Colmenares, "Historia de Segovia," ch. xxvii.; while Alvar Garcia de S. Maria, who was the author of a history of the reign of Queen Katharina, and Paul de Burgos make no mention of the occurrence.

In the Fourteenth Century.

A further result of this accusation was that the Jews, by an edict issued by Queen Katharina in the name of her minor son, Juan II., were ordered to leave the old Juderia. Both their synagogues were taken from them; the larger one was transformed (Oct. 16, 1412) into a church known first as "Iglesia Nueva" (New Church) and later as "Corpus Christi," and the smaller one, in the Calle de la Almuzura, was given (April 12, 1413) to the S. Maria de la Merced monastery, for use as a hospital. The new quarters assigned to the Jews as their Juderia were situated on territory belonging to the above-mentioned monastery. After the death of the hostile Queen Katharina, however, the Jews were permitted to dwell outside the Juderia; but from Oct. 29, 1481, they were, by order of the Catholic regents, restricted absolutely to a new Juderia completely separated from the dwellings of the Christians. It was located between the former large synagogue and the present slaughter-house.

Synagogue Converted into a Church.

On May 16, 1474, a terrible massacre took place among the Maranos, who, since 1391, had been quite numerous in Segovia. It was instigated by the ambitious Juan Pachecho, himself of Jewish origin, and other noblemen. In the same year the number of Jews in Segovia was still so large that their taxes amounted to 11,000 maravedis.

Massacre of Maranos in 1474.

The Jewish cemetery was situated on the slope of the mountain near the Juderia, on the hill now known by the name "Cuesta de los Hoyos"; in 1886 complete skeletons were found there, especially in two large grottoes hewn in the rock. To these caves the Jews of Segovia are said to have fled when in 1492 the time-limit for their compulsory emigration expired; and from them they addressed a petition to the regents asking for a respite. Many found their death in these places of refuge, while others, to save their lives, submitted to baptism. For this reason the place for a long time bore the name "Prado Santo." After the expulsion the Juderia was called "Barrio Nuevo."

Remains of the Ancient Synagogue at Segovia.
(From a photograph.)

Among the wealthiest Jews in Segovia were various members of the Galhon family. Jacob Galhon, Judah Caragoçi, and Jacob Batidor acted in 1480 as representatives of the community. D. Juce Galhon de Pediaza sold his tannery before the expulsion, and left the country together with Rabbi Feayme (Ḥayyim or Ephraim) de Vidas, a son of Meïr de Vidas; whereas his son Gabriel remained in Spain and was baptized, assuming the name "De la Fuente." Another rich tanner was Judah Salero, whose son took the name "Juan Lopez." Abraham Senior, who stood in high favor with the court, was a native of this town.

Segovia was the birthplace or place of residence of many Jewish scholars. It numbered among its residents at the end of the thirteenth century the brothers Isaac and Jacob Cohen, cabalists, and Meshullam ben Ḥunain, author of a grammatical work; in the middle of the fifteenth century, the authors Joseph ben Shem-Ṭob and Joseph and Moses Benveniste.

The only existing (1905) memorials of the once flourishing Jewish community are the ruins of the large and handsome synagogue which was erected simultaneously with the old synagogue in Toledo (later transformed into the Church of S. Maria la Blanca) and in the same architectural style. This, as mentioned above, was transformed into the Corpus Christi Church and given to the monks of Parrades. From 1572 it was in the possession of the Franciscan nuns, and served as a church until in later days, owing to its beauty, it was included among the national monuments. The monastery was located next to the church, on the spot where the rabbis' house formerly stood. On Aug. 3, 1899, the synagogue was destroyed by fire, nothing remaining of the old building but its massive walls and two beautiful arcades. The walls were found to be without crack or crevice or sign of repair, thus disproving the statement made by Alonso de Spina and others 500 years before, when the accusation of host-desecration was lodged against the Jews, that on account of the supposed crime "the synagogue trembled and its walls and pillars shook."

BIBLIOGRAPHY: Colmenares, *Historia de Segovia*; Carca, in *Shebet Yehudah*, ed. Wiener, p. 131; Rios, *Hist.* ii. 194; iii. 8 *et seq.*, 139, 162; Lindo, *History of the Jews in Spain*, p. 123; Grätz, *Gesch.* vii. 253, 427; viii. 103 *et seq.*, 358; Kayserling, *Gesch. der Juden in Portugal*, p. 65; *Boletin Acad. Hist.* ix. 265 *et passim*, x. 76 *et seq.*, xxxv. 319 *et seq.*; *R. E. J.* xiv. 254 *et seq.*, xxxix. 209 *et seq.*

S. M. K.

SEGRE: Italian family of scholars.

Abraham ben Judah Segre (known as **Rab ASI**): Rabbi in Casale in the seventeenth and eighteenth centuries. He was on terms of intimate friendship with Judah Finzi of Mantua and with Benjamin Kohn of Reggio, and was a pupil of Judah Briel. A responsum of his, treating of the defilement of the tent ("Ṭum'at Ohel"), is reprinted in Lampronti's "Paḥad Yiẓḥaḳ," p. 72; and another is included in Corinaldi's "Dibre Shalom we-Emet." He was the author also of a poem expressing grief over the ravages of a pestilence, in which the words of Middot are introduced in such a manner as to form the opening and closing phrases of each of the four cantos. According to Zunz ("Literaturgesch." p. 448), he was a descendant of the Judah ben Abraham who in 1627 was leader of the Jewish community at Chieri. Abraham is mentioned in Raphael Meldola's "Mayim Rabbim" (ii. 8), in Samson Morpurgo's "Shemesh Ẓedaḳah" (iii. 13), and in "Milḥamah la-Adonai" (p. 17, Amsterdam, 1714).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 4, 7; Mortara, *Indice*, p. 60.

Abraham ben Judah Segre: Scholar of the eighteenth century; born at Turin; died at Safed 1772. He went to the latter city at the age of twenty-five, and there pursued his Talmudical studies together with the Polish scholar Israel Ashkenazi. He wrote commentaries on the Mishnah and on Maimonides' "Yad ha-Ḥazaḳah"; also a collection of responsa and sermons, published under the title "Ḥibburim." He is said to have had a family of ten sons and two daughters. At a ripe age he undertook travels abroad in order to collect alms. For a time he sojourned in Jerusalem.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 23-25; Mortara, *Indice*, p. 60.

Abraham ben Zarah Segre: Dayyan at Alexandria, where he died in 1641.

Alessandro Segre: Rabbi of Parma in the beginning of the nineteenth century.

Benjamin ben Judah Segre: Scholar of Vercelli; flourished in the eighteenth and nineteenth centuries. He was the father of Joshua Benzion Segre, who was a member of the Paris consistory from 1805 to 1809.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; Mortara, *Indice*, p. 60.

Elisha ben Ḥayyim Segre: Lived in Vercelli in the seventeenth and eighteenth centuries. He was the father of Joshua Benzion Segre, rabbi of Vercelli.

Bibliography: Mortara, *Indice*, p. 60.

Ḥayyim Segre: Scholar of Padua; flourished in the seventeenth and eighteenth centuries. He was the grandfather of Benjamin ben Judah Segre, and was one of the three Italian delegates who in 1746 were sent to the Levant in order to inquire into the origin and purpose of the Shabbethaian movement. He himself was a follower of Shabbethai Ẓebi.

Ḥayyim was the author of "Binyan Ab," in which he treated especially of R. Abbahu's rules regarding the blowing of the shofar at the New-Year festival. Ḥayyim was the father of Elisha Segre, rabbi of Vercelli.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; Mortara, *Indice*, p. 60; Grätz, *Gesch.* x. 423.

Ḥayyim Segre: Scholar of Vercelli, where he died in 1854.

Bibliography: Mortara, *Indice*, p. 60.

Jacob ben Isaac Segre: Rabbi of Casale Monferrato in the seventeenth century. According to Zunz's "S. P." p. 362, he died in 1619; but according to the same author's "Literaturgesch." p. 425, in 1629. An eminent liturgical poet, he was the author of: a hymn to the New Moon, in five stanzas, which is signed "Ya'aḳob Segre," and is reprinted in Mordecai Jare's "Ayyelet ha-Shaḥar"; a long prayer in prose, beginning with the words "U-beken ribbono shel 'Olam"; a seliḥah (in prose) on the siege of Casale in 1629, beginning with five stanzas; a poetical approbation of "Heshek Shelomoh," which appeared in 1588; an approbation of Isaac Alatrino's commentary on the Song of Solomon (1605).

Jacob was on friendly terms with Mordecai Meisel of Prague, and wrote a poem on the occasion of the founding of the Meisel Synagogue (Purim, 1590). Another of his poems has been inscribed on a tablet in that synagogue.

Bibliography: Zunz, *Literaturgesch.* p. 425; idem, *S. P.* p. 362; Landshuth, *'Ammude ha-'Abodah*, p. 109; Mortara, *Indice*, p. 60; Kaufmann, in *R. E. J.* xxi. 143-145.

Jehiel Benjamin Segre: Rabbi of Treves in the eighteenth century. He was related to S. D. Luzzatto, and was a colleague of Raphael Nathan Tedesco Vitale.

Bibliography: *Mosè*, i. 178; Mortara, *Indice*, p. 60.

Joshua Benzion Segre: Dayyan of Vercelli and, later, rabbi of Aqui Casale and Scandiano; died toward the close of the eighteenth century; son of Elisha and grandson of Ḥayyim Segre. De Rossi mentions Joshua as the author of an unpublished commentary on the Psalms, and relates that he had in his possession also the manuscript of "Asham Talui," a work written by Joshua against Christianity. This was replete with mistakes, and in it Joshua, although not conversant with the Latin language, endeavored to convict Jerome of having made inaccurate statements. The sixth chapter contained Joshua's disputation with Zuccati in Aqui regarding the oracle of Jacob, and also an attack upon Moronini's "Via della Fede." In his "Bibliotheca Judaica Antichristiana," p. 106, De Rossi has reprinted the preface to this work, and gives a synopsis of the various chapters. A condensation by Trefot was included in the library of J. Almanzi.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; De Rossi, *Dizionario*, pp. 125, 126; Benjacob, *Ozar ha-Sefarim*, p. 508; Steinschneider, *Hebr. Bibl.* v. 106, 206; idem, *Cat. Bodl.* col. 1255.

Joshua Benzion Segre: Son of Benjamin Segre; born at Vercelli 1720; died in Paris Aug., 1809. He was a real-estate owner, rabbi, and municipal councilor in his native city, and was an adherent of the Reform movement in Judaism. He was a member of the Italian delegation of the French Synod, to which the imperial ministry on July 25, 1806, propounded twelve questions. On Aug. 15 following Joshua delivered in Paris an Italian sermon in which he was greatly exaggerative in his praise of Napoleon. On Feb. 9, 1807, he was chosen ab bet din of the Jewish Sanhedrin, and thereafter lived in Vercelli until 1809, when he again went to Paris, in which city he remained till his death.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 107, 207; Grätz, *Gesch.* xi. 260, 263, 270; Benjacob, *Ozar ha-Sefarim*, p. 403.

Nathaniel ben Aaron Jacob Segre: Born in the seventeenth century in Chieri, Savoy; died in 1691 at Cento, whither he had emigrated with his father. He was the author of a collection of responsa which he named "'Ezer Ya'aḳob" after his father, and which he dedicated to Abraham Rovigo. The work is extant in manuscript.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 271; Mortara, *Indice*, p. 61; Samuel Aboab, in *Debar Shemuel*, pp. 244-246; Fürst, *Bibl. Jud.* iii. 308.

Nathaniel ben Judah Segre: Scholar of Lodi in the sixteenth century; died in 1535. His father was the author of tosafot to Ḥullin and 'Erubin.

Bibliography: *Mosè*, vii. 125-126; Steinschneider, *Hebr. Bibl.* xiv. 61.

J. S. O.

SEHERR-THOSS, JOHANN CHRISTOPH (in Jewish sources **FRANZ), FREIHERR VON:** Austrian soldier; born at Lissen Feb. 17, 1670; died Jan. 14, 1743. He is known in Jewish history as having been the first to give official recognition to the slander that the Austrian Jews treasonably aided the Prussian army in the wars between Frederick the Great and Maria Theresa. Appointed as commanding general of the troops in Moravia with headquarters in the fort of Spielberg at Brünn (Oct., 1741), he issued an order on March 14, 1742, that the Moravian Jews should by the twentieth of the same month pay 50,000 florins as a fine for their alleged treasonable acts. The Jews, through the intercession of Baron AGUILAR, succeeded in obtaining a repeal of the edict (March 21); but a demand for the same sum was repeated, without, however, being given the objectionable name of a fine for treason, and the Jews were compelled to pay it. A consequence of this accusation was the decree expelling all the Jews of Moravia, Jan. 2, 1745, although the empress merely speaks of "various important reasons" which had prompted her to issue the edict of expulsion.

BIBLIOGRAPHY: Zedler, *Universal-Lexicon*, xxxvi., cols. 1321–1322, 1743; *Gotha'sches Taschenbuch Freiherrlicher Häuser*, 1860, p. 802; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 158–160, Breslau, 1896; Benjamin Israel Fränkel, *Yeshu'ot Yisrael*, in *Sammelband Kleiner Beiträge aus Handschriften*, ed. by the Mekize Nirdamim, vol. vii., Berlin, 1896–97.

D.

SEIBERLING, JOSEPH: Russian educator, censor, and communal worker; born in Wilna; died at an advanced age after 1882. His father, Isaac Markusewich, was one of the few Jewish physicians who graduated from the university which existed in Wilna from 1803 to 1833, when it was removed to Kiev. Isaac's annotations of the "'Aruk," written about 1830, were published fifty years later in Smolenskin's "Ha-Shaḥar" (x. 44–52). Joseph Seiberling, who was educated in a German university (Ph.D.), was censor for Jewish books in Kiev for about fifteen years, and was entrusted by the Russian Ministry of Public Instruction with Jewish educational interests as the successor to Leon MANDELSTAMM ("Allg. Zeit. des Jud." 1868, p. 378). During the time he resided in St. Petersburg he took a prominent part in its Jewish communal affairs; he was also the friend and patron of such well-known scholars as I. B. Lewinsohn, A. B. Gottlober, P. Smolenskin, and others. He received from the Russian government four decorations, including that of the Order of Vladimir of the fourth class, and a pension in recognition of his services. Being more practical than his predecessor, he amassed a large fortune, and after having served his government thirty years he obtained permission to become an Austrian subject and settled in Vienna.

Seiberling wrote various articles on the Jews for the "Journal of the Ministry of Public Instruction."

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, p. 33, Wilna, 1860; Gottlober, *Ha-Boker Or*, i. 145–146; *Jew. Chron.* May 4, 1877; *Orient*, 1850, p. 112.

S. P. WI.

SEIR: 1. Region that took its name from Seir the Horite, whose descendants occupied it, followed by Edom and his descendants. The earliest reference to the name is found in the Harris Egyptian papyrus, in which Rameses III. says (*c.* 1200 B.C.) that he gained a victory over the "Sa-'a-ira" (= "Se'irim"), one of the Bedouin tribes of the desert. A distinction was at that time made between them and the Edomites. It has not been definitely decided whether the Seirites are identical with the Sheri mentioned in one of the Tell el-Amarna tablets. The Old Testament makes no distinction between them and the Edomites. According to the Old Testament, the Horites occupied the country before the Edomites (Gen. xiv. 6, xxxvi. 20; Deut. ii. 12, 22). These statements do not contradict the Egyptian account, since the word "Horite" (= "cave-dweller") is not the name of a certain tribe, but may be a designation for the Seirites. The Edomites probably conquered the country after 1200 B.C. The Old Testament mentions most frequently the "mountains" of Seir (Gen. xxxvi. 8 *et seq.*; Deut. i. 2, ii. 1, *et passim*).

But the phrase "land of Seir" also occurs (Gen. xxxii. 3, xxxvi. 30), as well as "sons of Seir" (II Chron. xxv. 11, 14; Gen. xxxvi. 20 *et seq.*), the latter referring both to the original inhabitants, the Horites, and to the Edomite population. The name of Seir, when used alone, designates either the land of Seir (Gen. xxxiii. 14 *et passim*) or the inhabitants (Ezek. xxv. 8). This district, the mountains of Seir, is Esau's home (Gen. xxxvi. 8), assigned to him and his descendants by YHWH (Deut. ii. 5). Its location is given in Deut. ii. 1. The people of Israel skirted the mountains of Seir on the south so as not to enter Edomite territory; then they followed the eastern edge northward to the steppe of Moab. Hence the mountains of Seir lay on the east side of the Araba, that is, the dip extending from the Dead Sea southward to the northern point of the Gulf of Akaba (see PALESTINE; comp. Gen. xiv. 6). Mountains rise on both sides of the dip, those on the east being considerably higher than those on the west. On the north the mountains end in the deep cut of the Wadi al-Aḥsa; and on the south a steep slope of the mountains forms a natural boundary toward Moab, while on the east the hills slope down toward the Syrian desert.

The country of Seir is only about 15 or 20 miles wide, and is now called Jabal al-Shara. It is traversed by several valleys running east and west to the Araba. The mountain-tops are now bare, but the ancient name is generally interpreted to mean "a wooded region." The country is described as fertile; the information regarding it is still insufficient, being confined to the accounts of a few travelers. Although the name of Seir was originally that of this mountain country, it was gradually used in a wider sense, as designating the land of Edom; but the territory of Edom included the mountain country west of the Araba. The name is used in this wider sense in, for example, Judges v. 4, Deut. xxxiii. 2, and Josh. xi. 17. See EDOM.

BIBLIOGRAPHY: Buhl, *Gesch. der Edomiter*, Leipsic, 1893.

2. Mountain, or mountain range, in Judah, between Kirjath-jearim and Chesalon, on the frontier of Benjamin; therefore, perhaps, the high ridge on which the village of Saris is now situated.

E. G. H. I. BE.

Seixas Pedigree.

Isaac Mendez Seixas (1708–80) = Rachel Franks (d. 1797)

Abigail (1742–1819) = Hilliard Judah

Rebecca = Isaac B. Seixas

Abraham (d. in childhood)

Moses (1744–1809) = Jochebed Levy

Gershom (1745–1816) = (1) Elkalah Cohen; (2) Hannah Manuel

Sarah (b. 1776) = Israel B. Kursheedt

Rebecca (1780)

Benjamin

Hillah Levy (1781–1860)

Abigail (1783–1854)

Gershom (d. in childhood)

Grace (1786–1865) = Benjamin I. Cohen

Esther (1789–1855)

Benjamin (d. 1844)

Rachel Hannah (1773–1822) = Naphtali Machado

Judith (1777–1829) = Samuel Lopez

David

Joshua = Raphael

Theodore and Henry (twins; b. 1803); Theodore (d. 1822) = Anna Judah; Henry died unmarried

Grace (b. 1789) = Manuel Judah

Elkalah = Benjamin Samuels

Samuel (1793–1852)

Rachel (1801–1877) = Joseph Jonas

Lucia Orah (1804–25) = Abraham Jonas

Selina (1806–83) = Lucius L. Solomons

Myrtilla = William Florence

Moses (1781–1839) = Judith Levy

Abraham = — Cordozo

Isaac B. (1782–1839) = Rebecca Judah

Rebecca (1783–1868) = Bernard Hart

Abigail (1784–1860) = Benjamin Machado

Solomon (1787–1840) = Esther Gomez

Esther (1789–1872) = Naphtali Phillips

Benjamin Mendez (1747–1817) = Zipporah Levy

Sarah (1791–1834) = Isaac Nathan

Abraham (1750)

Hyman L. (1793–1865) = Abigail Cordozo

Jacob (1794–1851)

Grace (1794–1866) = Jacob Cohen

Aaron (1795–1849)

Rachel (1798–1861) = Daniel L. M. Peixotto

Daniel (1801–1865)

Miriam (d. 1833) = David Mendez Machado

Leah (1802–1886)

Grace (1752) = Simon Nathan

Isaac Nathan (1785–1832) = Sarah Seixas (1791–1834)

F. T. H.

SEIXAS: American family, the founder of which removed from Portugal to the United States in 1730.

Abraham Seixas: American merchant and soldier; born in 1750 in New York city. He served in the American army and carried despatches for Gen. Harry Lee between Charleston, S. C., and Georgia. In 1782 he took the oath of allegiance to the state of Pennsylvania, where he settled at the close of the war.

Benjamin Mendez Seixas: Fourth son of Isaac Mendez Seixas; born in Newport, R. I., 1747; died in New York city Aug. 16, 1817. He was a prominent merchant in Newport, Philadelphia, and New York, and was one of the founders of the New York Stock Exchange.

Gershom Mendez Seixas: American rabbi and patriot; born in New York city Jan. 14, 1745; died there July 2, 1816; son of Isaac Mendez Seixas (1708–80) and Rachel Levy, daughter of Moses Levy, an early New York merchant. Seixas became the minister of Shearith Israel, the Spanish and Portuguese congregation of his native city, in 1766, and occupied the rabbinate for about half a century. At the outbreak of the American Revolution he at once espoused the Patriot cause, though many of the Christian ministers of the city sympathized with

Gershom Mendez Seixas.

(By courtesy of the Jewish Publication Society of America.)

the Tories. It was largely due to his influence that the Jewish congregation closed the doors of its synagogue on the approach of the British, and decided to leave the town rather than continue under British rule. On the appearance of the British fleet in New York Bay (Aug., 1776) Seixas preached a sermon in English in which he feelingly stated that the synagogal services on that occasion might be the last to be held in the historic edifice.

On the dispersion of the congregation Seixas left New York for Stratford, Conn., taking with him the scrolls of the Law and other ceremonial paraphernalia belonging to his charge. At Stratford he was joined by several members of his flock. When, in 1780, the Patriots who had fled to Philadelphia were about to establish a permanent congregation, Seixas was requested to officiate, and he at

once proceeded thither from Connecticut, taking with him the synagogal property of his former charge. In this way was established the Congregation Mickvé Israel of Philadelphia. On the completion of its newly erected house of worship, Seixas was one of the committee that waited on the governor of Pennsylvania, inviting him to attend the dedication; and in the course of his patriotic address at the ceremony he invoked the blessing of Almighty God on "the Members of these States in Congress assembled and on his Excellency George Washington, Commander-General of these Colonies."

During his entire stay at Philadelphia, Seixas showed himself a public-spirited citizen, figuring also as a zealous defender of religious liberty. Thus when Pennsylvania adopted the religious test as an indispensable qualification for office, he and several members of his congregation addressed the Council of Censors on the subject (Dec., 1783), characterizing the test as "unjust to the members of a persuasion that had always been attached to the American cause and given a support to the country, some in the Continental army, some in the militia, and some by cheerfully paying taxes and sustaining the popular cause." Westcott, the historian, expressly calls attention to this protest, stating "that it doubtless had its influence in procuring the subsequent modification of the test clause in the Constitution."

Tablet in Shearith Israel Synagogue, New York.
(From a photograph.)

Tombstone of Gershom Mendez Seixas in Chatham Square Cemetery, New York.
(From a photograph.)

After the war Seixas returned to New York (March 23, 1784) and resumed his former position as rabbi of Congregation Shearith Israel. He was one of the first ministers to preach a regular Thanksgiving Day sermon (see "Daily Gazette," Dec. 23, 1789), and was also one of the fourteen clergymen participating in the ceremony of the inauguration of George Washington as first president of the United States. In 1787 he became a trustee of Columbia College in the city of New York, and held that office continuously to 1815, being the only Jew ever so honored. When the college was incorporated, Seixas' name appeared in the charter as one of the incorporators.

Seixas was on terms of intimate friendship with the ministers of other denominations, particularly with the Episcopal clergy of New York. The latter, tradition relates, frequently visited the Portuguese synagogue, while the Jewish minister in turn was invited to address Christian congregations. The manuscript of one such discourse delivered by Seixas (Aug., 1800) in historic St. Paul's, New York, is still preserved by his congregation. Public-spirited at all times, he earnestly exhorted his congregation to support the administration during the War of 1812; and an address containing his appeal for the sufferers during that struggle is still extant.

He also took the lead in philanthropic work, founding in 1802 the charitable organization known as "Hebra Hased Ve Amet," which is still (1905) in existence.

Seixas was twice married, his first wife being Elkalah Cohen (1749–85), to whom he was wedded in 1775, and his second, Hannah Manuel, whom he married in 1789. His descendants are among the prominent Jewish families of New York. His remains lie in the old cemetery on New Bowery, in the city of New York.

Bibliography: Leon Hühner, in *Jewish Comment* (Baltimore), Jan. 10, 1902; idem, *New York Jews in the Struggle for American Independence*, in *Publ. Am. Jew. Hist. Soc.*; N. Taylor Phillips, in *Am. Jew. Year Book*, 1904–5, pp. 40–51; *idem*, in *Publ. Am. Jew. Hist. Soc.* iv. 202–214, vi. 129–133; Sabato Morais, *ib.* i.13-24; Thompson Westcott, *Persons Who Took the Oath of Allegiance to Pennsylvania*, p. xxiii., Philadelphia; T. E. V. Smith, *New York City in 1789*, p. 146, New York, 1889; Charles P. Daly, *The Settlement of the Jews in North America*, p. 56, *ib.* 1893; Isaac Markens, *The Hebrews in America*, ib. 1888; Moore, *History of Columbia College*, ib.; *Niles's Register*, Baltimore, 1816.

A. L. Hü.

Isaac B. Seixas: American rabbi; born in 1782; died Aug. 10, 1839, in New York city; a son of

Tombstone of Moses Seixas at Newport, R. I.
(From a photograph.)

Benjamin Mendez Seixas. He became rabbi of the Congregation Shearith Israel, New York city, in 1828, in succession to Moses L. M. Peixotto

Isaac Mendez Seixas: American merchant; born in Lisbon 1708; died at Newport, R. I., Nov. 3, 1780. He emigrated to North America via Barbados, arriving in New York about 1730, established a mercantile business there, and settled at Newport, R. I., in 1765. He married Rachel Franks, daughter of Moses Levy, by whom he had seven children.

Moses Seixas: Merchant; eldest son of Isaac Mendez Seixas; born in New York March 28, 1744; died in New York city Nov. 29, 1809. He was one of the founders (1795) of the Newport Bank of Rhode Island, of which he was cashier until his death. It was Moses Seixas who addressed a letter of welcome in the name of the congregation to George Washington when the latter visited Newport, and it was to him that Washington's answer was addressed.

Bibliography: *Publications Am. Jew. Hist. Soc.* i.–xii.; N. Taylor Phillips, *ib.* iv. 189 *et seq.* (pedigree).

A. F. T. H.

SELA. See Weights and Measures.

SELAH (Hebrew, סלה): Term of uncertain etymology and grammatical form and of doubtful meaning. It occurs seventy-one times in thirty-nine of the Psalms, and three times in Hab. iii. It is placed at the end of Ps. iii., ix., xxiv., xlvi., and in most other cases at the end of a verse, the exceptions being Ps. lv. 20, lvii. 4, and Hab. iii. 3, 9. Of the psalms in which it is found, twenty-three belong to the group in which "Elohim" is used to designate God; twenty-eight to that called by Briggs the "director's (למנצח = "choir-leader"; see Psalms, Critical View) copies"; and twenty to the "Davidic" collection. Again, nine of the twelve Korahite and seven (LXX. eight, including lxxx. 8) of the twelve Asaph psalms have the term. Three psalms with "Selah" are headed "Miktam"; seven, "Maskil"; ten, "Shir"; twenty-six, "Mizmor"; while Habakkuk iii. is superscribed "Tefillah."

Technical Term.

That the real significance of this curious term (or combination of letters) was not known even by the ancient versions is evidenced by the variety of renderings given to it. The Septuagint, Symmachus, and Theodotion translate *διάψαλμα*—a word as enigmatical in Greek as is "Selah" in Hebrew. The Hexapla simply transliterates *σελ*. Aquila, Jerome, and the Targum give it the value of "always" (Aquila, *ἀεί*; Jerome, "semper"; Targum, for the most part לעלמין = "in secula" or תדירא = "semper"). Theodotion in Ps. ix. 17 has the translation *ἀεί*; the Quinta gives *εἰς τοὺς αἰῶνας* (לעלמין); and the Sexta, *διαπαντός* (in Ps. xx. 4, *εἰς τέλος*). Jacob of Edessa, quoted by Bar Hebræus (on Ps. x. 1), notices that instead of *διάψαλμα* some copies present *ἀεί* = בכל זבן; and he explains this as referring to the custom of the people of reciting a doxology at the end of paragraphs of the liturgical psalms. In five passages (see Field, Hexapla on Ps. xxxviii. [Hebr. xxxix.] 12) Aquila offers, according to the Hexaplar Syriac, עניתא = "song," the *ᾠσμα* by which Origen reports Aquila to have replaced the *διάψαλμα* of the Septuagint. According to Hippolytus (De Lagarde, "Novæ Psalterii Græci Editionis Specimen," 10), the Greek term *διάψαλμα* signified a change in rhythm or melody at the places marked by the term, or a change in thought and theme. Against this explanation Baethgen ("Psalmen," p. xv., 1st ed. Göttingen, 1892) urges the cir-

cumstance that the enigmatical expression occurs also at the end of psalms. The cogency of this objection would hold if the mark had been inserted by the original writer and not, as is most probable, by a later editor who may have expected the Psalms to be recited in succession without reference to the divisions in the Masoretic text; or if it were an indubitable fact that where in the Hebrew a psalm now ends it ended in the original. Augustin (on Ps. iv. 3) regards *διάψαλμα* as indicating that what follows is not to be joined to the preceding. He suggests also the possibility that the Hebrew "Selah" meant "Fiat" = "Let there be [made]." The Masoretic accentuation always connects "Selah" with the preceding, as though it were part of the text or thought, most likely because it was held to mean "forever." In fact, the vowel-points in סֶלָה seem to indicate a "ḳere" נצח (with "ḳamez" on account of ה) = "forever" (see B. Jacob in Stade's "Zeitschrift," xvi. [1896] 129 *et seq.*).

Modern Views.

Nor is there greater unanimity among modern scholars than among the ancient versions. Only on one point is there agreement, namely, that "Selah" has no grammatical connection with the text. It is either a liturgico-musical mark or a sign of another character with a bearing on the reading or the verbal form of the text. As thirty-one of the thirty-nine psalms with the caption "To the choirmaster [למנצח]" present "Selah," the musical value of the mark has been regarded as well assured. In keeping with this it has been assigned to the root סלל, as an imperative that should properly have been vocalized סַלָּה, "Sollah" (Ewald, "Kritische Grammatik der Hebräischen Sprache," p. 554; König, "Historisch - Kritisches Lehrgebäude der Hebräischen Sprache," ii., part i., p. 539). The meaning of this imperative is given as "Lift up," equivalent to "loud" or "fortissimo," a direction to the accompanying musicians to break in at the place marked with crash of cymbals and blare of trumpets, the orchestra playing an interlude while the singers' voices were hushed. The effect, as far as the singer was concerned, was to mark a pause. This significance, too, has been read into the expression or sign, "Selah" being held to be a variant of "shelah" (שלה = "pause"). But as the interchange of "shin" and "samek" is not usual in Biblical Hebrew, and as the meaning "pause" is clearly inapplicable in the middle of a verse or where a pause would interrupt the sequence of thought, this proposition has met with little favor. Neither has that which proposes to treat it as a loan-word from the Greek *ψάλλε* = "strike the harp," etc.

Grätz ("Kritischer Commentar zu den Psalmen," i. 93 *et seq.*) argues that "Selah" introduces a new paragraph as it were, a transition in thought, and also in some instances a quotation (*e.g.*, Ps. lvii. 8 *et seq.* from cviii. 2 *et seq.*). The fact that the term occurs four times at the end of a psalm would not weigh against this theory. As stated above, the Psalms were meant to be read in sequence, and, moreover, many of them are fragments; indeed, Ps. ix. is reckoned one with Ps. x. in the Septuagint, which omits *διάψαλμα* also at the end of Ps. iii., xxiv., and xlvi. B. Jacob (*l.c.*) concludes (1) that since no etymological explanation is possible, "Selah" signifies a pause in or for the Temple song; and (2) that its meaning was concealed lest the Temple privileges should be obtained by the synagogues or perhaps even by the churches.

More Liturgical than Musical.

Another series of explanations is grounded on the assumption that its signification is liturgical rather than musical. It marks the place, and is an appeal, for the bystanders to join in with a eulogistic response. Briggs ("Jour. Bib. Lit." 1899, p. 142) accepts the etymology and grammatical explanation given above, *i. e.*, that "Selah" is a cohortative imperative, meaning "Lift up [your benediction]," the eulogy with which psalms or sections of psalms were concluded. One would expect the imperative to be in the plural if the address was to more than one bystander. However, Briggs' explanation indicates the line along which the mystery connected with this term or combination of consonants is to be removed. It has been suspected that "Selah" is an artificial word formed from initials. That is probably the case, though the resolution of the initials usually suggested, סב למעלה השר (= "Return to the beginning, O singer"), has to be abandoned. The renderings in the versions, "'olmin," *ἀεί*, and the like (= "forever"), if they do not prove that סלה is a corruption for עולם—the word "'olam" standing for the first noun in the benediction—create a strong presumption that the initials of the verse in which "'olam" occurs are hidden in the puzzling word "Selah." Grätz (*l.c.*) shows that in Ps. lv. 20 סלה is a corruption for כלה (or even for כלם), meaning "destroy"; and a similar corruption of the first and third consonants throughout has contrived to make "Selah" the "crux interpretum." If in some instances כלה or כלם (= "destroy") be read and in others כלה, the enigma disappears. "K l ḥ" represents the eulogy "Ki le-'olam ḥasdo" (כי לעולם חסדו), hence the עלמין or *ἀεὶ* of the versions—a eulogy which is familiar and which is found as such in the Psalms (Ps. c. 5, cvi. 1, cvii. 1, cxviii. 1 *et seq.*; especially cxxxvi.; also I Chron. xvi. 34, 41; II Chron. v. 13, xx. 21). This is confirmed by the fact that just such phrases as כי־טוב, and perhaps ועד עולם, actually do occur in passages where "Selah" might stand equally well and with as little bearing on the context (Ps. lii. 11, 12). In Ps. xxxiv. 11 טוב at the end is certainly superfluous; but it stands where one would expect this very term סלה; and, therefore, it is not too bold a conjecture to read here כי טוב in the sense of a technical abbreviation of the eulogy. In this connection the midrash on Ps. cxviii. is of importance; quoting Isaiah iii. 10, it commands that after the mention of the righteous the words כי טוב should be added, but that after reference to an evil-doer a curse should be pronounced.

Probably a Contracted Form.

The latter injunction throws light on many passages in which "Selah" has another sense than that noted above, and in which it should be read כלה or כלם (= "Destroy them"), as one word. It is noticeable that the term occurs frequently after a

reference to evil-doers (Ps. iv. 3; vii. 6; ix. 21; xxxii. 5; xlix. 14 [xlix. 16 ?]; lii. 5; liv. 5; lvii. 4, 7; lix. 6; lxii. 5; lxvi. 7; lxxxii. 2; lxxxviii. 8; lxxxix. 46, 49; cxl. 6; Hab. iii. [A. V. ii.] 13); and at the mention of these the bystanders break forth into malediction, as they do into benediction at the mention of God's wonderful deeds. Their comment on the recital is "Destroy them," "Make an end of them," or "of the evils," *i.e.*, "Forego" (as in Ps. lxxxviii. 8). "Selah" is thus identical with כלה as twice repeated in Ps. lix. 14 (Hebr.), "Destroy in anger; destroy that they be no more." This very verse ends with "Selah," which, as explained above, is a repetition (but in the mouths of the bystanders) of the passionate outcry כלה (= "Destroy").

Some few passages remain in which סלה seems to fit in neither as a eulogy—*i.e.*, as a corruption of עולם or as an artificial combination of initials making כלה—nor as an imprecation. But even in these the reading כלה (= "Destroy") suggests itself, not indeed as a liturgical response, but as a note to indicate that something in the text should be deleted. This seems to be the case in Ps. lv. 8 (R. V. 7), where verses 8 and 9 virtually conflict; for the desert is the place where storms blow. "Selah" here has the appearance of a sign that the verse, being a quotation from somewhere else and really not belonging to the psalm, should be omitted. The same holds good in Ps. lxxxi. 8, where the third member of the verse is clearly a marginal note explanatory of the preceding. "Selah" after על מי מריבה, "at the waters of Meribah," indicates this fact, and means כלה (= "Delete"). Another instance of this is Ps. lx. 6, where the words מפני קשט break the connection between verses 6a and 7, and really make no sense. In Hab. iii. (ii.) 3, 9, also, "Selah" points to some defect in the text.

Sometimes Meaning "Delete."

Perhaps the latter use of the term will throw light on the origin of the Greek *διάψαλμα*. It may be connected with the verb *διαψάω* = "to rub away thoroughly," "to erase." At all events some of the versions point to a reading in which כל was visible, *e.g.*, *διαπαντός* (Sexta), while the translation of Aquila according to the Hexaplar Syriac, עוניתא, meaning "responsive, antiphonal song," corroborates the assumption that the benediction or malediction was marked as anticipated in the passage.

"Selah" occurs also in the text of the Shemoneh 'Esreh. This fact shows that at the time when the text of this prayer was finally fixed, the term had become a familiar one; and as the "Shemoneh 'Esreh" draws its vocabulary largely from the Psalms, the appearance of "Selah" in the prayer is not strange. In the Talmud that word is treated as a synonym of "neẓaḥ" and "wa'ed," all three signifying eternal continuance without interruption ('Er. 54a, אין לו הפסק עולמית). Ḳimḥi connects the term with the verb סלל (= "lift up"), and applies it to the voice, which should be lifted up, or become louder at the places marked by it (commentary on Ps. iii. 2). Ibn Ezra (on Ps. iii. 2) regards it as an equivalent of כן הוא or נכון הדבר, an affirmative corroborative expletive.

E. G. H.

SELDEN, JOHN: English jurist and Orientalist; born Dec. 16, 1584, at Salvington, Sussex; died at Whitefriars, London, Nov. 30, 1654. He was educated at Oxford, and was admitted to the Inner Temple June 14, 1612. He had the use of the valuable library of Sir Robert Cotton, and became interested in Oriental subjects in his antiquarian researches, the fashion of the time seeking the origin of all things in Hebrew antiquity. He was an exceedingly voluminous writer, and was one of the leading jurists on the side of the Parliamentarians in the struggle which led to the Civil war, undergoing imprisonment for his opinions.

Almost all of Selden's works quote and refer to rabbinic opinions. Those of special interest to Jewish literature are: "A Treatise on the Jews in England," published in 1617 by Purchas, who curtailed and mutilated it; "De Diis Syris" (1617), the first careful study of Phenician and Syrian mythology; "History of Tythes" (1617), in which he based his heretical views on rabbinic authorities; "De Successione in Bona Defunctorum ad Leges Ebræorum" (1631); "De Successione in Pontificatum Ebræorum" (1636), dedicated to Laud; "De Jure Naturali et Gentium Juxta Disciplinam Ebræorum" (1640); "De Anno Civili et Calendario Veteris Ecclesiæ seu Reipublicæ Judaicæ" (1644); "Uxor Ebraica seu de Nuptiis et Divortiis Veterum Ebræorum Libri Tres" (1646); "De Synedriis Veterum Ebræorum" (1646), a work of which the second part appeared in 1653, and the unfinished third part posthumously. Reprints of these works appeared on the Continent; and till nearly the end of the nineteenth century they were for the outer world the chief sources on their respective subjects.

Selden was one of the earliest to deal with the views of the Karaite Jews, in his "De Anno Civili"; and his work on the Jewish woman has been authoritative in all discussions of the subject. In his "Marmora Arundelliania" (1629) he translates a few Hebrew inscriptions. The work "De Synhedriis" seems to have been written mainly to prove the proposition that mere priests should have no judicial or political power of any kind; but that, on the other hand, the ordinary judges, such as the Rabbis and the members of the greater and smaller sanhedrin were, should sit in judgment in all cases, including those involving questions of religion. The erudition of the author is displayed in numerous quotations in Greek, Latin, Hebrew, Aramaic, Arabic, and all the languages of western Europe.

Bibliography: *Dict. National Biography.*

L. N. D.—J.

SELEUCIA (Talmud, "Selik," "Selika," "Selikos," Ket. 10b, Mak. 10a; Targum, "Salwaḳia," "Salwaḳya"; Greek, *Σελεύκεια*): **1.** Greek colony founded about the end of the third century B.C. on Lake Merom. According to the inference of Grätz, based on the scholium to Meg. Ta'an., the remnant of the Pharisees spared by Alexander Jannæus found a refuge there. Seleucia and Sogane were the first cities, after Gamala, to revolt from Agrippa in the revolution of 66 C.E. In his enumeration of the places conquered by Alexander Jannæus in eastern Syria, Josephus locates the town near Lake Semechonitis ("B. J." iv. 1, § 1).

2. Parthian city on the Tigris, to which the Babylonian Jews, when hard pressed by the Gentile population, fled. The Greeks and Syrians of Seleucia, who were continually quarreling, became reconciled out of common hatred of the fugitives, of whom they killed 5,000 about 41 B.C. (Josephus, "Ant." xviii. 9, § 9).

3. According to Schürer, a city identical with Abila, which was situated 12 Roman miles east of Gadara. It is first mentioned in history in connection with the conquest of Palestine by Antiochus the Great. The inhabitants called themselves Σελευκεῖς 'Αβιληνοί.

BIBLIOGRAPHY: Grätz, *Gesch.* ii. 232; iii. 131, 481; Schürer, *Gesch.* i. 283, ii. 127.

J. S. O.

SELEUCIDÆ: Powerful Syrian dynasty, which exercised an influence on the history of the Jews for two centuries (312–112 B.C.).

Seleucus I., Nicator ("the victorious"): Founder of the line; born about 357; died about 280. He was one of the generals of Alexander the Great, and was engaged in prolonged warfare with his rivals, the other Diadochi. His victory at Gaza (312) secured for him dominion over Babylon and a great part of Asia Minor, while the battle of Ipsus (301) added Syria and Armenia to his kingdom.

Seleucus reckoned the years of his reign from 312, which thus marks the beginning of the Seleucidan era (see ERA). Since legal documents were dated according to this epoch, the Jews called it the "era of contracts" ("æra contractuum," "minyan shetarot"), although later both Jews and Syrians termed it the "Greek era" ("minyan Yewanim"). It is generally reckoned from Oct. 1, 312, although the Babylonians, Syrians, and Jews, following an old custom, regarded it as beginning with the spring of the year 311 (see Ideler, "Handbuch der Chronologie," i. 450–453; Clinton, "Fasti Hellenici," 2d ed., iii. 472; Wachsmuth, "Einleitung in das Studium der Alten Geschichte," p. 306, Leipsic, 1895; comparative tables of the Greek Olympian, the Seleucidan, the Roman, and the Christian eras are given by Schürer in his "Gesch." 3d ed., i., appendix v.). The Seleucidan era was adopted in the Books of the Maccabees, as well as in those passages of Josephus which he based on these apocrypha. It was likewise used by the Oriental Jews and Syrians until late in the Middle Ages, and is still occasionally employed by Jews in the East.

The Seleucidan Era.

The Hellenization of the Orient, begun by Alexander the Great, was eagerly furthered by the Seleucidæ, and the Jews also were involved in the movement. Like the other Diadochi, the Seleucidæ were founders of cities; and some of the Greek towns in Palestine may well date from the time of the first members of this dynasty, although the country was still vassal to Egypt. Among the most important of these cities were Abila, Gadara, and Seleucia. The last-named, which was situated on the shores of Lake Merom, is frequently mentioned by Josephus and in rabbinical literature. In all cities founded by Seleucus in Asia Minor and Syria he granted the Jews full civil rights, especially in ANTIOCH, the capital; and they retained these privileges until the time of Josephus (see Josephus, "Ant." xii. 3, § 1; *idem*, "Contra Ap." ii. 4). This was a deed worthy of a great ruler, such as Seleucus I. proved himself to be; but the account of Josephus is very much doubted, and justly so, since it is intended only as an apology for the Jews. This same monarch is by implication referred to in Dan. xi. 5.

Seleucidan Cities.

According to Josephus ("Ant." xii. 3, § 2), the rights of citizenship were conferred both on the Jews and on the Ionians of Asia Minor by ANTIOCHUS II., Theos (261–246), but in the year 14 B.C. the Hellenic population besought Marcus Agrippa to restrict these privileges to themselves exclusively. The limitations of paganism rendered it impossible for the Jews of Hellenic cities to obtain civic rights at this time except when they were sufficiently numerous to form a separate community, in which case a royal act of grace sometimes placed them on an equal footing with the Greek communities (see TARSUS).

Although Seleucus I. had regarded Cœle-Syria and Judea as his rightful domains and had left the Ptolemies in possession only because he had been obliged to do so, it was not until the reign of ANTIOCHUS III. THE GREAT (223–187) that the Seleucidæ felt themselves sufficiently strong to press their claim; and from 218 to 198 Judea was racked by violent wars between the Ptolemies and their rivals. Antiochus III. lost the great battle at Raphia in Judea (218); but by his victory at Paneas on the Jordan (198) he won Judea and Phenicia. Judea then remained under Seleucidan sovereignty until 142, when it regained its independence through Simon Maccabeus. The Syrian rule, however, caused the inhabitants long to remember the milder and more tranquil Egyptian sway; and a Ptolemaic faction, to which the Jews, as a body, adhered, was maintained at Jerusalem, where it devoted its energies to the interests of the TOBIADS.

Seleucidæ and Ptolemies.

The Seleucidæ in Palestine followed in general outlines the policy of the Ptolemies. With them, as with the Egyptian dynasts, the high priests continued to be the heads of the Jewish communities; but the political governors of Palestine exercised greater powers under the Syrian rule, although they, in their turn, were subordinate to the governor-general of Cœle-Syria. The well-known high priests and so-called Tobiads, JASON and MENELAUS, are, according to Büchler, to be considered as political governors; and, since tradition generally regards them as high priests, Josephus is justified in saying ("Ant." xx. 10, § 3) that Antiochus V., Eupator and his viceroy Lysias were the first to depose a high priest (*i.e.*, Menelaus). This reference is apparently an evidence of a favorable attitude on the part of the Syrians; but the financial burdens imposed upon the Jews make their condition appear very wretched. References to these taxes are found in a pseudo-Antiochian decree exempting the elders, the priests, the scribes, and the singers in the Temple from the payment of the poll-tax, the crown-tax, and other dues (*ib.* xii. 3, § 3).

Additional information is derived from incidents

of the reign of **Seleucus IV., Philopator** (187–175), when Heliodorus forced his way into the Temple at Jerusalem to seize its treasures for the king. In addition to the high priest Onias III., a certain Simon seems to have officiated as political governor at that time; and it was apparently he, and not the high priest, who was responsible for the taxes, and who consequently called the king's attention to the treasure in the Temple (II Macc. iii. 4).

Taxation.

During the reign of Antiochus IV., Epiphanes (175–164) Jason paid 360 talents for the dignity which the king had conferred upon him, and an additional 80 talents from another source of revenue (II Macc. iv. 8). The fact that part of this sum is mentioned as an "additional" sum justifies the inference that it represents an excess offered by Jason over the regularly established amount of the tax; indeed, it is probable that even the sum of 360 talents included such an excess, the established sum evidently being 300, which very likely had been paid during the reign of Seleucus IV. as well. Indeed, Sulpicius Severus asserts ("Sacra Historia," ii. 17) that the Jews under the high priests paid Seleucus 300 talents, and he also mentions a similar sum as having been given to Antiochus Epiphanes. This statement agrees with the circumstance that Jonathan offered King Demetrius II. the sum of 300 talents to exempt Judea from taxation (I Macc. xi. 28).

Seleucus IV. was extolled because he held the Temple in high honor, and also because he personally defrayed the cost of the sacrifices (II Macc. iii. 3); but the only statements concerning Antiochus IV. record his brutal excesses against the Temple as well as against the Jewish people and their religion. How this policy finally caused a crisis and put an end to the Seleucidan dominion in Judea is described elsewhere (see Jonathan Maccabeus; Judas Maccabeus; Simon Maccabeus).

The Later Seleucidæ.

The succeeding members of the Seleucidan dynasty may be more briefly enumerated. The saying, generally ascribed to Josephus, that after the death of Antiochus VII., Sidetes, the Seleucidæ were no cause of concern to Hyrcanus I., must be considerably modified; for the dynasty had not yet relinquished its claims to Judea, and it was still to cause the Jews many difficulties. Antiochus IX., Cyzicenus devastated Judea; and it was only when he had been deserted by his Egyptian allies and had suffered great losses in warfare against his brother, that Hyrcanus ventured to besiege Samaria. Antiochus hastened to relieve the city, but was repulsed by the sons of Hyrcanus; so that, after another raid through Judea, he was obliged to leave the Jews in peace.

Alexander Jannæus was much more powerful than his father, Hyrcanus, yet he was attacked and completely defeated by the Seleucid Demetrius III. at Shechem during the civil war brought on by the Pharisees, while even one of the last of the Seleucidæ, Antiochus XII., Dionysus, was strong enough to break through the fortifications of Alexander Jannæus and to march straight across Judea against the Arabs.

The Seleucidan dynasty gradually degenerated into condottieri, who served the powerful Greek cities with their mercenaries. As lords without lands, they led a precarious existence, and were able to demonstrate their military strength only when the vital interests of the Hellenic cities were at stake. Such an occasion was the war against the Jews which threatened the very existence of the Greek cities. The civil war which raged uninterruptedly after the year 112 B.C. finally broke the power of the Seleucidæ (Gutschmid, "Kleine Schriften," ii. 309).

In Rabbinical Literature.

The Seleucidæ are mentioned but rarely in rabbinical literature. An allusion in Seder 'Olam Rabbah xxx., which Zunz, however, declares to be an interpolation, runs as follows: "In the Diaspora [Babylon being the place especially implied] documents were dated according to the era of the Greeks" (comp. 'Ab. Zarah 10: "in the Diaspora they reckon only according to the kings of the Greeks"). Eight monarchs are then enumerated (all Diadochi, excepting Alexander the Great), among them Seleucus (Nicator), Antiochus (III., the Great), and Antiochus Epiphanes (comp. Seder 'Olam Zuṭa, ed. Neubauer, in "M. J. C." ii. 71). A midrash on Ps. ix. 8 (comp. Yalḳ., Ps. 642) says that Alexander built Alexandria; Seleucus, Seleucia, *i.e.*, Seleucia on the Tigris (see "R. E. J." xliv. 38); and (this is stated first in the midrash) Antiochus, Antioch. The Jewish sources show a more intimate knowledge of Antiochus Epiphanes only, this being due to I Macc., which makes him the immediate successor of Alexander the Great, as do also various other chronicles ("R. E. J." xlv. 28).

Bibliography: In addition to the passages in Polybius, Diodorus, Livy, and Justin, the main sources are *I* and *II Macc.*; Josephus, *Ant.* books xii., xiii.; Eusebius, *Chronicon*; and Jerome on *Dan.* xi. See also Clinton, *Fasti Hellenici*; Droysen, *Gesch. des Hellenismus*, 2d ed., 1877–78; Holm, *Griechische Geschichte*, vol. iv., Berlin, 1874; Niese, *Gesch. der Griechischen und Makedonischen Staaten*, 1899; Herzfeld, *Gesch. des Volkes Jisrael*, i., *passim*; Grätz, *Gesch.* ii., iii., *passim*; Schürer, *Gesch.* 3d ed., i. 165–179; Wellhausen, *I. J. G.* 4th ed., pp. 258 *et seq.*

J. S. Kr.

SELF-DEFENSE. See Homicide.

SELIGMAN: American Jewish family having its origin in Baiersdorf, Bavaria. The eight sons of David Seligman have formed mercantile establishments spread throughout the chief commercial centers of the United States. The eldest, Joseph, went to the United States in 1837; he was followed by his two brothers William and James in 1839, and by Jesse in 1841. These established a small clothing business at Lancaster, Pa. They then removed to Selma, Ala., and from there opened branch stores at Greensboro, Eutaw, and Clinton. In 1848 the Seligmans, who had been joined by their younger brothers Henry and Leopold, determined on settling in the North. Accordingly Henry and Jesse established themselves in Watertown, N. Y., where the latter became acquainted with Lieutenant (afterward General) Grant. In 1850, at the outbreak of the gold-fever in California, Jesse established a store in San Francisco, in the only brick building then existing, which escaped the fire of 1851.

Seligman Pedigree.

(In the following chart italics indicate female members of the family. The names [New York, Paris, etc.] above the horizontal lines are those of the cities in which the firm had branches.)

Abraham Seligman
(b. *c.* 1715; d. July 11, 1775)

Joseph Seligman
(b. Dec. 1, 1735; d. March 8, 1805)

Isaac Seligman
(b. Nov. 10, 1757; d. Nov. 5, 1833)

David Seligman
(b. March 21, 1790; d. Feb. 18, 1845)
= (1818) *Fanny Steinhardt* (b. 1799; d. Sept. 3, 1841)

NEW YORK

Joseph S.
(b. Nov. 22, 1819; d. April 25, 1880)
= (Oct. 26, 1848)
Babet Steinhardt
(b. July 18, 1829; d. March 31, 1903)

Helene S.
(b. Aug. 15, 1849)
= (May 11, 1872)
Emanuel Spiegelberg

David S.
(b. Aug. 20, 1850; d. Aug. 27, 1897)
= (Oct. 23, 1878)
Addie Walter

Gladys S.
(b. Oct. 12, 1885)
= (April 24, 1905)
Herman Wertheim

Rhoda S.
(b. June 17, 1888)

Walter Joseph S.
(b. Feb. 28, 1894)

Fanny S.
(b. Oct. 4, 1852)
= (May 7, 1872)
Theodor Hellmann
(issue)

Sophie S.
(b. Nov. 6, 1853; d. May 14, 1889)
= (Feb. 17, 1875) Moritz Walter
(issue)

Isaac Newton S.
(b. July 10, 1855)
= (Nov. 18, 1883)
Guta Loeb

Joseph Lionel S.
(b. April 18, 1887)

Margaret
(b. Feb. 14, 1895)

Babette S.
(b. April 17, 1821; d. July 17, 1873)
= (Sept. 17, 1846)
Max Stettheimer
(issue)

George S.
(b. Jan. 6, 1858)

Bella S.
(b. March 17, 1859)
= (Oct. 10, 1877)
Philipp Lilienthal
(issue)

Edwin R. A. S.
(b. April 25, 1861)
= (April 4, 1888)
Caroline Beer

Eustace S.
(b. April 1, 1889)

two daughters

Alfred S.
(b. Jan. 29, 1864)
= (Dec. 6, 1889)
Florine Arnold

PARIS

William S.
(b. Sept. 22, 1822)
= (Sept. 21, 1852)
Regine Wedeles

Fanny S.
(b. Aug. 13, 1853; d. Oct. 22, 1892)
= (Jan. 23, 1878)
Charles Levy
(issue)

Ida S.
(b. Nov. 25, 1854)
= (June 23, 1875)
Marcel Bernstein
(issue)

David S.
(b. June 16, 1856)
= (Nov. 16, 1884)
Sophie Wassermann
(two daughters)

Leonore S.
(b. Feb. 28, 1860)
= (Dec. 28, 1881)
Max Wassermann
(issue)

Grace S.
(b. Jan. 20, 1862)
= (Oct. 5, 1885)
Henri Michel
(issue)

Antoine S.
(b. Dec. 26, 1863)

Percy S.
(b. April 16, 1866)

NEW YORK

James S.
(b. April 14, 1854)
= (Dec. 3, 1851)
Rosa Content

De Witt S. (b. March 22, 1853)
= (June 5, 1878) *Addie Bernheimer*

Alma S. (b. Jan. 13, 1883)
= (Sept. 23, 1903) Franklin Seligsberg

James Bernheimer S.
(b. Nov. 14, 1890)

Sam S.
(b. Sept. 1, 1854)
= *Birdie Lisso*

James Samuel S.
(b. Feb. 7, 1904)

Washington S.
(b. June 14, 1856)

Eugene S.
(b. Aug. 31, 1857)

Jefferson S.
(b. Nov. 26, 1858)
= (March 2, 1886)
Julia Wormser

Fanny S.
(b. June 10, 1863)
= (May 23, 1887)
Robert Nathan
(issue)

Angeline S.
(b. Sept. 1, 1866)
= (Oct. 19, 1886)
Albert Gross
(issue)

Florette S.
(b. Feb. 27, 1870)
= (Oct. 24, 1894)
Benjamin Guggenheim
(issue)

Rosalie S.
(b. Jan. 4, 1826; d. Jan. 18, 1905)
= (March 30, 1897)
Morris Lehmaier
(issue)

NEW YORK

Jesse S.
(b. Aug. 11, 1827; d. April 23, 1894)
= (Oct. 18, 1854)
Henriette Hellmann

Theodore David S.
(b. Jan. 11, 1856)

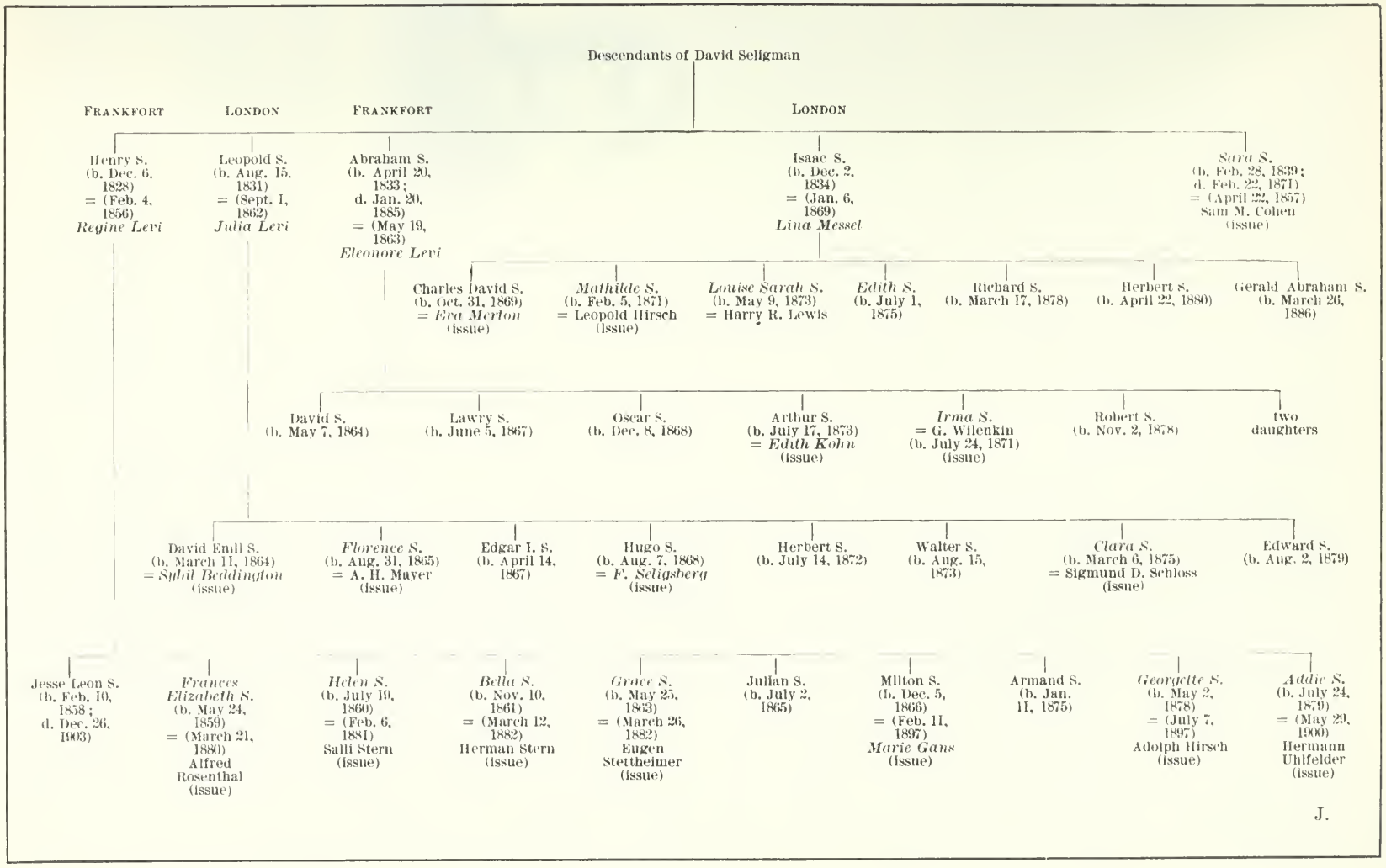
Henry Max S.
(b. March 31, 1857)

Albert Joseph S.
(b. Feb. 24, 1859)
= (Dec. 22, 1886)
Lillie Glazier

Jesse W. S.
(b. April 3, 1889)

Emma S.
(b. March 7, 1864)
= (Feb. 23, 1887)
Edward Wassermann
(issue)

(See p. 167.)


Descendants of David Seligman
FRANKFORT
LONDON
FRANKFORT
LONDON
Henry S. (b. Dec. 6, 1828) = (Feb. 4, 1856) *Regine Levi*
Leopold S. (b. Aug. 15, 1831) = (Sept. 1, 1862) *Julia Levi*
Abraham S. (b. April 20, 1833; d. Jan. 20, 1885) = (May 19, 1863) *Eleonore Levi*
Isaac S. (b. Dec. 2, 1834) = (Jan. 6, 1869) *Lina Messel*
Sara S. (b. Feb. 28, 1839; d. Feb. 22, 1871) = (April 22, 1857) Sam M. Cohen (issue)
Charles David S. (b. Oct. 31, 1869) = *Eva Merton* (issue)
Mathilde S. (b. Feb. 5, 1871) = Leopold Hirsch (issue)
Louise Sarah S. (b. May 9, 1873) = Harry R. Lewis
Edith S. (b. July 1, 1875)
Richard S. (b. March 17, 1878)
Herbert S. (b. April 22, 1880)
Gerald Abraham S. (b. March 26, 1886)
David S. (b. May 7, 1864)
Lawry S. (b. June 5, 1867)
Oscar S. (b. Dec. 8, 1868)
Arthur S. (b. July 17, 1873) = *Edith Kohn* (issue)
Irma S. = G. Wilenkin (b. July 24, 1871) (issue)
Robert S. (b. Nov. 2, 1878)
two daughters
David Emil S. (b. March 11, 1864) = *Sybil Beddington* (issue)
Florence S. (b. Aug. 31, 1865) = A. H. Mayer (issue)
Edgar I. S. (b. April 14, 1867)
Hugo S. (b. Aug. 7, 1868) = *F. Seligsberg* (issue)
Herbert S. (b. July 14, 1872)
Walter S. (b. Aug. 15, 1873)
Clara S. (b. March 6, 1875) = Sigmund D. Schloss (issue)
Edward S. (b. Aug. 2, 1879)
Jesse Leon S. (b. Feb. 10, 1858; d. Dec. 26, 1903)
Frances Elizabeth S. (b. May 24, 1859) = (March 21, 1880) Alfred Rosenthal (issue)
Helen S. (b. July 19, 1860) = (Feb. 6, 1881) Salli Stern (issue)
Bella S. (b. Nov. 10, 1861) = (March 12, 1882) Herman Stern (issue)
Grace S. (b. May 25, 1863) = (March 26, 1882) Eugen Stettheimer (issue)
Julian S. (b. July 2, 1865)
Milton S. (b. Dec. 5, 1866) = (Feb. 11, 1897) *Marie Gans* (issue)
Armand S. (b. Jan. 11, 1875)
Georgette S. (b. May 2, 1878) = (July 7, 1897) Adolph Hirsch (issue)
Addie S. (b. July 24, 1879) = (May 29, 1900) Hermann Uhlfelder (issue)

J.

In 1857 the clothing business had become so lucrative that it was decided to supplement it by a banking business, Joseph Seligman, the head of the firm, going to Europe and establishing relations with German bankers, at the same time placing United States bonds on the Frankfort Stock Exchange; since that period the firm of Seligman Brothers has been concerned with every issue of United States bonds.

Dealings with United States Government.

In 1862 Joseph Seligman established the firms of J. & W. Seligman & Co., New York; Abraham Seligman & Co., San Francisco (subsequently merged with the Anglo-Californian Bank); Seligman Brothers, London; Seligman Frères et Cie., Paris; and Seligman & Stettheimer, Frankfort-on-the-Main.

An interesting feature about the formation of these firms was that the profits and losses of all of them were divided equally among the eight brothers, who thus followed the business policy established by the Rothschilds and pursued by that family for many years. In 1879 the Seligmans, with the Rothschilds, took over the whole of the $150,000,000 bonded loan of the United States. They have been financial agents for the Navy and the State Department of the United States since 1876, and are the accredited agents of that government both abroad and at home. Besides their interests in United States bonds, the firm of J. & W. Seligman is connected with many railway companies, especially in the Southwest.

In 1905 the members of the family established at their original home in Baiersdorf an institution for the training and support of children during the absence of their parents at work, and open to all the inhabitants of Baiersdorf without distinction of creed.

BIBLIOGRAPHY: *In Memoriam Jesse Seligman*, New York, privately printed, 1894.

Edwin Robert Anderson Seligman: American political economist; born in New York April 25, 1861; educated at Columbia University (Ph.D. 1884); studied at the universities of Berlin, Heidelberg, Geneva, and Paris. He became prize lecturer at Columbia in 1885, full professor in 1891, and is now (1905) head of the faculty of economics and sociology. He has particularly devoted himself to the economics of finance, on which he has written two important treatises: "Essays in Taxation," 3d ed. 1900; and "The Shifting and Incidence of Taxation," 2d ed. 1899. He has written also "Railway Tariffs," 1887; "Progressive Taxation in Theory and Practise," 1894; and "Economic Interpretation of History," 1902.

Seligman has been president of the American Economic Association, besides being connected with many scientific and philanthropic societies. He was a member of the Committee of Seventy and secretary of the Committee of Fifteen in New York city; having shown great interest in municipal reform, he became president of the Tenement-House Building Company of New York. He is likewise president of the Ethical Culture Society of New York.

BIBLIOGRAPHY: *Who's Who in America*, 1905.

Isaac Newton Seligman: American banker and communal worker; born in New York July 10, 1855; educated at Columbia Grammar School and Columbia College, from which he graduated in 1876. He was one of the crew which won the university eight-oar college race on Saratoga Lake in 1874. In 1878, after having finished an apprenticeship in the firm of Seligman & Hellman, New Orleans, he joined the New York establishment, of which he became head in 1880, on the death of his father, Joseph Seligman. He has been connected with almost all the important social-reform committees in New York, and is a trustee of nineteen important commercial, financial, and other institutions and societies, including the Munich Life Assurance Company, St. John's Guild, and the McKinley Memorial Association, and has been a member of the Committee of Seventy, of Fifteen, and of Nine, each of which attempted at various times to reform municipal government in New York; of the last-named body he was chairman. He is a trustee of Temple Emanu-El and of the Hebrew Orphan Asylum, as well as of the United Hebrew Charities, though he is also a member of the Ethical Culture Society.

BIBLIOGRAPHY: *Bankers' Magazine*, March, 1899; *Union Historical Association*, 1901, special issue; *New York Tribune*, July 4, 1899.

Jesse Seligman: American banker and philanthropist; born at Baiersdorf, Bavaria, Aug. 11, 1827; died at Coronado Beach, Cal., April 23, 1894. He followed his brothers to the United States in 1841, and established himself at Clinton, Ala. In 1848 he removed with his brothers to Watertown, N. Y., and thence, with his brother Leopold, went to San Francisco in the autumn of 1850, where he became a member of the Vigilance Committee, as well as of the Howard Fire Company. He remained in California till 1857, when he joined his brother in establishing a banking business in New York. With his brother Joseph he helped to found the Hebrew Orphan Asylum in 1859, and was connected with it till his death. At the time of his death he was a trustee of the Baron de Hirsch Fund. He was a member of the Union League Club, of which he was vice-president, and from which he resigned in 1893 when the club for racial reasons refused to admit to membership his son Theodore. He was head of the American Syndicate formed to place in the United States the shares of the Panama Canal.

Jesse Seligman.

BIBLIOGRAPHY: *In Memoriam Jesse Seligman*, New York, privately printed, 1894, p. 229.

Joseph Seligman: Founder of the firm of Seligman Brothers; born at Baiersdorf, Bavaria, Nov. 22, 1819; died at New Orleans April 25, 1880. He was educated at the gymnasium of Erlangen, from

which he graduated in 1838. He then studied medicine, and in the same year went to the United States, where he acted as cashier and private secretary to Judge Asa Packer, president of the Lehigh Valley Railway. Establishing himself as a dry-goods merchant at Greensboro, Ala., he was joined by his brothers, and soon acquired sufficient capital to open an importing house in New York (1848). At the outbreak of the Civil war he founded the banking-house of J. & W. Seligman & Co., New York, having visited Germany in order to acquire financial connections in that country. In large measure the financing of the Civil war, so far as European capital was concerned, was managed by the Seligman firm. In 1877 he rendered an important service to the Navy Department of the United States by holding over till the following fiscal year a large debt due to the firm; for this he received the official thanks of the department, of which his firm was thenceforth the financial representative. He was an intimate friend of President Grant, by whom he was at one time offered the post of secretary of the treasury, which he declined.

Seligman was the founder of the Hebrew Orphan Asylum, and was one of the founders of the Society for Ethical Culture, toward which he contributed large amounts, and of which he was president till his death. For a number of years he was a member of the Board of Education of the City of New York, and he was chairman of one of its most important committees. He was a member of the famous Committee of Seventy, during the Tweed régime. The first Rapid Transit Commission, which initiated the whole plan for better transportation facilities in New York, was presided over by him, and he was an early president of the American Geographical Society, in which he took much interest.

The Judge Hilton Affair.

In the summer of 1877 great indignation was aroused by the refusal of Judge Hilton, on racial grounds, to receive Mr. Seligman and his family at the Grand Union Hotel in Saratoga. It was the first incident of this kind that had occurred in the United States. It called forth most emphatic expressions of disapproval by representatives of various races and religions, and evoked a long eulogy (June 27) on the Hebrew race by Henry Ward Beecher. It is understood that the incident caused the ruin of A. T. Stewart's store, then managed by Judge Hilton, and which was afterward taken over by John Wanamaker of Philadelphia.

Bibliography: *New York Tribune*, July 4, 1899. Henry Ward Beecher's eulogy was reprinted in *The Menorah*, March, 1905.

A. J.

SELIGMANN, FRANZ ROMEO: Austrian physician and Persian scholar; born at Nikolsburg June 30, 1808; died at Vienna Sept. 15, 1892. Educated at the gymnasium and University of Vienna (M.D. 1830), he became privat-docent at his alma mater in 1833. From that year to 1838 he was assistant at the Allgemeine Krankenhaus; in 1848 he received the title of professor; in 1850 he was appointed assistant professor and in 1869 professor of the history of medicine. He resigned his university position in 1878.

Of Seligmann's works may be mentioned: "De Re Medica Persarum" (Vienna, 1832), a translation and interpretation of the oldest Neo-Persian manuscript on medicine; "Liber Fundamentorum Pharmacologiæ Auctore Abu Mansar" and "Ueber Drei Höchst Seltene Persische Handschriften," *ib.* 1833; "Götter, Satyren und Faune," *ib.* 1838; "Die Heilsysteme und die Volkskrankheiten," *ib.* 1850; "Adam Chenot und Seine Zeit," *ib.* 1861; "Ueber Begräbniss in Culturhistorischer Beziehung," *ib.* 1864.

Bibliography: Eisenberg, *Das Geistige Wien*, i., Vienna, 1893; Pagel, *Biog. Lex.*

S. F. T. H.

SELIGMANN, LEOPOLD, RITTER VON: Austrian army surgeon; born at Nikolsburg Jan. 18, 1815; brother of Franz Romeo Seligmann. He received his education at the gymnasium of his native town and at the University of Vienna, taking the medico-surgical course at the Joseph-Akademie (M.D. 1843). He was appointed assistant surgeon in the army in 1843, and surgeon in 1855, after the revolution in Italy. He took part in the wars of 1859 and 1866, both in Italy; from 1868 to 1876 he was attached to the Ministry of War at Vienna; he became surgeon-major in 1871, and resigned in 1876, with the rank of lieutenant-colonel.

Besides his essays in the professional journals Seligmann has written "Gemeinnützige Auszüge aus den Sanitätsvorschriften zum Selbstunterricht für Reserveärzte," 1873.

Bibliography: Eisenberg, *Das Geistige Wien*, ii., Vienna, 1893.

S. F. T. H.

SELIGSOHN, MAX: Russian-American Orientalist; born in Russia April 13, 1865. Having received his rabbinical training at Slutsk, government of Minsk, he went in 1888 to New York, where he studied modern languages till 1894, in which year he went to Paris to study Oriental languages, especially Semitics ("élève diplômé" of the Ecole des Langues Orientales, 1897, and of the Ecole des Hautes Etudes, 1900). In 1898 he was sent by the Alliance Israélite Universelle to Abyssinia to inquire into the conditions of the Falashas; but, certain difficulties arising, he was able to proceed no farther than Cairo, where he taught for eighteen months. Returning to Paris, he was invited in 1902 to go to New York to become a member of the staff of office editors of The Jewish Encyclopedia.

Seligsohn is the author of: "Le Diwan de Tarafah ibn al-'Abd" (Paris, 1900), a translation from the Arabic into French, with notes and an introduction; a French translation of "Kitab al-Raml," an Arabic work on geomancy, with preface and notes; (with E. N. Adler) "Une Nouvelle Chronique Samaritaine," Paris, 1903. He is a contributor to the "Jewish Quarterly Review" and the "Revue des Etudes Juives," mostly on Judæo-Persian literature.

A. F. T. H.

SELIGSOHN, SAMUEL: Hebrew poet; born at Samoczin, Posen, 1815; died there Oct. 3, 1866. He published "Ha-Abib" (Berlin, 1845), an epos. Another epos, on the destruction of Jerusalem, and various essays by him remained in manuscript.

Bibliography: *Orient. Lit.* 1845, No. 22; *Allg. Zeit. des Jud.* 1866, No. 45.

J. D.

SELIḤAH (plural, **Seliḥot**): Penitential prayers; perhaps the oldest portion of the synagogal compositions known under the term of Piyyuṭim. The word "seliḥah" (from "salaḥ" = "he forgave") is particularly used in the Hagiographa as meaning "forgiveness"; in the Middle Ages it was employed to designate penitential prayers and invocations for God's clemency and forgiveness. Originally seliḥot were instituted for the Day of Atonement only, the main object of that day's service being to implore God's forgiveness for man's sins; the service itself was called "Seder Seliḥah" (Eliyahu Zuṭa, ch. xxiii.). In the course of time New-Year's Day (Rosh ha-Shanah), being considered as the day of judgment ("yom ha-din"), came to be regarded as the precursor of the Day of Atonement; consequently penitence and supplication for God's mercy were felt to be necessary on that day also. The days intervening between New-Year and the Day of Atonement are therefore known as "penitential days," and together with the two holy days just mentioned are generally called "the ten days of repentance," also "days of awe" ("yamim nora'im"; comp. Ephraim b. Jacob's seliḥah "Ani 'Abdeka"); for these days also penitential prayers were arranged. The recitation of such prayers was then extended to several days before New-Year—on which days even fasting was instituted ("Mordekai," Yoma, No. 723; Aaron of Lunel, "Orḥot Ḥayyim," p. 100d)—and sometimes to the whole month of Elul.

Originally for the Day of Atonement.

Besides the above-mentioned fast-days several others were instituted (see Fasting and Fast-Days), as the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), the Seventeenth of Tammuz, the Ninth of Ab, and various occasional fast-days in commemoration of epidemics or other calamities (comp. Purims, Special). On these days, according to the Mishnah (Ta'an. ii. 1), the service was opened with an exhortation to repentance, and was consequently suitable for the introduction of penitential prayers or seliḥot.

Originally the synagogal service consisted mainly of Biblical passages selected for the occasion and grouped together (comp. Yer. Ber. v. 1; Soṭah 39b; Massek. Soferim xiv. 8). The term "seliḥot" was applied to such verses for the Day of Atonement by Amram Gaon in his "Siddur" and later by Abudarham (Abudarham, p. 91a). Afterward, when the verses were accompanied by piyyuṭim of a penitential character, the whole was termed "seliḥot," the Biblical verses being termed "pesuḳe rizzui seliḥah" (= "verses invoking God's willingness to forgive"; Amram Gaon, "Siddur"), or, by the Karaites, "pesuḳe teshubah" (= "verses of penitence").

As God is generally styled "Lord of forgiveness and mercies" ("Ba'al ha-seliḥot weha-raḥamim"; comp. Dan. ix. 9), the penitential prayers are called also "raḥamim" or "raḥamaniyyot" (Amram and Saadia in their "Siddurim"; Hai Gaon, Responsa). These terms are applied particularly to the supplications ("baḳḳashot") which depict the sufferings of Israel and to the shorter invocations of God's mercy; and the Biblical verses in these seliḥot are called "pesuḳe de-raḥame" (Tos. to Ber. 5a, Meg. 32a, and 'Ab. Zarah 8a). It may be said, however, that with only one exception (in the seliḥah beginning "Aromimeka Shem") the authors of penitential piyyuṭim do not refer to their compositions as seliḥot. Forgiveness, which is the real meaning of "seliḥah," comes only from God, while the composition itself is in reality a supplication for forgiveness. It is therefore variously referred to by the authors of seliḥot as "baḳḳashah," "'atirah," "teḥinnah," "taḥanun," and other terms, all meaning "supplication."

"Supplication" Rather than "Forgiveness."

With the gradual extension in the course of time of the synagogal service for the Day of Atonement a distribution of the seliḥot became necessary. Those connected with the Ḳerobot were spread over the five services of the Day of Atonement, each of which was now called "ma'amad," a term frequently met with in synagogal poetry, particularly in that of Isaac ibn Ghayyat. The earliest seliḥot, after the Biblical verses were accompanied by penitential compositions, were very simple. One of them, beginning "Mi she-'anah," is mentioned in Ta'an. ii. 2–4 as having been recited in the service of the fast-days, and as having been interpolated in the six benedictions added to the daily eighteen (see Shemoneh 'Esreh). Of the other better-known early seliḥot may be mentioned "El melek yosheb" and "El erek appayim," both being introductions to the thirteen attributes of God (see Middot, Shelosh-'Esreh), and "Shomer Yisrael," which has been incorporated in the daily morning prayer. The fast-days offering an opportunity for the composition of seliḥot in which the people might tell of their misery, confess their sins, and implore God's mercy and love, a poetic seliḥah literature began to develop in the Middle Ages, similar to the Psalm literature of more ancient times. Both the seliḥot and the Psalms treat of exile, oppression, and martyrdom; both contain the people's confession of their sins and repentance; both represent the vanity of life; and both are the creation of several centuries. There is, however, this difference between them: the seliḥot were composed in the metrical style of the surrounding nations—the Syrians, Byzantines, and Arabs—which is entirely lacking in the Psalms.

The first piyyuṭim, including the poetic seliḥot, were composed probably in the course of the seventh century. The oldest poetic seliḥot are in the form of litanies, consisting of short sentences, sometimes arranged in alphabetical order, and sometimes having terminations evidencing an attempt to rime. From such litanies originated the rimeless seliḥah, composed after the model of the alphabetical Psalms, in sentences of equal length. Sometimes, also, the sentences are subdivided; so that a kind of rhythm prevails throughout the seliḥah. In the course of time the construction of the seliḥot became still more elaborate, as is seen in the one beginning "Attah nebin sarappe leb," in which each division consists of three sections of two sentences each. All the sections of a division begin with the same letter; and the concluding word of one section is the commencing word of the next. A transition to rimed seliḥot now en-

Earliest Poetic Seliḥot.

sued which consisted mostly of three-lined strophes, the third line being generally a Biblical passage. The four-lined strophe of the "ḳerobah" also was adapted to the seliḥah; and many seliḥot of this kind were written as early as the ninth, perhaps even in the eighth, century. The alphabetical seliḥot are composed either in אבגד or in תשרק order; and here again the concluding word of one strophe is employed to begin the next. In the four-lined strophes, likewise, the fourth is often a Biblical passage; sometimes all the lines of a strophe begin with the same word. Certain seliḥot have no divisions, being simply arranged in alphabetical order; and, like the Arabic "ḳaṣidah," they have one and the same rime throughout the whole composition. This arrangement is met with even in the old penitential prayers, but is most prevalent in the opening seliḥah ("petiḥah"), in the teḥinnah, and in the metrical baḳḳashah. Thus, it may be seen that all the more elaborate characteristics of the piyyuṭim in general, such as division into strophes, connecting words, middle rimes, and variation of Biblical passages, are met with even in the older seliḥot.

Like the other piyyuṭim, the seliḥot are, according to their poetic arrangement, called "sheniyyah" (= "of two-lined strophes"), "shelishiyyah" (= "of three-lined strophes"), and "shalmonit" (= "entire"; *i.e.*, of four-lined strophes; Dukes and Zunz, however, explain "shalmonit" as indicating that the composition was written by Solomon b. Judah ha-Babli. This is scarcely probable, as several shalmoniyyot were by other authors; see "Ha-Maggid," ix., No. 36).

When, in early times, the term "seliḥot" was applied to the whole body of penitential compositions, including the collection of Biblical verses and prayers written in prose, any poetic penitential composition divided into strophes was called a Pizmon. But in the course of time the appellation "seliḥah" became restricted to poetic penitential compositions, and the term "pizmon" was then applied only to hymns provided with refrains. In the artistic development of the seliḥah the strophes acquired a certain rhythm. Thus in the sheniyyah the lines are seen to be composed either throughout of five words each or of a varying number ranging from three to seven. The sheniyyah is sometimes provided, too, with a middle rime, either only in the first line, as in the seliḥah "Torah ha-ḳedoshah," or in both lines, as in Eleazar of Worms' well-known seliḥah "Maknise raḥamim." Special mention should be made of Isaac b. Yaḳar's sheniyyah "Arid be-siḥi," in which the middle rime occurring in both lines is the same as the final rime. Moreover, the second hemistich begins with the final word of the first. In the shelishiyyah the lines generally consist of three or four words each. But the greatest number of the older seliḥot consist of shalmoniyyot or four-lined strophes, most of which have no final Biblical verse. In the last-mentioned class the number of words is very rarely fixed, generally varying from three to seven. There are, however, some in which the lines consist throughout of three words each, as in Solomon b. Judah's "Omerah la-El," or of four words, as in Judah Leonte b. Moses' "Laḥash ẓaḳun haḳsheb." Generally the four lines of each strophe have the same rime, but sometimes, particularly in the Spanish and Italian seliḥot, they have an alternate and also a middle rime. Certain four-lined pizmonim, such as Samuel ha-Kohen's "Mal'ake raḥamim," have also a common rime for the concluding lines of the strophes. Seliḥot of more than four lines are found only in pizmonim and taḥanunim belonging to the period beginning with Ibn Gabirol. The strophes in such seliḥot have from five to twelve lines each; and in the former case the fifth line of the first strophe, riming with the preceding four lines, becomes the refrain of the whole hymn. It may be added that besides the two alphabetical arrangements mentioned above, other alphabetical combinations, called Gematria (comp. Yer. Ta'an. iii. 10; Pesiḳ. R. 43; Rashi on Isa. vii. 6 and on Pes. 5a), are met with, namely, אחס בטע, אל במ, את ביש, and איך בכר.

The Various Forms.

The word with which the seliḥah begins shows that its selection is due to a certain influence. Thus, owing to the common practise of arranging verses in alphabetical order the seliḥot most frequently begin either with "alef" or with "taw," even when the composition is not arranged alphabetically. Very often also they begin with the same letter as the author's name; many others begin with a Biblical passage; others, again, with one of the names of God. Some of the older seliḥot begin with the concluding word of the preceding one, as if to indicate a continuation.

The seliḥot for holy days are historical and haggadic in character, and resemble therefore the ḳerobot and dirges ("ḳinot"). But those composed for the Ten Days of Repentance present a greater variety of material, and are divided into the following categories: exhortations ("tokaḥot"); those dealing with the sacrifice of Isaac ("'aḳedah"); those describing persecutions ("gezerot"); those commemorating the execution of the ten martyrs; and supplications ("teḥinnot"). The tokaḥah originated in the hortatory addresses delivered on the fast-days, warning the people against sin, and consist mainly either of sheniyyot or of shelishiyyot. Many of the latter belong to ancient unknown authors; others, to Solomon b. Judah, Gershom b. Judah Me'or ha-Golah, Simeon b. Isaac, etc. For the sacrifice of Isaac see 'Aḳedah. The gezerot depict in particular those voluntary sacrifices made for the sake of the Jewish religion, and therefore come in close connection with the 'Aḳedah in the service for the Day of Atonement. Such seliḥot originate almost exclusively in France and Germany; and among their authors are found Ephraim b. Jacob of Bonn, David b. Samuel ha-Levi, David b. Meshullam, and Joel ha-Levi; there are also some anonymous seliḥot of this category. The Midrash Eleh Ezkerah, narrating how ten prominent Talmudists suffered martyrdom by order of a Roman emperor, is the basis of seliḥot recited on the Ten Days of Repentance and also on the Ninth of Ab (see Martyrs, The Ten). These compositions are called "Seliḥot 'Asarah Haruge Malkut," their authors including Saadia Gaon (the earliest), Eliezer b. Nathan, and Ephraim b. Jacob of Bonn. Of this class there are

The Different Classes.

also three anonymous seliḥot, in which there is a disagreement both with regard to the names of the ten martyrs and the cause of their martyrdom.

Of the seliḥah-composers that lived before Hai Gaon, only three are known: Jose b. Jose (end of 6th cent.), supposed to be the author of the seliḥah "Omnam ashamenu," recited in the evening service for the Day of Atonement; Saadia Gaon, who in his "Siddur" added his own compositions to the seliḥot of earlier payyeṭanim; and Meborak b. Nathan (a contemporary of Saadia), among whose seliḥot is one beginning "Maddua' narim rosh," recited also in the evening service for the Day of Atonement. About the beginning of the eleventh century seliḥot of all kinds and in increasing numbers were composed in Greece, Italy, France (including Provence), and Spain, and about half a century later, Germany. The earliest composer of that period was Solomon b. Judah ha-Babli, of whose seliḥot almost all are of four-lined strophes or shalmoniyyot. A junior contemporary of Solomon was Shephatiah b. Amittai, author of the well-known pizmon "Yisrael nosha'"; and a generation later flourished Gershom b. Judah Me'or ha-Golah, author of seliḥot of different forms, and his countryman Simeon b. Isaac b. Abun, among whose numerous piyyuṭim are twenty-four seliḥot. But the most prolific seliḥah-composer of the eleventh century was Benjamin b. Zerah, author of forty seliḥot found in the Maḥzor of the German rite. Toward the end of the eleventh century seliḥot were composed by the following: Rashi, some with Biblical and some with haggadic phrases; Meïr b. Samuel, Rashi's son-in-law; Meïr b. Isaac of Orleans; Amittai b. Shephatiah; and Zebadiah.

Authors of Seliḥot.

The earliest of the German seliḥah-composers of that epoch was Meïr b. Isaac b. Samuel of Worms (*c.* 1060), an eminent Talmudist, who presented Biblical subjects in the Talmudic style. His contemporary Isaac b. Moses ha-Makiri was the author of two seliḥot, in one of which, like Benjamin b. Zerah, he artistically interwove the Twenty-two Lettered Name. In the eleventh century Rome, too, produced skilful seliḥah-composers, among the earliest of whom were Shabbethai b. Moses (*c.* 1050); his son Kalonymus, who soon after 1070 was called to Worms; and Jehiel b. Abraham, probably the father of Nathan b. Jehiel, author of the "'Aruk." Seliḥah-composers of the first half of the twelfth century whose native country can not be ascertained are: Elijah b. Shemaiah; several authors named Moses; Samuel b. Judah; Samuel b. Isaac; Isaac ha-Kohen he-Ḥaber, author of the rimeless seliḥah beginning "Adon be-fokdeka"; Benjamin b. פִּיטְרוֹן, author of two seliḥot; and a certain Joseph, author of three. Of the most prominent German seliḥah-writers of the twelfth century may be mentioned the following: Eliezer b. Nathan, who described the horrors of the Crusades in 1096 and 1146; Moses b. Samuel; Joel b. Isaac ha-Levi; Abraham b. Samuel of Speyer; Ephraim b. Isaac of Regensburg; and Ephraim b. Jacob of Bonn. Indeed, the twelfth century was particularly favorable for seliḥah-composition owing to the cruelties of the Crusades. One of the most prolific German seliḥah-composers of the end of the twelfth century and the beginning of the thirteenth was Eleazar b. Judah of Worms, who lost his family in one of the Crusades (1193 or 1196 or 1214), and who composed no less than thirty-five seliḥot, some of which are alphabetically arranged, and all of which begin with "alef." Moreover, a great many of the anonymous seliḥot belong to this century, which is therefore considered the golden epoch of the piyyuṭ in general and of the seliḥah in particular.

More elaborate are the penitential prayers of the Spanish liturgists from the beginning of the eleventh century. These writers, occupying themselves with Hebrew grammar and following the Arabic poets, adopted instead of the piyyuṭic the poetic style proper. They introduced meter into the seliḥah; and Solomon ibn Gabirol's pizmon "She'eh ne'esar," recited on the Seventeenth of Tammuz, is a real poem. Scarcely less poetic are the seliḥot of Ibn Gabirol's junior contemporary Isaac ibn Ghayyat. In the twelfth century the most prolific Spanish composers of poetic seliḥot were Moses ibn Ezra (the "Sallaḥ," or composer of seliḥot), and Judah ha-Levi; and these were followed as models by later payyeṭanim in Italy and in Provence and the rest of France.

During the period extending from 1240 to 1350 the poetic spirit declined even in Spain, owing to the study of the speculative sciences which absorbed the Jewish mind. Still there was at that time a considerable number of payyeṭanim; and in Germany they were almost exclusively seliḥah-composers. The most active centers of seliḥah-composition at that time were Rome and Greece; and many Karaites were among those who wrote seliḥot in those countries. The most noteworthy composers of the period in question were Meïr of Rothenburg; Benjamin b. Abraham Anaw, in Rome, who skilfully imitated the Spanish pizmon and "mustajab"; Isaac b. Meshullam; Immanuel b. Solomon of Rome; and Judah b. Shemariah.

Seliḥah Poets, 1350-1540.

In the two centuries between 1350 and 1540 the composition of synagogal poetry was confined almost exclusively to southern countries. The seliḥot of that period were not always called forth by certain events or by the poetic impulse of their authors. Certain composers wrote seliḥot in which they gave expression to their personal sufferings, adapting their utterances to the theological teachings of the time, that is to say, either of the Zohar or of the "Moreh." About 1400 many penitential hymns were composed as the result of rivalry between pairs of liturgists who, choosing the same Biblical subject, employed different Biblical words for the termination of the seliḥah-strophes. Among such competitors may be mentioned Nissim and Abraham ha-Levi in Provence, Elkanah b. Shemariah and Samuel b. Shabbethai, as well as Caleb and Moses Ḥazzan in Greece. Throughout this period many sanguinary persecutions occurred; and especially cruel were those of the fourteenth century. Abigdor Ḳara, in a seliḥah beginning "El neḳamot," describes the massacres of Prague in 1389.

From what has been said it will be seen that during these four centuries there is a difference in the seliḥot of the payyeṭanim of Spain and those com-

PAGE FROM A MANUSCRIPT SELIḤAH OF THE FIFTEENTH CENTURY.
(From the Sulzberger collection in the Jewish Theological Seminary of America, NewYork.)

posed in other countries. The motive that prompted seliḥah-composition was everywhere the same, namely, persecution; but in Spain in the eleventh and twelfth centuries besides this motive there was a poetic impulse as well. The difference, too, is seen in the number as well as in the character of the seliḥot; for, while 1,200 of them were composed in France, Italy, Greece, and Germany, by about 250 authors, no less than 1,000 piyyuṭim, among which were many seliḥot, were composed by the five Spanish poets Solomon ibn Gabirol, Isaac ibn Ghayyat, Moses ibn Ezra, Judah ha-Levi, and Abraham ibn Ezra. It may be added that only some of these composers are known also as teachers, rabbinical authors, or cantors, while in the case of most of them the names are known only through their compositions.

Seliḥah-Authors, 1540-1750.

In the middle of the sixteenth century the standard rituals of both the Ashkenazim and the Sephardim were fixed. Thus, although the following two centuries (1540–1750), owing to their many persecutions and massacres, produced a considerable number of composers of seliḥot, these compositions were either not adopted at all for the synagogal service or were adopted only in their respective countries and only for special days. Of the Italian, German, and Polish composers of the first of these two centuries may be mentioned the following: Samuel Archevolti in Padua; Eliezer b. Elijah (d. 1586), who removed from Egypt to Bohemia and thence to Poland; Akiba b. Jacob (d. 1597) in Frankfort-on-the-Main; Moses Mordecai Margolioth (d. 1616) in Cracow; and Samuel Edels (MaHaRSHA) in Posen, the last two being composers of seliḥot commemorating the martyrs of 1596. In the period between 1640 and 1750 the Thirty Years' war and the massacres of the Jews under Chmielnicki led to the composition of the earliest seliḥot; the sufferings caused by the Thirty Years' war being described in seliḥot by Samson Bacharach of Prague and by an unnamed payyeṭan in Kremsier, while the horrors committed by the Cossacks in Nemirov, the Ukraine, and Poland are commemorated by Yom-Ṭob Lipmann Heller, Shabbethai ha-Kohen (SHaK), Moses Cohen, Scheftel Horwitz, Joseph of Gnesen, and Gabriel b. Heschel. The seliḥot of Shabbethai ha-Kohen have been adopted by the Polish communities, which recite them on the Twentieth of Siwan. Later sufferings in Poland are commemorated in seliḥot by Wolf b. Löb and Joseph b. Uri, both of whom flourished at the end of the seventeenth century. Of other seliḥah-composers may be mentioned: Abraham Auerbach in Cösfeld (1674), Aaron b. Eliezer, Naphtali ha-Kohen (d. 1717), Samuel b. Moses of Lithuania, and Jacob b. Isaac of Posen. Among the Italian seliḥah-writers were: Joseph Ravenna, Moses Zacuto, Solomon Nizza (1700), and Isaac Pacifico (d. 1746); and among the best-known German seliḥah-composers were: Samuel Schotten, David Oppenheimer, Jacob London (1730), and Lemel Levi, who, at the siege of Glogau (1741), composed a baḳḳashah in four-versed strophes. At that time there was in Amsterdam Abraham Hezekiah Bashan, who composed a rimed teḥinnah for the Ten Days of Repentance. The latest seliḥah-composer seems to have been a certain Moses who, driven from Russia about this time, settled in the Crimea.

The composition of many of the later seliḥot was due to causes other than persecutions. Thus, when societies for early devotion ("shomerim la-boḳer") were formed, the necessity for special prayers was felt; and seliḥot were composed for such occasions. Moreover, epidemic diseases, drought, fires, and wars gave rise to seliḥot supplicating God's mercy and the intervention of angels.

Among Sephardim and Ashkenazim.

The main divisions of the seliḥot are two, Sephardic and Ashkenazic, each of which presents various local differences. These two divisions differ from each other with regard to (1) the number of the seliḥah days (the Sephardim having the larger), (2) the nature of the seliḥot, and (3) their arrangement. The Sephardic collection is the older. In the time of Amram Gaon, as appears from his "Siddur," seliḥot were composed for all the fast-days, including the Ninth of Ab, on which day the Ashkenazim recite only ḳinot (see Kinah). But even in Amram's time the practise differed in certain communities with regard to the introductory seliḥah, which in some places was "Lo be-ḥesed we-lo be-ma'asim banu le-faneka," in others "Atanu 'al shimka" or "Abinu malkenu abinu attah." Each of these introductory seliḥot was common to all the fast-days, and after it special seliḥot appropriate to the occasion were recited. In Amram's time the seliḥot were recited in the middle of the sixth prayer of the "Shemoneh 'Esreh"; later they were transferred to its end. Except at Ferrara, this is now the custom observed by both the Sephardim and the Ashkenazim (Shulḥan 'Aruk, Oraḥ Ḥayyim, 566, 4).

The Sephardic collection contains seliḥot (1) for the Ten Days of Repentance, which, like the Ashkenazic seliḥot for those days, are generally printed separately; (2) for New-Year and the Day of Atonement, which are incorporated in the Sephardic Maḥzor; and (3) for public fast-days, which are published in the ritual. The recital of seliḥot for the penitential days begins, according to Hai Gaon, on the first day of Elul, as is the custom in Yemen and Venice. In certain places, however, they are first recited on the fifteenth of the same month, while in others again they are recited only on the days between New-Year and the Day of Atonement. Unlike the seliḥot for the public fast-days, these are recited before dawn, that is to say, in the last night-watch; they are therefore called "Seder ashmoret ha-boḳer."

Besides the penitential prayers which are common to all days on which seliḥot are recited, such as the introductory seliḥot and the thirteen attributes of God, with their two introductions, there are two or more special seliḥot for each week-day as well as for each of the days between New-Year and the Day of Atonement. On New-Year the Sephardim recite only a few seliḥot, namely, one beginning "Elohai al tedineni," before Neshmat, a pizmon after the "Shaharit" prayer—that for the first day beginning "Le-ma'anka Elohai" and composed by David ibn Paḳuda, and that for the second day begin-

ning "Ya'aneh be-bor abot"—and a long pizmon beginning "'Et sha'are raẓon le-hippateaḥ," before the blowing of the shofar. On the Day of Atonement seliḥot consisting of confessions ("widduyim") and pizmonim are recited in all the five services.

The seliḥot for public fast-days consist of those arranged for the five universal fast-days, namely, the Third of Tishri (Fast of Gedaliah), the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), the Seventeenth of Tammuz, and the Ninth of Ab, and those compiled for the Miḥah service of these five days and for that of the eve of New Moon. At the morning service of each of the five fast-days there are recited, besides the ordinary seliḥot, two or three special ones and a pizmon. The Miḥah service has one compilation for all the five days and another for the twelve eves of New Moon. Both compilations begin with the seliḥah "Shema' ḳoli," which opens the Miḥah service, except on the eve of New-Year, when the service is opened with the seliḥah beginning "Elohai al tedineni." The morning service of the Ninth of Ab has comparatively few seliḥot, their place being occupied by ḳinot. It may be said that in Saadia's "Siddur" all the piyyuṭim recited on the Ninth of Ab are termed seliḥot, though in reality many of them are dirges. Some seliḥot are recited by the Sephardim on the seventh day of the Feast of Tabernacles (Hosha'na Rabbah) also, this day being considered one of the penitential days.

Development of Seliḥot.

As stated above, the Sephardic seliḥot differ according to the localities in which they are employed; consequently seliḥah collections based on the customs of the Sephardic communities of Yemen, Tripoli, Venice, and other places are met with. As already mentioned, Amram's "Siddur" indicates differences of practise concerning the introductory seliḥah. Later on, with the development of the seliḥot literature, these local differences became still more marked, each community choosing certain seliḥot and deciding the method of arrangement. The differences extend also to the grouping of the Biblical verses to which the poetic seliḥot are attached. Some examples may be given here. The Tripolitan collection has for every seliḥah morning eleven seliḥot, different for each day, and beginning with a "petiḥah" and terminating with a "ḥatanu." On the days which precede New-Year special closing seliḥot, mostly by Isaac ibn Ghayyat, are recited. There are also seliḥot for the Sabbath service of the Ten Days of Repentance. The seliḥah collection of Oran and Tlemçen has six seliḥot for each of the twenty-five seliḥah nights, the services for which are always opened and in most cases closed by Isaac ibn Ghayyat's compositions. A manuscript collection of African seliḥot (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1162) contains 391 for twenty-six seliḥah nights preceding and six nights following New-Year, the numbers for each night varying from nine to nineteen. The Tripolitan seliḥah collection consists chiefly of Isaac ibn Ghayyat's compositions, the remainder being by Solomon ibn Gabirol, Judah ha-Levi, Moses Ḳimḥi, and David ibn Paḳuda.

The Ashkenazic seliḥah division comprises seliḥot for the penitential days, generally published separately under the title "Seder Seliḥot" or simply "Seliḥot"; those for the services of the Day of Atonement, generally incorporated in the Maḥzor; and those for the public fast-days together with the occasional seliḥot, all incorporated in the prayer-books. The recitation of the main Ashkenazic seliḥot for the penitential days begins on the Sunday before New-Year, or, if the first day of the latter falls on Monday or Tuesday, on the Sunday of the preceding week. Thus the number of the seliḥah days before New-Year varies from four to eight; each of these days has special seliḥot assigned to it, as has also, in all cases, the eve of New-Year. The number of seliḥot for the New-Year Day is considerably larger than that for the other penitential days. Then follow the seliḥot for the six days (excepting Sabbath) between New-Year and the Day of Atonement, beginning with the Fast of Gedaliah and terminating with the eve of the Day of Atonement. All the seliḥot of the penitential days, including those of the Fast of Gedaliah, are recited by the Ashkenazim before dawn. The seliḥot compiled for the public fast-days include those arranged for Monday, Thursday, and Monday following the feasts of Passover and Tabernacles, and those arranged for the three obligatory fast-days, the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), and the Seventeenth of Tammuz. It should be stated that the seliḥot of Monday, Thursday, and Monday are recited only if there are ten men of the congregation fasting. Like the Sephardic Miḥah seliḥot for every eve of New Moon, some Ashkenazic siddurim include a compilation of seliḥot entitled "Yom Kippur Ḳaṭon." These are taken from other seliḥah collections and used to be recited each month in the Miḥah service of the eve of New Moon, if the quorum of fasters was present. This custom, however, has become almost obsolete, the seliḥot being recited only on the eve of the New Moon of Elul. It has been remarked above that the seliḥot for the Ninth of Ab were later superseded in the Ashkenazic rite by ḳinot. In Germany, Poland, and Italy this change was made as early as the thirteenth century; but in the siddurim of Provence and Avignon some traces of seliḥot for that fast-day still remain. Like the Sephardic seliḥot, those of the Ashkenazic rite differ in various countries with regard to selection, number, and arrangement. Thus, while in Germany, Lithuania, and Poland the number recited on the eve of New-Year is considerably greater than that on the eve of the Day of Atonement, the contrary is the case at Avignon and Carpentras. Again, a difference between the two latter communities exists with regard to the selection and number of the seliḥot. Moreover, special seliḥot are recited on special days in various places in commemoration of certain mournful local events. The best known of the local seliḥah days are: Nisan 1, at Erfurt; Nisan 23, at Cologne and some other places, in commemoration of the massacres of 1147; Iyyar 23, at Worms; Siwan 20, in France, England, and the Rhine provinces, in commemoration of the martyrs of Blois in 1171; the same date, in Poland since the Chmielnicki massacres (1649); Ṭebet 29, at

For Yom Kippur Ḳaṭon.

Worms; Adar 2, at Prague, in commemoration of the troubles of 1611; and Adar 29, at Nuremberg and Fürth. A seliḥah composed by Shabbethai Sofer in 1630, to be recited by the community of Przemysl on the eve of the New Moon of Nisan, has recently been discovered and has been published in "Ha-Shaḥar" (ii. 157). It consists of four-lined strophes and is arranged alphabetically; it relates a sanguinary event which befell the community of Przemysl, and describes the martyrdom of some Jewish families.

For Special Occasions.

There are special seliḥot for the members of the Ḥebra Ḳaddisha, the established day for the recital of which is generally the fifteenth of Kislew, although different communities have different arrangements. For example, the seliḥot for the ḥebra ḳaddisha of Halberstadt differ from those for the Frankfort-on-the-Main society; the Lemberg ḥebra recites its special seliḥot on the Thursday of Shemot, while that of Cracow recites its own seliḥot on the Monday of the same week. In certain places seliḥot are recited on Mondays and Thursdays of Shemot, Wa'era, Bo, Beshallaḥ, Yitro, Mishpaṭim, Terumah, and Teẓawweh (שובבים תת), in a leap-year. These seliḥot were first recited in Austria, Moravia, and Bohemia; and since 1639 they have been used in Lublin also. In the Nuremberg seliḥah collection also there are seliḥot for שובבים תת; they are recited on Thursdays only. The Italian communities recite seliḥot, composed by Moses Zacuto, in the Miḥah services of the first six weekly lessons (שובבים) only. The Nuremberg collection contains, besides, special seliḥot for recitation on the eves of the New Moons of Nisan and Ab, respectively; others for circumcision when this ceremony falls on a seliḥah day; and still others, composed by Simeon b. Zalman Fischhoff of Vienna, for recitation when the smallpox is raging.

The earliest seliḥah edition is that according to the Roman ritual (Soncino, 1487), the next oldest being that of the community of Prague (Prague, 1529). Then follows the seliḥah edition of the German order, edited by Meïr Katzenellenbogen of Padua (Heddernheim, 1546). Two years later there appeared at Venice the same seliḥah collection, with a commentary on the difficult words. The collection of the Polish rite, with a full commentary by Mordecai Mardus, was published at Cracow in 1584, and in 1597 that of the German rite, with a commentary by the same author, appeared in Prague. A German translation of the Polish seliḥot, made by Jacob b. Elijah ha-Levi, was published at Frankfort-on-the-Oder, 1602. In 1671 there were published in the same place the seliḥot of both the German and Polish rites, with a German translation. At Amsterdam in 1688 Eliakim b. Jacob published a Judæo-German translation of the Ashkenazic seliḥot for the whole year, that is to say, of those that are printed in the "Siddur." Thirty years later those for the penitential days, with a Judæo-German translation by Eliakim, appeared in the same city.

Bibliography: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 32 *et seq.*; Steinschneider, *Jewish Literature*, pp. 158, 340 *et seq.*; Zunz, *S. P.* pp. 59-363; idem, *Ritus*, passim; idem, *Literaturgesch.* passim. For editions and translations see Benjacob, *Ozar ha-Sefarim*, pp. 420 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 430 *et seq.*

W. B. M. Sel.

——**Music:** The more antique the traditional melody, the more ancient, as a general rule, the section of the liturgy in connection with which it has been handed down. Thus the reading of the Scriptures, the earliest devotional exercise of the Synagogue, is in all the various groups of rituals (see Liturgy) framed on the musical theory of the first few centuries of the common era, and presents the form of Cantillation, founded on an elementary notation by neumes or accents, in which the music of antiquity was cast. The free improvisation, again, on a fixed traditional model, to which the next oldest section of the devotions, the "'Amidah" and the blessings centering around the "Shema'," is intoned, is cast in scales (comp. Jew. Encyc. ix. 122, *s.v.* Music, Synagogal) nearer to those employed in the plain-song of the Catholic Church and the Perso-Arab melody, and developed in the period from the seventh to the eleventh century; while it exhibits a form of song equally late (comp. Gevaert, "Origines du Chant Liturgique de l'Eglise Latine," p. 30, Ghent, 1890), and still flourishing in Mediterranean regions and in India (comp. Day, "The Music of Southern India," *s.v.* "Raga," London, 1894; Gevaert, "Histoire et Théorie de la Musique de l'Antiquité," ii. 316). But when, later on, the ancient propitiatory prayer for the fast-days (Ta'an. 16b) developed into the seliḥah (see above) and the liturgy of penance took its shape as a complete service (comp. Zunz, "Ritus," pp. 120 *et seq.*), the ḥazzan's intonation of that service, termed collectively "seliḥot," exhibited still later musical elements, being based on scales more closely agreeing with those of post-medieval Western melody and shaped on its more rhythmic and mensural forms.

While, too, agreement between the various northern or southern rituals is complete in the method and style, as in the matter, of the cantillation, and is approximated in the recitation, as in the diction, of the older benedictions and prayers, a wide divergence is at once observable in the melody as in the text of the penitential rituals containing the seliḥot, the main point of contact being the imitation of such non-Jewish airs as possess a strain of melancholy (comp. Menahem de Lonzano, "Shte Yadot," p. 65b). The first presentation in the synagogue of the liturgical melodies of the fast-days, therefore, may be assigned to between the tenth and the fifteenth century; and their prevailing wail of grief, even more noticeable than the note of contrition, voices the melancholy experiences of Jewry during that period. Their especial transmission by the line of the so-called Polish precentors has led some to enlarge on their resemblance, in this expression of sadness, to the airs redolent of gloom and despair favored by the peasantry of Slavonic and other east-European regions. The melancholy and grief, however, are but natural expressions of penance; and the minor mode is as noticeable in the German or in the Spanish tradition.

Later Origins.

The central feature of the seliḥot is the proclamation of the thirteen attributes of mercy (Ex. xxxiv.

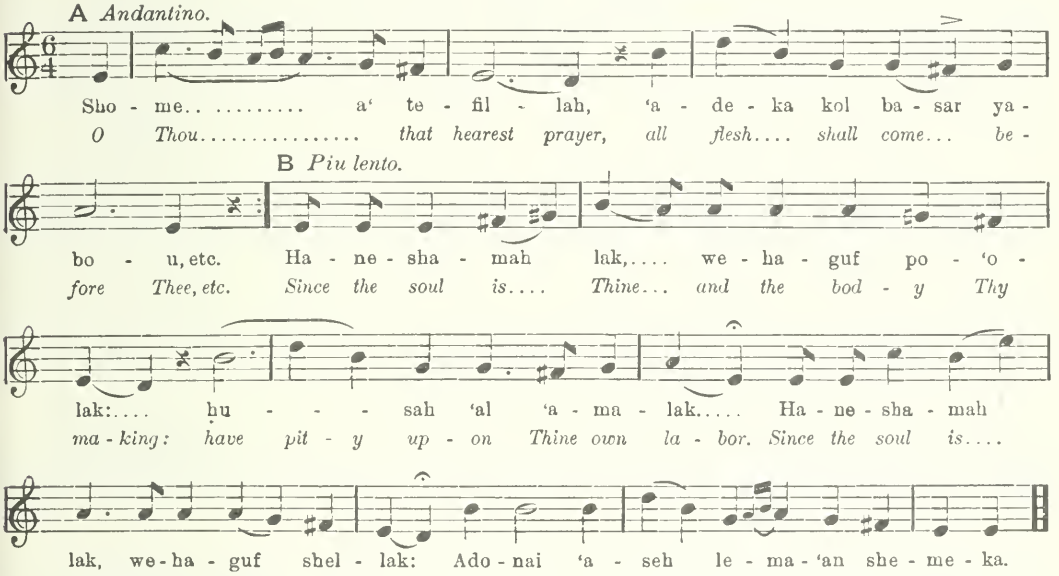
6-7; see Middot, Shelosh-'Esreh) with the prayer introducing them. This is normally recited after each seliḥah-hymn, and so in the Spanish rite is uttered as many as twenty-six times in the Atonement services. Reform congregations usually now limit its utterance to once in each service. With the Sephardim, also, it is followed by a flourish on the Shofar during the week-days from the 3d to the 9th of Tishri (*i.e.*, the "ten days of penitence"), recalling the similar practise of the Talmudical period (Ta'an. ii. 1). Other features common to all the rituals are the extensive quotation of selected texts, the prayer of contrition and the short confession Ashamnu, and the ancient concluding summaries, as that in alphabetical acrostic, with the form "Answer us, A, B, C, etc., answer us," or the Aramaic prayer reproducing that outlined in the Talmud (*ib.*) in Hebrew. Otherwise the rituals differ extensively, more particularly in the selection and even in the ranking of the mediæval hymns of penitence. These poems, indeed, constitute the difference within the wider uses, as between the Bohemian (and Polish and English) and the German (and Dutch) orders. In these two orders the seliḥot are recited during the week preceding the New-Year and between it and the Day of Atonement. In the Sephardic ritual they are read on forty days, from the 2d of Elul to the Day of Atonement (in allusion to Deut. ix. 18).

Divergence in Rituals.

In the Ashkenazic use the seliḥot service is of two types: (1) A longer order, recited at early morning on the days mentioned, before and after the New-Year, as well as in the "Kol Nidre" service on the evening of Atonement, forms a quasi-independent service by itself. (2) An abbreviated order, in the morning, additional, and afternoon services of Atonement, and in the morning service of the fasts of Monday, Thursday, and Monday after Passover and Tabernacles (see Fasting), the Tenth of Tebet, the Thirteenth of Adar, and the Seventeenth of Tammuz, is inserted in the repetition of the "'Amidah." The longer order itself commences with an antiphonal series of Scriptural texts, strung together in compliance with R. Simlai's dictum that praise should precede prayer, and associated in the Talmud with the passage Ex. xxxii., read on fast-

SELIḤOT

INTRODUCTORY VERSICLES



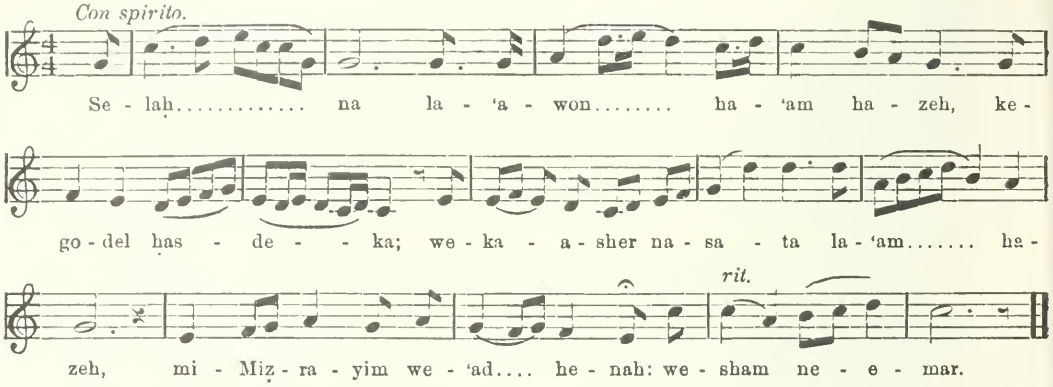
days (Ber. 23a). These versicles are intoned to a melodious and interesting chant (A in the music herewith), a slight variation of which (B) forms the beautiful melody which closes the intonation.

The thirteen attributes are customarily proclaimed without definite melody by the assembly. But the versicles (modified from Ps. lxxxvi. 6, v. 3, ciii. 13, xx. 10, etc.) which follow them lead on in the Polish ritual, after the introduction, to the prayer of Moses (Num. xiv. 19-20) and its response, from which the seliḥot derive their title; and this is usually chanted to a florid melody of the fifteenth or sixteenth century, founded on the general intonation of the penitential evening service, and quoted from its most important position as ushering in the Day of Atonement after the proclamation of Kol Nidre.

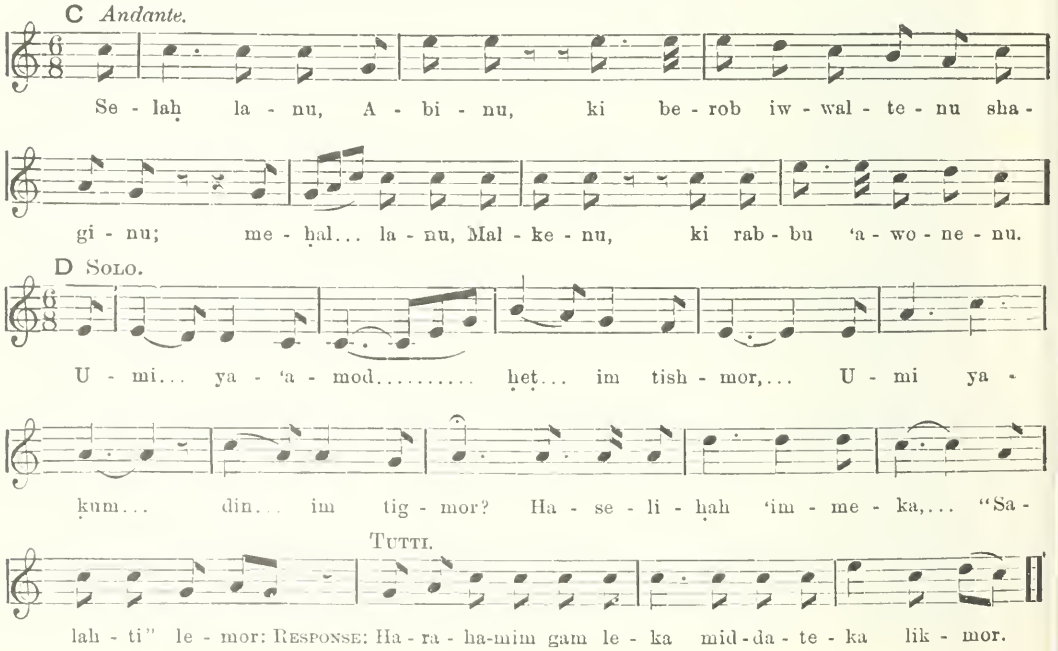
In modern days the tradition has been received of reading each seliḥah in an undertone, the conclusion being marked by the ḥazzan's singing of the last stanza to the general penitential melody. The sole exceptions to this custom, which otherwise covers every metrical and subject form of seliḥah, are the Pizmon or chief and last hymn in each service, and some few hymns in the Atonement services (see Ne'ilah; Omnam Ken). Of the pizmon hymns, a number possess characteristic melodies of their own, as, for example, Adonai, Adonai; Bemoẓa'e Menuḥah; Ne'ilah; She'eh Ne'esar; Shofeṭ Kol ha-Areẓ; Yisrael Nosha'; Zekor Berit. But where no such musical tradition prevails, the pizmon is chanted at length to the melody of the concluding verse of ordinary seliḥot, which also ushers in the abbreviated order and leads up to the congregational proclamation of the "Middot" as well. It may be considered the general seliḥah-chant, and seems to date in its present form from the fifteenth century. But its final phrase, which serves as a congregational response on the Day of Atonement, appears to be much more ancient. It is precisely the intonation and mediation of the second tone ("alter tristibus aptus") of the Gregorian psalmody, with this "mediation" treated as an "ending" in the sixth tone ("sextus lachrymatur et plorat"). The initial portion of the chant also exhibits the tonality of

Pizmon Melodies.

SELAḤ NA



ASHKENAZIC SELIḤAH CHANT

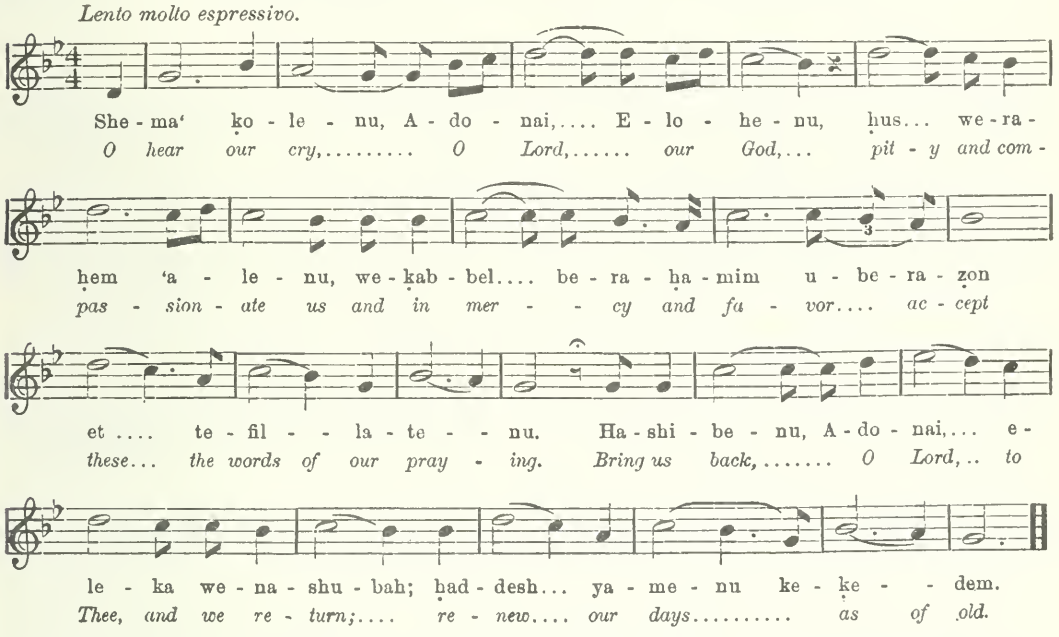


this second tone (from the fourth below to the fifth above D, reciting on F), and points to an earlier medieval imitation of the Church plainsong in some Rhenish synagogue (comp. Kol Nidre).

recited to the affecting melody here quoted, and leads into the confession of faith, Ashamnu.

The Sephardic ritual is not characterized by such a regular change of hymns as are the seliḥot of the Ashkenazim; and the melodies, likewise,

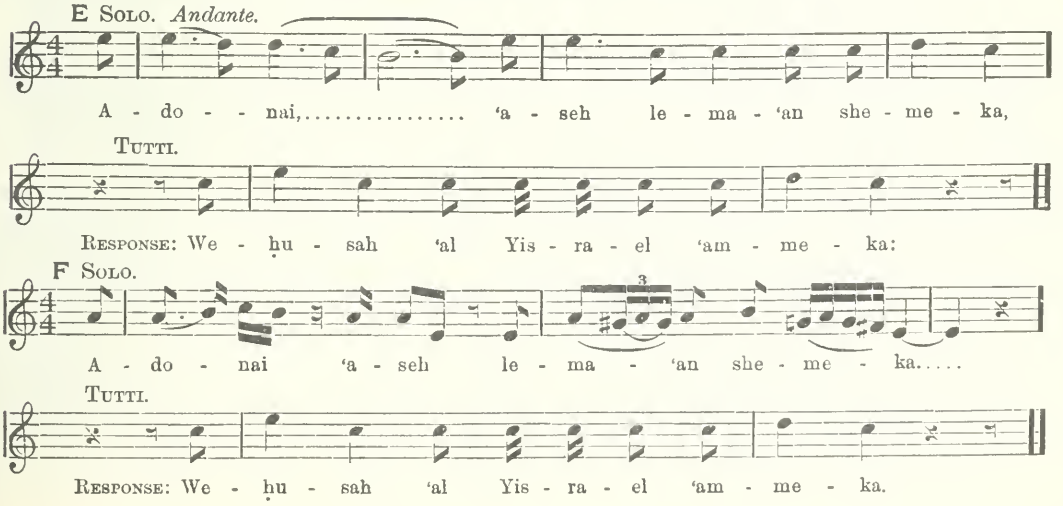
ASHKENAZIC VERSICLE MELODY



A prayer commencing "Zekor" (Remember) follows the last seliḥah, based on the consolatory promises of Scripture and quoting the text in each case. It is recited by the ḥazzan in a sad chant of ever-increasing intensity, which rises to a climax when the concluding prayer (v. 21) of Lamentations is

are more constant and invariable after the opening hymn (Anna Beḳorenu; Adonai Beḳol Shofar; Yah Shema'). But they are characteristic, and, like so very many other airs of the Sephardic tradition, give evidence of their Peninsular origin. In some of the phrases sung, as in the "Shema'

SEPHARDIC ANTIPHONY



Yisrael," etc., which is repeated in the Atonement selihot, there is an essential resemblance to ancient musical sentences of the Ashkenazic tradition (comp. Ne'ilah), whose general selihah chant is also reproduced to some extent. Compare the Amsterdam tradition (E) in the preceding antiphony with C in the transcription of the selihah chant, and the Leghorn tradition (F) with D there shown.

Antiphony.

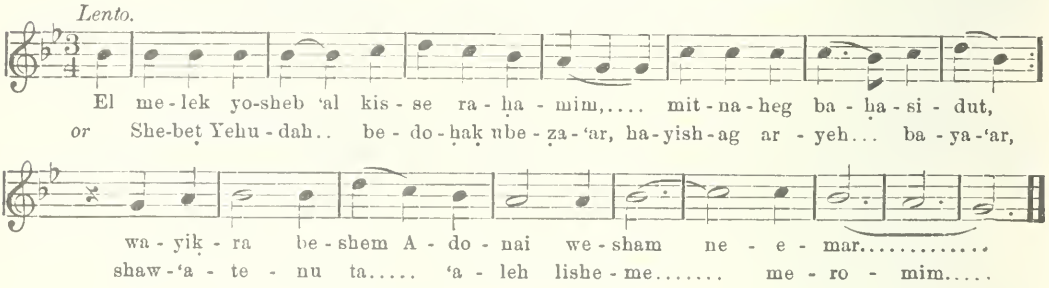
The Sephardic recitation of Scriptural verses is calmer and more chant-like than the Ashkenazic, if only because so much more falls to the congregants, as compared with the precentor, in the former tradition. The more emphatic of these texts are, however, chanted first by the ḥazzan and antiphonally repeated by the congregation, and the concluding verse from Lamentations likewise, in the southern use, closes as climax the central section of the selihot.

Repeatedly employed, as the general chant is in the Ashkenazic use, and similarly utilized, is a more formal melody, in which the first strain is repeated as often as the length of the hymn or prayer necessitates, and the second strain ends, with a long-drawn wail.

Bibliography: A. Baer, *Ba'al Tefillah*, Nos. 1307–1361, 1411–1426, 1451–1453, 1462–1465, Göteborg, 1877, and Frankfort-on-the-Main, 1883; Cohen and Davis, *The Voice of Prayer and Praise*, Nos. 243–256, 265, 273–274, 276–277, London, 1899; Jessurun, *Book of Prayer of the Spanish and Portuguese Jews*, vol. iii., Appendix, London, 1904.

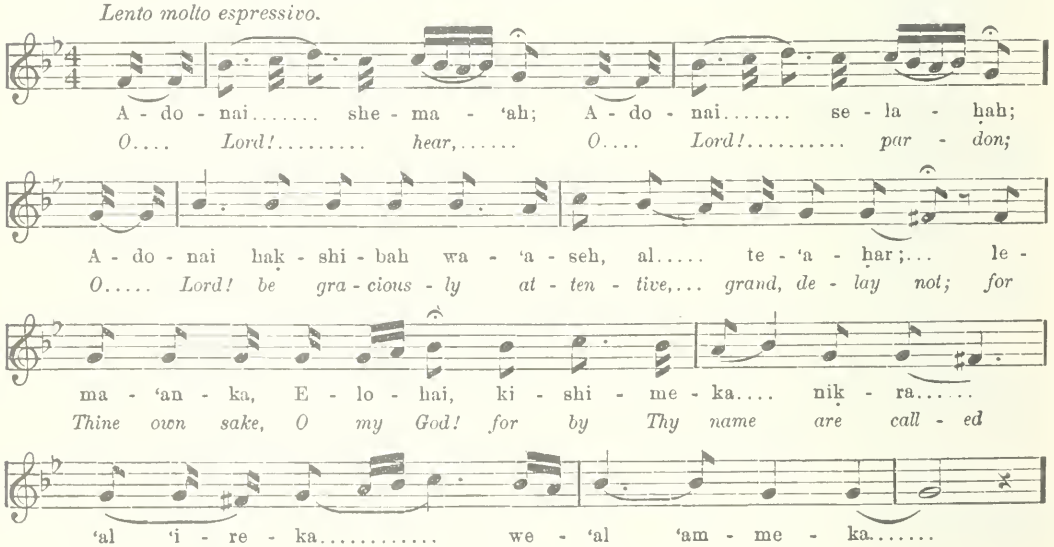
A. F. L. C.

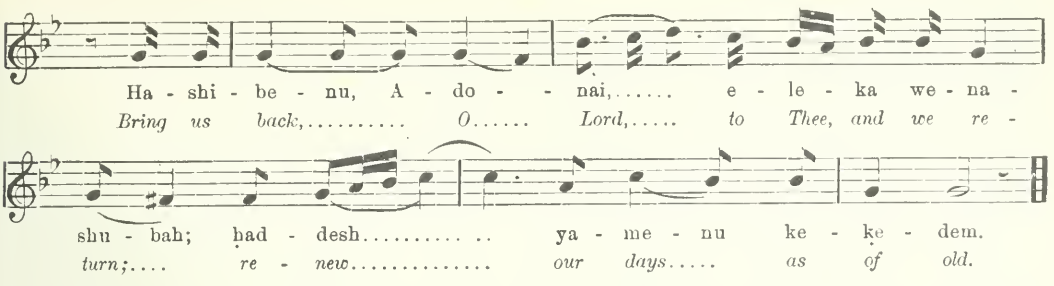
SEPHARDIC SELIḤAH TUNE



SEMAḤOT ("Joys"): Euphemistic name of the treatise known as "Ebel Rabbati," one of the so-called small or later treatises which in the editions of the Babylonian Talmud are placed after the fourth order, Neziḳin; it treats of mourning for the dead. A collection of baraitot entitled "Ebel Rabbati" is cited in the Talmud (M. K. 24a, 26b; Ket. 28a), sentences therefrom being quoted; but it

SEPHARDIC VERSICLE MELODY





is not identical with the treatise now under consideration, since only one of the three sentences in question, namely, that cited in Ket. 28a, is found even in an approximate form in Semaḥot (ii. 13–14).

"Ebel Rabbati."

The designation "Ebel Rabbati" in the Talmud seems indeed to presuppose that a shorter treatise of like content was in existence at the time of the Amoraim, although it is probable that the term "Rabbati" (the Large) was used merely because the collection of mourning regulations to which it was applied was more copious than that contained in the Mishnah (M. Ḳ. iii.). So much, however, is certain, that besides the treatise which is now known as Semaḥot or Ebel Rabbati there was an older collection of baraitot concerning funeral ordinances, and that the former was designated "Rabbati" to distinguish between the two. The gaon Naṭronai b. Hilai (853–856), in answer to the question "What is the Ebel Rabbati?" gives the reply: "Ebel is a treatise of the Mishnah in which are contained the regulations concerning mourning for the dead and most of the halakic ordinances of the third chapter of Mo'ed Ḳaṭan. There are two such: a large and a small one" (in Edelmann, "Ḥemdah Genuzah," No. 90; comp. "'Aruk," *s.v.* אבל). Numerous fragments of the so-called "small" Ebel treatise have been preserved, notably in Isaac ibn Ghayyat's "Halakot," in Naḥmanides' "Torat ha-Adam," in "Tanya," and in Jacob b. Asher's "Ṭur" (see the comparison of these passages by Brüll in his "Jahrb." i. 10–22).

Contents of the "Small" Ebel.

To judge from these fragments the small Ebel contained regulations concerning visitation of the sick, treatment of the dying, laying out of the corpse, mourning for the dead, arrangement of graves, and collection of the bones ("ossilegium"), which was customary among the Jews as well as among the Greeks. This treatise, which is the oldest collection of halakot on mourning customs, was compiled in Palestine; and, according to Brüll (*l.c.*), R. Eleazar b. Zadok, who lived in Lydda at the time of Gamaliel II., prepared the nucleus of it. It was then amplified, enriched, and revised by R. Ḥiyya; but as it was known to a small circle only, it was replaced by the later treatise Ebel Rabbati, which borrowed much from it.

The treatise Semaḥot is a post-Talmudic product and originated in Palestine. This explains the many coincidences of its contents with the baraitot of the Palestinian Talmud. It is a compilation from various older works; and in many passages traces of revision are to be noticed. The compiler incorporated a considerable part of the small Ebel, as well as much from other works, besides adding original matter.

Late Date.

The late date of the compilation of the treatise may be seen from the use of the two Talmudim and from the character of the composition itself, which is unmistakable.

The work reached Babylonia in the geonic period; and even at that time it received amplifications and additions from both Talmudim. It took on its present form probably in the middle of the eighth century (Brüll, *l.c.* p. 48), if not later. The work was comparatively widely circulated at the time of the later geonim, since reference to a passage in it is made in a question addressed to Sherira and Hai from a distant region. In their responsum to this question they call the treatise "Mishnatenu" = "our Mishnah" (Naḥmanides, "Torat ha-Adam," p. 51a, Venice, 1598). Rashi had the work in its present form, since he explicitly cites as the commencement of the treatise the opening words of the present text.

The treatise is divided into fourteen chapters; and this division dates from the thirteenth century at the latest, since even Mordecai cites it by chapters ("Mordekai" on M. Ḳ. 919, 926, 929). The tractate contains almost complete instructions as to the treatment of the dying and the dead, from the commencement of the death-agony to the arrangement of the grave which receives the remains. Numerous examples from current practise are cited. A large number of haggadot also are included. On the whole, it furnishes much valuable material for the study of Oriental antiquities in general and of ancient Jewish practises in particular, for the verification of historical facts, and for an understanding of the development of Jewish customs. The present text is defaced by many corruptions; so that its original form can not now be determined. Wherever possible the commentators have made corrections on the basis of critical comparison, or have called attention to the corruptions.

The following is a short outline of the contents of the treatise:

The first chapter is preceded by a haggadic introduction, inasmuch as it is considered desirable to begin so mournful a treatise with a sentence of a lighter character (comp. Brüll, *l. c.* p. 27, note 41).

Ch. i.: A person in the agony of death is regarded in every respect as fully alive (§§ 1–8);

mourning to be observed for heathen and slaves; other regulations concerning slaves. In this connection it is said that only the three patriarchs Abraham, Isaac, and Jacob may correctly be called the fathers of the Hebrew race, and only the four women Sarah, Rebekah, Rachel, and Leah, the matriarchs (§§ 9–14).

Contents.

Ch. ii.: Mourning customs to be observed for a suicide; cases in which a person found dead is to be regarded as a suicide (§§ 1–6); mourning to be observed, for a person condemned and executed by a Jewish tribunal (§§ 7–9); no mourning is to be observed, even by their nearest relatives, for persons who have renounced their nationality and their faith (§ 10); mourning to be observed for a person executed by a non-Jewish tribunal; other regulations (§§ 11–14).

Ch. iii.: The different burial customs, varying according to the age of the deceased.

Ch. iv.: Cases in which a priest may handle a corpse, although he thereby loses his priestly purity.

Ch. v.: Mourners are prohibited from performing any work during the seven days of mourning; laws relating to excommunicants.

Ch. vi.: What a mourner may and may not do during the seven days of mourning; what a person under a ban may not do; attitude of the community toward him.

Ch. vii.: Nature of the thirty days' mourning. In connection therewith many other regulations are enumerated which have to do with terms of thirty days.

Ch. viii.: Customs which one may observe, although they appear to be heathen customs; various proverbs, anecdotes, and historical narratives.

Ch. ix.: Different mourning customs for different relatives and for different events.

Ch. x.: Mourning while the corpse is still in the house; mourning for scholars and princes; and other regulations.

Ch. xi.: When two corpses are in the city, which of the two is to be buried first; the mourning of a wife for the relatives of her husband; signs of mourning to be displayed in the house of a mourner.

Ch. xii., xiii.: Regulations concerning ossilegium (see above); various other regulations, and anecdotes.

Ch. xiv.: Regulations concerning graves and the laying out of burial-places; the mourning feast in the house of the mourner. See BURIAL; FUNERAL RITES; MOURNING.

BIBLIOGRAPHY: N. Brüll, *Die Talmudischen Traktate über Trauer um Verstorbene*, in *Jahrb.* i. 1–57; M. Klotz, *Der Talmudische Traktat Ebel Rabbati oder Semahot*, Berlin, 1890; Weiss, *Dor*, ii. 246.

W. B. J. Z. L.

SEMALION (סמליון): Name occurring in an obscure passage relating to the death of Moses (Sifre, Deut. 357; Soṭah 13b), which modern scholars consider to be identical with the Greek Σημαλέον (= "giving a sign") and about which the ancient commentators disagreed, being uncertain whether it was the name of a man or of an angel. Rashi (on Soṭah *l.c.*) holds that it is the name of a scholar; but R. Hananeel (quoted in Tos. *ad loc.*) declares that some think it to be the name of an angel. In the latter case Semalion would be the angel who announced Moses' death (comp. Samuel Edels on Soṭah *l.c.*), whence his name.

The name סימואל is found in the Hebrew MS. No. 770 of the Bibliothèque Nationale, Paris (p. 125b) as that of an angel presiding over the month of Marḥeshwan, and in "Sefer Razi'el" (p. 5a) as that of the angel who presides over the second solar period ("tekufah"). This name is supposed by M. Schwab ("Vocabulaire de l'Angélologie," pp. 197–198) to be identical with Σημαλέος. It may be said that the latter name is in Greek mythology an epithet of Zeus. If, however, "Semalion" is the name of a person, it is identical with the "Semellius" (Σεμέλλιος) of I Esd. ii. 16.

BIBLIOGRAPHY: N. Brüll, *Jahrb.* iv. 98; Kohut, *Aruch Completum*, s.v. סמליון; S. Krauss, *Lehnwörter*, ii. 308; Levy, *Neuhebr. Wörterb.* s.v. סמליון.

J. M. SEL.

SEMIATITSCH, GEDALIAH: Lithuanian Talmudist of the seventeenth and eighteenth centuries. He was one of the Ḥasidic party which in 1700 made a pilgrimage to Palestine under the leadership of Judah Ḥasid. In his work "Sha'alu Shelom Yerushalayim" (Berlin, 1716) Semiatitsch gives a full description of this pilgrimage, including the adventures of the party and the death of Judah Ḥasid. He adds an account of the history and a description of the ruins of Jerusalem as well as a list of the sepulchers of the Holy Land, the narrative being followed by some dirges.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 554, No. 18; Fürst, *Bibl. Jud.* iii. 313; *Orient, Lit.* xii. 297; Steinschneider, *Cat. Bodl.* col. 1003; Zunz, *G. S.* i. 193.

J. M. SEL.

SEMIKAH ("laying on [of hands on the sacrificial victim]"): A ceremony obligatory on one who offered an animal sacrifice. The regulations governing its observance were as follows: The owner of the sacrificial victim (Sifra, Wayiḳra, v. [ed. Weiss, 6d–7a]) was required to lay both his hands with all his might between the horns of the animal just before it was killed (Maimonides, "Yad," Ma'ase ha-Ḳorbanot, iii. 13). The act of imposition, which took place in the court of the Temple where the victim was slain (Men. 93a, b; Zeb. 32b–33a; Maimonides, *l.c.* iii. 11–12), was to be performed with bare hands, and there might be nothing between them and the head of the animal (Maimonides, *l.c.* iii. 13; Men. 93b). During this ceremony the sacrificer, in case he brought a sin-offering or an offering of atonement, confessed his sins, saying: "I have done thus and so, but have repented; may this sacrifice bring me forgiveness and be an atonement for me" (Yoma 35b; Maimonides, *l.c.* iii. 14). In the case of a thank-offering or a meal-offering at which sins were not confessed, the sacrificer recited hymns and prayers of thanksgiving during the act (Maimonides, *ib.*).

In Sacrifices.

Semikah was observed only when sacrifices were offered by Jews, not when brought by Gentiles (Men. 93a; Maimonides, *l.c.* iii. 5). The ceremony was not observed, however, when the sacrifice was a fowl (Giṭ. 28b; Maimonides, *l.c.* iii. 6), nor was it per-

formed, except in two cases, at communal sacrifices (Men. 92a, b; Maimonides, *l.c.* iii. 10). It was observed, on the other hand, at all sacrifices offered by an individual, except that of the paschal lamb, that of the first-born, and that of the tithes of cattle (Men. *ib.*; Maimonides, *l.c.* iii. 6). Only the owner of the sacrificial animal might observe the ceremony, and it might not be performed by proxy (Men. 93b; Maimonides, *l.c.* iii. 8). In case, therefore, several persons made an offering in common, it was necessary that they should lay their hands in succession on the head of the victim (Maimonides, *l.c.* iii. 9). When, however, one dedicated a thank-offering or a meal-offering and died before he could fulfil his vow, his male heir might offer it and observe semikah (Men. 92a, in opposition to R. Judah; Maimonides, *l.c.* iii. 9). Even when the semikah was omitted a sacrifice was still acceptable; but the forgiveness obtained through it was not as complete as if the ceremony had been performed (Men. 93b; Maimonides, *l.c.* iii. 12).

Its Meaning.

The symbolism of this custom has been variously explained. According to Philo ("De Victimis," § 4 [ed. Mangey, p. 240]), the sacrificer intended his act to imply that "these hands have done no wrong, but have performed good and useful deeds." This, however, applies only to thank-offerings and meal-offerings, and not to sin-offerings or to offerings of atonement. Some rabbinical authorities, followed by certain Church Fathers, interpreted "semikah" as meaning that the sacrificer, by laying his hands upon the victim, transferred his sins to it, and imposed upon it the punishment which his conduct had merited (Sforno on Lev. i. 5; Levi b. Gershon on Lev. i. 4). This explanation is based on the ritual associated with the scapegoat, upon which Aaron laid the sins of the children of Israel, who were thereby freed from their iniquity (Lev. xvi. 21 *et seq.*). This interpretation, however, is not well founded, since there is no evidence that the sins of Israel were conceived of as being transferred to the goat through the laying on of hands, although they may have been considered as being so transferred by the confession that formed part of the semikah ceremony, in which case the real factor was the liturgical formula rather than the ritual act.

This explanation of semikah, moreover, does not apply in the case of meal-offerings and thank-offerings, for they had nothing to do with a transference of sins. Since semikah was prescribed for sin-offerings and for offerings of atonement, as well as for meal-offerings and thank-offerings, it must have had a meaning which applied to all these various sacrifices, and must therefore have had some connection with the basal concept of sacrifice. Such a connection is established by the theory, advanced by Bähr and accepted by many modern scholars, that semikah was analogous to the Roman manumission. The hands, the members with which one holds and gives, were laid upon the victim's head as implying on the part of the sacrificer the words: "This is my property, which I dedicate to God."

The Talmud throws no light on the origin of semikah; but justification for the inference that the ceremony was connected with the transfer of property may be drawn from such Talmudic regulations as the requirement that only the owner of the sacrificial animal or the owner's heir might perform the semikah.

Halakic Controversy.

The necessity of observing semikah, even when the sacrifice was offered on a feast-day, was a moot question for five generations. One member of each of the five pairs ("zugot"), who were considered the foremost teachers of the Law, favored semikah, while his colleague decided against it (Ḥag. ii. 2; comp. the Talmudic explanation, *ib.* Gem. 16a, b). This difference of opinion was the first halakic controversy, according to Tosef., Ḥag. ii. 8 and Yer. Ḥag. ii. 77. Weiss, Frankel, and Levi offer various explanations of the meaning and importance of the controversy, but there are also notes on Ḥag. ii. 2 which state that the difference of opinion did not refer to the semikah ceremony during the sacrifice, or to its necessity or admissibility on a feast-day (comp. Sidon, "Die Controverse der Synhedrialhäupter," in "Kaufmann Gedenkbuch," pp. 355–364, Breslau, 1900; Schwarz, in "Monatsschrift," xxxvii. 164–169, 201–206). See also Ordination.

Bibliography: Bähr, *Symbolik des Mosaischen Cultus*, ii. 338 *et seq.*, Heidelberg, 1839; Duschak, *Gesch. und Darstellung des Jüdischen Cultus*, pp. 18–20, Mannheim, 1866; Volz, *Die Handauflegung beim Opfer*, in Stade's *Zeitschrift*, 1901, pp. 13 *et seq.*; Weiss, *Dor*, i. 103 *et seq.*; Frankel, *Hodegetica in Mischnam*, pp. 43–44; Jacob Levi, in *Ozar Nehmad*, iii., Vienna, 1860.

W. B. J. Z. L.

SÉMINAIRE ISRAÉLITE DE FRANCE: French rabbinical school. On Jan. 23, 1704, Abraham Schwab and Agathe, his wife, founded a yeshibah at Metz; and on Nov. 12, 1705, there was executed before a notary public a deed of trust, a copy of which is still preserved in the seminary archives. The founders gave a site in the Rue de l'Arsenal, Metz, and endowed the yeshibah with a yearly income of 6,000 "livres écus" for the support of five rabbis as professors.

On March 30, 1820, the minister of the interior approved a resolution of the Consistory of Metz, dated Dec. 21, 1819, by which the yeshibah became a Talmud Torah, the sum of 1,200 francs being set aside for its support and placed in the hands of a committee of five members chosen by the consistory.

Origin.

The number of pupils was limited to eight, four of whom were exempt from the payment of fees. In addition to religious instruction, the students were required to attend for one hour daily classes in elementary French and arithmetic in the primary school of Metz.

On Aug. 21, 1829, a decree of the French government sanctioned the resolution, presented for consideration by the Central Consistory of the Jews of France, elevating the Talmudic school at Metz to the status of a central rabbinical school. The institution was accordingly opened in July of the following year, and was maintained at the expense of the Jewish communities of France until March 28, 1831, when the government of Louis Philippe made an annual appropriation of 8,500 francs for the state support of the school. Shortly after this the pupils were released by a ministerial circular from the obligation of military service. The successive directors

of the school at Metz were: Chief Rabbi Lion Mayer Lambert, 1829–38; Chief Rabbi Mayer Lazard, 1838–1856; and Chief Rabbi Isaac Trénel, 1856–59.

By a decree of the empress-regent Eugénie, dated July 1, 1859 (Napoleon III. being in Italy at the time), the Central Rabbinical School was transferred from Metz to Paris as the Séminaire Israélite de France, and it was granted an annual subsidy of 22,000 francs. Chief Rabbi Isaac Trénel was the director of the seminary until his death in 1890, his successor in October of the same year being the present (1905) incumbent, Chief Rabbi Joseph Lehmann.

Constitution.

On Dec. 1, 1860, new regulations for the institution were approved by the minister of public instruction and worship, by which it was placed under the government of the Consistory of Paris subject to the supervision of the Central Consistory, and administered by a committee consisting of the chief rabbi of the Central Consistory (president), the chief rabbi of the Consistory of Paris (vice-president), two lay members of the Central Consistory, and six members to be appointed by the Consistory of Paris and confirmed by the Central Consistory. The number of resident pupils receiving gratuitous tuition was limited to ten, and the annual subsidy of 22,000 francs was increased to 32,000 francs. In 1884, however, the allowance of 10,000 francs for free scholarships was discontinued by the state, although the grant of 22,000 francs was maintained. The average annual expenses soon rose to 80,000 francs, this sum being furnished by the subsidies of the state, by the Paris and provincial consistories, and by donations and annual subscriptions. The military law of July 27, 1872, exempted candidates for the rabbinate from military service; but by the enactment of July 15, 1889, they were required to serve one year in the army.

The Minor Seminary.

The constitution of the Société du Talmud-Thora or minor seminary was adopted Dec. 5, 1852; and the school itself was opened in the following year under the management of Chief Rabbi Isaac Trénel. Rabbi Zadoc Kahn became its director in 1862, being succeeded some years later by Chief Rabbi Lazare Wogue. In 1873 the Talmud Torah was placed under the same control and in the same building as the seminary, although it retained its separate organization. On Dec. 30, 1892, the minister of public instruction and worship ratified the following amendment to the regulations of Dec. 1, 1860: "To secure the steady growth of the Jewish seminary, a preparatory class, or Talmud Torah, shall be established, where candidates for the rabbinate may pursue both the study of the classics and the elementary study of theology. This class shall be held in connection with the Jewish seminary, and shall be under the direction of the administrative committee of that institution." A class of hazzanim was established in the minor seminary in 1899.

On Sept. 12, 1882, the chief rabbis Lazare Isidor and Zadoc Kahn, and Isaac Trénel, the director of the seminary, delivered addresses at the opening of its oratory. The public is admitted to this oratory; the curator is Lucien Dreyfuss, a member of the administrative board of the synagogues of Paris.

The faculty of the Séminaire Israélite de France and of the Talmud Torah is at present composed of the following members, besides a number of rabbis and lay professors who give instruction in general subjects: Chief Rabbi Joseph Lehmann, director; Chief Rabbi Abraham Cahen, adjunct director; Israel Lévi; Hartwig Derenbourg, member of the Institut de France; Mayer Lambert; Jacques Kahn; Joseph Halévy; Julien Weill; and S. Debre.

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S. J. Ka.

SEMITES (originally **Shemites**): Term used in a general way to designate those peoples who are said in Gen. x. 21–30 to be the descendants of the patriarch Shem.

——**Biblical Data:** These descendants are enumerated in the passage cited as Elam, Asshur (Assyria), Arphaxad, Lud, and Aram. Elam, a mountainous country on the east of Babylonia, was known in history before 4000 B.C. through its wars with the Babylonian king Eannadu (comp. Barton, "Semitic Origins," p. 180). Its language is, however, not Semitic (comp. Jensen in "Z. D. M. G." 1901, lv. 223 *et seq.*). It was probably reckoned among the descendants of Shem here because of its numerous Semitic immigrants.

Arphaxad.

The identification of Arphaxad has been the subject of many wild guesses. The identification with Arrapachitis in the mountainous district of the Upper Zab is now generally abandoned; and there is general agreement that the last element of the name, כישד, is the Hebrew "Kasdim" or Chaldeans. J. D. Michaelis revived this view, which Josephus ("Ant." i. 6, § 4) seems to have anticipated. Difference of opinion still exists as to the meaning of the first part of the name. Dillmann ("Genesis," i. 372 *et seq.*) and Holzinger ("Genesis," in "K. H. C." p. 105) hold that the first element is ארך, which in Arabic and Ethiopic means "boundary," "limit," the whole word meaning "district of the Chaldeans." Hommel ("Ancient Hebrew Tradition," p. 292), who is followed by W. Max Müller (comp. Arphaxad), explains the name as a corruption of "Ur-kasdim"; but this view leaves the presence of the פ unexplained. The Egyptian article (Hommel) is out of place here. Cheyne (in Stade's "Zeitschrift," xvii. 190) explains the word as being composed of ארפך, name of the Assyrian province of Arbaha, and כישד. Whatever the origin of the name, it no doubt refers to the Babylonians.

Lud can here hardly refer to Lydia; its meaning is unknown. Aram refers to the Arameans, a well-known division of the Semites. The descendants of Aram are said (Gen. x. 23) to be: Uz, a region probably somewhere in the neighborhood of the Hauran (comp. Dillmann, *l.c.* i. 375); Hul and

Gether, two localities quite unknown; and Mash, probably the Mount Mash of the Gilgamish Epic (comp. Schrader, "K. B." vi. 203), which Jensen (*ib.* vi. 467) places in southwestern Arabia, but which Zimmern (in Schrader, "K. A. T." 3d ed., pp. 573 *et seq.*) identifies with the Lebanon and Anti-Lebanon Mountains. Dillmann and Gunkel identify it with Mount Masius north of Nisibis (comp. their commentaries *ad loc.*).

The most important descendant of Arphaxad is said (Gen. x. 24) to be Eber (עבר), whose name is clearly connected with that of the Hebrews (עברים). Eber is said to have had two sons: Peleg, from whom Abraham and the Hebrews were descended (*ib.* xi. 10-27), and Joktan. The descendants of Joktan (*ib.* x. 26) are, so far as is known, Arabians. Almodad is as yet unidentified. Sheleph is the Arabic "Silf," a name of frequent occurrence in Yemen (comp. Glaser, "Skizze der Geschichte und Geographie Arabiens," p. 425). Hazar-maveth is Hadramaut, on the Indian Ocean. Jerah, according to Glaser (*ib.*), whom Gunkel follows, is to be identified with Mahra. Hadoram is probably Dauram near Ṣan'a, while Uzal is Ṣan'a itself (Glaser, *l.c.* p. 426). Obal is probably the Ebal of Gen. xxxvi. 23 (*ib.*), while Diklah and Abimael are unknown. Sheba is the well-known Sab'a of southern Arabia. Ophir, the land of gold in the days of Solomon, lay in Arabia, probably on the coast of the Persian Gulf (comp. Glaser, *l.c.* p. 368). Havilah was situated somewhere in Arabia, probably extending from the north-central part to the east (comp. Glaser, *l.c.* pp. 339 *et seq.*). Jobab is to be identified with the Jobaritæ of Ptolemy—an Arabian tribe.

Sons of Eber.

Uncertain as some of these names are, it is clear that, according to the Biblical classification, the Arabs, Babylonians, Assyrians, Arameans, and Hebrews were regarded as Semites, or the descendants of Shem.

——**Critical View:** In modern times the highest criterion of kinship between nations is the possession of a common language, or languages which have a common derivation. This criterion is not infallible; but when checked by other tests, kinship in speech is most important evidence of kinship in race. When determined by this test, the catalogue of Semitic nations differs somewhat from the Biblical list. It includes the North-Arabians, South-Arabians (Minæans, Sabeans, etc.), the Abyssinians, Babylonians, Assyrians, Arameans (consisting of many widely scattered tribes extending from the Persian Gulf to Lebanon and the Hauran), the Phenicians, Canaanites, and Hebrews, together with the kindred of the last-named, the Moabites and the Edomites. The list in Gen. x. classes the Phenicians and Canaanites with the Hamites; but the linguistic and historical evidence is overwhelmingly in favor of their kinship to the Semites.

On linguistic grounds the Semites are usually divided into two groups: the northern and the southern Semites. The latter include the Arabs, Yemenites (Minæans, Sabeans, the modern Mehri), and the Abyssinians; the northern group, the rest. For the southern group this classification is excellent, certain well-marked features of the languages, such as the inner or broken plurals common to these Semitic tongues alone, distinguishing them from the northern group. For the latter group the classification is not so happy, as the northern languages are not so closely related to one another. It is clear from the great variations which they show that the peoples speaking them did not live as long together in one center and separate from the southern Semites. Northern Semitic really consists of three groups of languages: the Babylonian (including Assyrian), the Aramean (including Syriac and many dialects, from Samaritan to Mandæan), and the Canaanitish (including Phenician, Hebrew, and Moabite). These languages, intimately related to one another, are less closely related to the group of languages of which ancient Egyptian is the most important representative, and which is now usually termed "Hamitic" (comp. Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," p. 5; Barton, *l.c.* pp. 9 *et seq.*). This Hamitic group consists of Egyptian, Coptic, the Berber languages (Kabyle, Tamachek, etc.), and the so-called Cushite languages (Bishari, Saho, Galla, Afar, Somali, Bilin, Chamir, etc.).

Classification and Kinship to Hamites.

Formerly, on account of certain animal names common to all the Semitic tongues, it was held by Hommel and others that the Semites separated from the Aryans in the high table-lands of Turkestan and wandered to Babylonia, whence they spread over the Arabian Peninsula and Syria. This view is now generally abandoned, most scholars agreeing that Arabia was the cradle-land of the Semites, while North Africa was that of the united Hamito-Semitic race, and that the Semites in prehistoric times separated from their kinsmen and migrated to Arabia, where their special racial characteristics and the distinguishing features of their languages were developed, and whence they were distributed over other Semitic countries. The life of the Hamites and the Semites in North Africa and Arabia developed in a desert country dotted with occasional oases. The hard conditions of life forced them, long before the dawn of history, from savagery into a barbarism in which the cultivation of the date-palm was a prominent feature. The family was loosely organized; descent was reckoned through the mother; and the most influential divinity was a goddess of fertility, the marks of whose cult are deeply embedded in the civilization of all the Semites. This deity was known in South Arabia as "Athtar"; in Abyssinia, as "Ashtar"; in Mesopotamia, as "Ishtar"; among the Arameans as "Atar"; and among the Canaanites and Phenicians as "Ashtart"; in the Masoretic text of the Old Testament the name is perverted to "Ashtoreth." This cult profoundly influenced even the religion of Israel. Like kinship of language, it is a mark of the kinship of the Semitic races. Its development and elimination constitute the story of Semitic evolution. Traces of a similar civilization and religion are found among the Hamites (Maspero, "Dawn of Civilization," pp. 51 *et seq.*); and in both peoples it was due to the influence of oasis life (comp. Ashtoreth).

Primitive Home and Civilization.

The Arabs in the desert fastnesses of central and northern Arabia have, on account of their isolated position, preserved unchanged more features of primitive Semitic character, custom, and language than any other Semitic nation; the conditions of life have always been too hard to permit the development of any high state of civilization. But Arabia from time immemorial has poured forth wave upon wave of Semites over the surrounding lands; and finally, under the influence of Mohammed in the seventh century of the current era, Arabia became for a time a great world-power, and the Arabs, urged on by a new religious enthusiasm, conquered in the course of a century western Asia and North Africa, extending their power from India to the Mediterranean and advancing also across Spain into France. The fertility of these lands soon caused the seat of Arabic power to move beyond the borders of Arabia. In the conquered countries the Arabs have become only one element of the population; but they are still an important factor in the world's history (comp. ARABIA; CALIFS; ISLAM).

The Arabs and Abyssinians.

Archeological investigation has in recent years revealed in southwestern Arabia, the most fertile portion of the peninsula, the presence of a high degree of civilization as early as the thirteenth century B.C. This civilization centered in the cities of Ma'in and Saba, and has left a large number of inscriptions written in a dialect which differs considerably from that of northern Arabia (comp. Hommel, "Süd-Arabische Chrestomathie," Munich, 1893). From southern Arabia emigrants crossed the Straits of Bab-el-Mandeb and established a colony in Africa, which in time not only became independent, but even conquered a part of the mother country (comp. Glaser, *l.c.*; *idem*, "Die Abessinier in Arabien und Afrika"). These Semites are known as Ethiopians or Abyssinians. Their earliest inscriptions are written in the language and script of southern Arabia. By 115 B.C. the old kingdom of Saba had been overthrown and the kingdom of Saba and Raidan established on its ruins. This kingdom lay in part in Africa. About 380 C.E. there arose in Africa the kingdom of Aksum; and about the same time the Sabean script gave place in Abyssinia to the Ge'ez script, which still prevails in that country (comp. D. H. Müller, "Epigraphische Denkmäler aus Abessinien," Vienna, 1894; Bent, "Sacred City of the Ethiopians," 1893). Christianity entered the country during the same century and finally prevailed. There are still spoken in Abyssinia the dialects into which the old Ethiopic has broken up, such as the Amharic, the Tigre, and the Tigriña. Abyssinia is still an independent kingdom.

The oldest Semitic civilization ever developed was the Babylonian. This, if not the oldest, is one of the oldest civilizations in the world; in the opinion of the majority of those competent to judge, its beginnings antedate the Semitic occupation of Babylonia and were originated by a non-Semitic people, whom German scholars call "Sumerians," and English, "Accadians." The Sumerians had made the beginnings of civilization and of the cuneiform writing (comp. Weissbach, "Sumerische Frage," Leipsic, 1898; Barton, *l.c.* pp. 164 *et seq.*). Before the dawn of written history, probably by 5000 B.C., Semites from Arabia had mingled with the Sumerians (comp. Barton, *l.c.* pp. 196 *et seq.*).

The Babylonians and Assyrians.

The earliest history known at the present day through written documents reveals a number of cities—Shirpurla, Kish, Gishban, Ur, Ereeh, Larsa, and Agade—struggling for supremacy. One city held the leadership for a while, and then it would pass to another. There is reason to believe that in prehistoric times similar struggles had occurred between Nippur, Eridu, and Ur. Only thus can the position held by these cities at the dawn of history be accounted for. About 2300 B.C. Babylon emerged from obscurity and became supreme under a dynasty which belonged to a new wave of emigration from Arabia: and for about 1200 years it was the most important city in the country. About 1700 the Kassites, a race from the southeast, invaded Babylonia and founded a dynasty which lasted for 576 years; but these foreigners were soon Semitized. After about the year 1000 the Babylonian kingdom became weak. The city retained a commanding religious and cultural influence; but leadership in political affairs passed to Assyria (comp. BABYLONIA).

Assyria was a Semitic colony, or a series of colonies, from Babylonia. It begins to emerge into the annals of written history about the middle of the nineteenth century B.C. By 1100 it was the strongest power in western Asia; and at various periods after that it held the hegemony. In the ninth, eighth, and seventh centuries it dominated Palestinian affairs; in the two latter centuries, Babylonia; and in the seventh century it conquered Egypt. Its people lacked the culture and refinement of the Babylonians; but they were, perhaps, the most vigorous warriors whom the Semites ever produced (comp. ASSYRIA).

Another wave of Semitic emigration from Arabia is represented by the Chaldeans. For a long time they hovered around the southern border of Babylonia, where they appeared about 1000 B.C. By the eighth century one of their number had seized the throne of Babylon for a time, and in 625 the Chaldean Nabopolassar succeeded in establishing the Chaldean or Neo-Babylonian empire. As Assyria fell in 606, this empire succeeded to the dominion of western Asia until it was overthrown by Cyrus in 538 (comp. CHALDEA).

The Chaldeans and Arameans.

The Arameans never formed one united independent state. They were scattered along the western border of Babylonia; extended up the Euphrates to the Taurus Mountains; occupied the region between the Euphrates and Lebanon; established a kingdom at Damascus; in early Israelitish times pushed down into the Hauran; and later, as the Nabatæans, occupied Edom, Moab, and the Sinaitic Peninsula, and advanced into Arabia as far as Taima. They were the middlemen of the East. In the time of Sennacherib their language had become a kind of *lingua franca* (II Kings xviii. 26); and it seems in

time to have displaced both the Babylonian in Babylonia (comp. Aramaic "dockets" in Stevenson, "Assyrian and Babylonian Contracts"; Clay, "Business Documents of Murashû Sons") and the Hebrew in Palestine (comp. ARAMAIC LANGUAGE). The Arameans appear in the inscriptions about 1500 B.C., by which time they had begun to migrate into Palestine. Hebrew tradition preserves the legend that Israel was of Aramean extraction (comp. Gen. xii., xxviii.–xxxii.; Deut. xxvi. 5). On the Arameans comp. Paton, "Early History of Syria and Palestine," ch. vii., viii.; ARAM; ARAM-GESHUR; ARAM-MAACHAH; ARAM-NAHARAIM; ARAM-REHOB; ARAM-ZOBAH; DAMASCUS; NABATÆANS.

Phenicians, Canaanites, and Hebrews.

The Phenicians and Canaanites were one race and spoke one language. Perhaps they came into Syria and Palestine as a part of that movement of races which gave Egypt her Hyksos kings about 1700 B.C. (comp. Paton, *l.c.* ch. v.). They never developed a consolidated kingdom, but formed small city dominions, over which petty sovereigns ruled. The Phenicians, who inhabited the little strip of land between Mt. Lebanon and the Mediterranean, became great sailors. They performed on the sea the part which the Arameans did on land, carrying Semitic influences to Greece and Egypt. It is commonly supposed that they originated the alphabet. Perhaps this is not true; but they were probably the distributors of it. The Canaanites, although conquered by the Hebrews, gave to the latter their language (comp. CANAAN; CANAANITES; PHENICIA).

The Hebrews were in origin an offshoot of the Arameans; but they adopted the Canaanitish language. Their history is told under ISRAEL, PEOPLE OF. Their great contribution to the world's civilization has been a religious one. The Edomites and the Moabites were closely connected with Israel and apparently spoke the same language (comp. EDOM; MOAB; MOABITE STONE).

Semitic Contributions to Civilization.

The Semites, though never especially gifted in philosophical power, have contributed much to the civilization of the world. The Babylonians through millenniums of painful development established many of the primary elements of civilized life. The fact that the Egyptians were developing many of these elements independently in no wise detracts from the credit due the Babylonians. The beginnings of astronomy, the division of time by weeks, and perhaps the beginnings of mathematics are traceable to Babylonia, and are at least in part to be credited to the Semites. Phenicia, as stated above, in all likelihood distributed, if she did not invent, the alphabet. Three of the most influential of the world's religions, Judaism, Christianity, and Mohammedanism —religions which embody for many millions who are not Semites their highest ideals and hopes—are Semitic contributions.

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E. G. H. G. A. B.

SEMITIC LANGUAGES: Languages spoken by the Semitic peoples (comp. SEMITES). These peoples are the North-Arabians, the South-Arabians, the Abyssinians (ancient and modern), the ancient Babylonians and Assyrians, the various Aramean tribes, the Hebrews and their kindred (the Moabites and Edomites), the Canaanites, and the Phenicians and their colonies.

Not Related to the Aryan Tongues.

Like the Aryan languages, the various dialects of the Semitic group are inflectional. Both in the Aryan and in the Semitic tongues the agglutinative stage of development has passed, and words (such as verb-stems and pronouns) originally placed in juxtaposition have been worn down and welded into inflectional forms. Here the analogy ends; and the differences between the two groups are so striking that it is probable that they belong to two independent families of languages, each developed in a different part of the world quite apart from the other, and each representing an independent evolution of human speech.

The most fundamental characteristic of the Semitic languages is the triliteral form of their roots. With the exception of some biliterals, each root consists of three letters, as "ḳtl." A few have been worn down through use; but most of the words still exhibit the triliteral character. These roots consist entirely of consonants, vowels being only secondary; the substantial meaning resides in the former. When vowels are added the word is inflected, as "ḳatala" = "he killed," "ḳâtilu" = "one who kills," and "ḳutila" = "he was killed." The Aryan roots are totally different, as "i" = "go," "sthâ" = "stand," and "vid" = "know." The Semitic languages contain a system of guttural and palatal letters, some of which ("alef," "'ayin," and "ghayin") have no parallels in Aryan, and are nearly impossible for Aryan vocal organs. Moreover, the Aryan languages have an elaborate system of tenses; the peoples which originated them were careful to express *when* an action occurred. The Semites possess but two so-called tenses, neither of which primarily denotes time, but which simply represent an action as complete or incomplete: while little attention is paid to the time of an action or state, the manner of its occurrence is expressly noted; *i.e.*, whether it was done simply or intensively, whether it was done reflexively or was caused by another, whether it was complete or incomplete, etc. Semitic modes of indicating these ideas, such as the doubling of the middle radical (thus, "ḳattala") to express the intensive, the prefixing of "'a," "ha," or "sha" to represent the causative idea, and the prefixing of "na" or prefixing or inserting of "t" to express the reflexive, are absolutely foreign to the genius of the Aryan tongues. In expressing the dependence of one noun upon another in the genitive relation Semites modify the first noun, producing what is known as the construct state, while the

Aryans modify the second or dependent noun. In short, the whole method of conceiving and expressing thought is different in the two groups of languages.

Relation to the Hamitic Tongues.

With reference to the languages sometimes called Hamitic the case is quite different. Here a degree of kinship is demonstrable. The Hamitic tongues are the ancient Egyptian, Coptic, Tamesheḳ, Kaby'e, Bedza, Galla, Somali, Saho, Belin, Chamir, and Dankali, or 'Afar. The kinship of this group to the Semitic is indicated by the following facts: (1) The oldest known representative of the group, Egyptian, possesses the peculiar gutturals "alef" and "'ayin." (2) The roots of ancient Egyptian, like those of the Semitic languages, were originally triliteral (comp. Erman in "Sitzungsberichte der Königlichen Akademie der Wissenschaften zu Berlin," 1900, p. 350); the same is probably true with regard to the primitive stock of the whole group. (3) The personal pronouns in the two groups are almost identical; and as pronouns are ordinarily the most individual of all the parts of speech, the similarities here are the more significant. (4) In both the Hamitic and the Semitic groups intensive stems are formed by doubling the second radical (comp. Erman, *l.c.* p. 321; F. Müller, "Grundriss der Sprachwissenschaft," iii., section ii., pp. 268 *et seq.*). (5) Both groups form reflexive or passive verb-stems by prefixing or infixing the letter "t." (6) In both groups a causative stem is formed by prefixing "s" or "sh," which in some of the Semitic dialects is thinned to "ha" and even to "'a." (7) Five of the numerals, viz., two, six, seven, eight, and nine, are expressed by the same roots in the two groups (comp. Barton, "Sketch of Semitic Origins," p. 9, note 2). (8) The two groups have also the same endings to denote the two genders: masculine, "u" or "w"; feminine, "t."

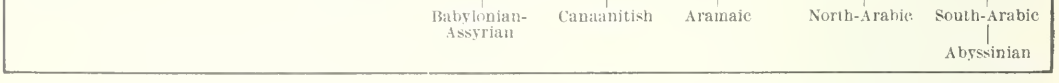
It can not, therefore, be doubted that the two groups of languages sprang from the same stock. The Semitic languages betray their relationship one to another not only by similarity of articulation and grammatical foundation, but by identity of roots and word-forms; while the Hamitic languages reveal their kinship merely by a similarity in morphology and of the forms of their roots, less often in the material of the roots (comp. Müller, *l.c.* p. 225; Barton, *l.c.* p. 11).

The linguistic differences of the various Semitic tongues (described below) lead most scholars to divide them into two groups, the South-Semitic and the North-Semitic. Hommel ("Aufsätze und Abhandlungen," pp. 92 *et seq.*) proposed to divide them into East-Semitic and West-Semitic, the former consisting of Babylonian-Assyrian, and the latter including the other languages. The older and more generally accepted classification is, however, far more satisfactory, as it groups the languages much more in accordance with their similarities and differences. These groups are subdivided as follows:

Classification of the Semitic Languages.

South-Semitic Languages	North-Arabic dialects. South-Arabic dialects. Abyssinian dialects.
North-Semitic Languages	Babylonian-Assyrian. Canaanitish dialects (including Phenician and Hebrew). Aramaic dialects.

The probability has been demonstrated in recent years that the Hamito-Semitic stock was a part of the Mediterranean race, that its primitive home was in North Africa, and that the Semites migrated to central Arabia, where in their sheltered existence their special linguistic characteristics were developed (comp. SEMITES, CRITICAL VIEW; Barton, *l.c.* ch. i.). The linguistic differences between the northern and southern Semites make it probable that the ancestors of the northern group migrated at an early time to the northeastern part of Arabia, whence they found their way in successive waves to the Mesopotamian valley and thence to the Syro-Palestinian coast. The following is a tentative genealogical chart of the ancestry of the Semitic languages:



The known dialects of these languages are as follows:

Known Dialects of Semitic.

SOUTH-SEMITIC LANGUAGES.

(1) *North-Arabic Dialects:* Old classical Arabic; North-Arabic inscriptions (various dialects); the Safaïtic inscriptions; modern Arabic (embracing many dialects, as Syrian Arabic, Egyptian Arabic, Tunisian Arabic, Algerian Arabic, Maltese Arabic, 'Omani Arabic, etc; often each separate village has a dialect of its own).

(2) *South-Arabic Dialects:* Minæan and Sabean inscriptions; modern South-Arabic dialects (as Mehri and Socotri).

(3) *Abyssinian Dialects:* Old Ethiopic inscriptions; Ethiopic (Ge'ez); and the modern dialects Tigre, Tigriña, Amharic, Harari, and Gurāgē.

NORTH-SEMITIC LANGUAGES.

(1) *Babylonian-Assyrian* (including inscriptions from *c.* 4000 B.C. to *c.* 250 B.C.).

(2) *Canaanitish Dialects:* Canaanitish glosses in the El-Amarna tablets; Hebrew (including Biblical Hebrew and post-

Biblical Hebrew); Moabitish (Moabite Stone); Phenician (including Punic).

(3) *Aramaic Dialects:* West-Aramaic, including: inscriptions of Zenjirli; Jewish Aramaic (embracing Biblical Aramaic, Jewish Palestinian Aramaic [Targ. Onḳ. and Targ. Jonathan], Galilean Aramaic [Jerusalem Talmud, Jerusalem Targumim, and Midrashim]); Christian Palestinian Aramaic (a version of the Gospels), closely related to the Galilean Aramaic; Samaritan; Palmyrene inscriptions; Nabatæan inscriptions; modern dialect of Ma'lula in the Lebanon. East-Aramaic, including: Babylonian Aramaic (dockets to cuneiform tablets and the Babylonian Talmud); Mandæan; Syrian (Edessan); Syriac inscriptions from north-central Syria (comp. Littmann, "Semitic Inscriptions"); modern dialects spoken at Tur 'Abdin and in Kurdistan, Assyria, and Urumia.

Consonants and Vowels.

The Semitic languages contain the following consonants: gutturals, "alef," "'ayin," "h," and "ḥ"; lower palatals, "ḳ," "kh," and "gh"; upper palatals, "k," "g," ("y"); sibilants, "s" (ס), "ç" (ע), "s" (שׂ), "sh," "z," "ẓ"; dentals, "t," "d," "ṭ," "th," "dh," "ḍ"; liquids, "l," "n," "r"; labials, "p," "ph" (f), "b," "m," and "w." Some of these characters ("ḍ" and "ẓ") are peculiar to the South-Semitic group.

A comparison of the Semitic languages reveals such facts of phonetic equivalence as the following: (1) In passing from one language to another the gutturals frequently interchange: ' with "h," as Arabic "'aḳtala," Syriac "'aḳṭel," but Hebrew "hiḳṭil," Biblical Aramaic "haḳṭel," and Sabean "hḳtl"; also Arabic "humu," but Ethiopic "'emūntū." So, "ḥ" with ', as Hebrew "ḥob," Syriac "'obba," Arabic "'ubb."

(2) "T" and "ṭ" are frequently interchanged, as Hebrew "ḳaṭal," Syriac "ḳṭal," but Arabic "ḳatala," and Ethiopic "ḳatal."

(3) Hebrew "z" is often equivalent to Aramaic "d" and Arabic "dh," *e.g.*: Hebrew "zahabh," Aramaic "dᵉhabh," Arabic "dhahab"; Hebrew "zabaḥ," Ethiopic "zabḥa," Aramaic "dᵉbhaḥ," Arabic "dhabaḥ."

(4) Hebrew and Assyrian "sh" is frequently represented in Aramaic by "t" ("th"), in Arabic by "th," and in Ethiopic by "s," as: Hebrew "shor," Assyrian "shuru," but Aramaic "tora," Arabic "thaur," and Ethiopic "sōr"; Hebrew "yashabh," Assyrian "ashabu," but Aramaic "yetheb," Syriac "itheb," Arabic "wathaba."

(5) "Sh" or "s" is sometimes thinned to "h" and then to '; *e.g.*, Assyrian "shu," Sabean "su," but Hebrew "hu'," Aramaic "hu," Arabic "hua." This appears in the causative of the verb: Assyrian has a "shaf'el" (*e.g.*," shukshud"), which in Hebrew and Sabean is a "hif'il" (*e.g.*, Hebrew "hiḳṭil," Sabean "hḳtl"), and in Arabic and Ethiopic "'af'el" (*e.g.*, Arabic "'aḳtala," Ethiopic "'angar"). Aramaic exhibits all three forms, since Biblical Aramaic has the hif'il or haf'el, while Syriac presents the shaf'el and 'af'el side by side. In Phenician a further change to "y" occurred, making a "yif'il" or "if'il" (*e.g.*, "ytn'th" = "I caused to erect").

(6) Hebrew "ç" (ע) is often represented in Aramaic by ', and in Arabic by "ḍ"; *e.g.*, Hebrew "'ereç," Aramaic "'ar'a," Arabic "'arḍ." For fuller illustration of consonantal equivalence compare the literature cited below.

It is characteristic of all the Semitic languages that the peculiarities of the gutturals, the weakness of "w" and "y," and the tendency of a vowelless "n" to assimilate with the following letter, create "weak" or irregular verbs and cause anomalous noun-forms.

It is probable that in primitive Semitic, as in classical Arabic, there were but three vowels, "a," "i," and "u," of each of which there were a long and a short variety. Perhaps there was also the volatilized vowel "shewa" (ᵉ). In Assyrian an "e" was developed; and in the other dialects in which the vowels can be determined both an "e" and an "o" were developed. "W" and "y" in combination with "a" resulted in the diphthongs "au" and "ai."

The Verb.

The two Semitic verb-states mentioned above are the perfect and the imperfect. The former expresses a completed action; the latter, an uncompleted action. The perfect is formed in all the languages by affixing to the verb-stem certain particles which were once pronouns or fragments of pronouns. The third person singular masculine is an exception to this, as it is the verb-stem alone. The imperfect is formed by prefixing particles, likewise of pronominal origin, to the stem, and, in some forms, by adding affixes also. The stems are vocalized differently in the different languages.

South-Semitic Languages. Arabic.

The South-Semitic languages are characterized by a fuller and more symmetrical development of the verb-forms than are the North-Semitic, by a more complete system of characters for the expression of sounds, by the fact that they often make the plural of nouns by means of internal changes (as "waḥshuⁿ" = "a beast," "wuḥūshuⁿ" = "beasts"), and by many minor differences.

The Arabic language with its various dialects is used to-day by a much greater number of people than is any other Semitic tongue. This preeminence it owes to the influence of Islam. Although its literary monuments are much younger than those of several of the other Semitic languages, scholars recognize in the classical Arabic (of which the Koran is the chief example) the dialect which has retained most fully the forms of the primitive Semitic speech. These were preserved in Arabic owing to the isolated position of the Arabian people. Living in the desert fastnesses of central Arabia, they were not subjected to the disintegrating influences of foreign contact. In both verb- and noun-forms, accordingly, classical Arabic is much richer than the other Semitic languages. The development of its verb may be comprehended by a glance at the verb-stems. They are as follows:

I.	II.	III.	IV.	V.	VI.
ḳatala	ḳattala	ḳātala	'aḳtala	taḳattala	taḳātala
VII.	VIII.	IX.	X.	XI.	XII.
inḳatala	iḳtatala	iḳtalla	istaḳtala	iḳtālla	iḳtautala
XIII.	XIV.	XV.			
iḳtawwala	iḳtanlala	iḳtanla(y).			

Of these forms, I. denotes the simple action; II., the intensive of I.; III., an attempted or indirect action; IV., a causative action; V. is reflexive of II.; VI. is reflexive or reciprocal of III.; VII. and VIII. are reflexive or passive of I.; IX. and XI. are

used to denote inherent qualities or bodily defects; X. is a reflexive of IV.; and XII.–XV., while rare and obscure, seem to indicate the doing of a deed, or the possession of a quality, in intensity. All the forms except IX. and XI.–XV. possess a passive as well as an active voice, whence it will be seen that the characteristic of the Semitic verb in contrast with the Aryan has here its fullest expression. In the imperfect of the verb, also, Arabic is more fully developed than the other languages, having the following modes in both the active and the passive voices:

Indicative. Subjunctive. Jussive. First Energic. Second Energic.

Moreover, in the richness of its development of infinitives or verbal nouns Arabic far surpasses the other Semitic tongues. This is not easily illustrated in a short article; but it has led grammarians to make the Arabic forms the standard by which to measure and explain all Semitic nouns. In the modern dialects of Arabic many of the refinements of form and syntax are neglected, and much phonetic decay is apparent.

Minæan and Sabean.

The grammatical development of the South-Arabic dialects seems to be less complete. In the older dialects, as known from the inscriptions (which are written in a distinctive South-Arabic alphabet), the verb-stems corresponding to the Arabic I., II., III., V., VI., VII., VIII., and X. are found. Instead of the Arabic IV. ('af'al), in Minæan the original "sh" of the Semitic causative is preserved in a saf'el (as "saḳnaḳa"), and in Sabean it is only thinned to a hif'il (as "haḥdatha"). In the modern dialects (Mehri and Socotri) considerable decay is noticeable.

Abyssinian Dialects.

The oldest inscriptions from Abyssinia are written in the Sabean script, but inscriptions of about 380 C.E. written in the Ge'ez character are met with. In the Ge'ez (or Ethiopic) a version of the Scriptures was soon made; and there exists in it a considerable Christian literature. It is still the sacred language of Abyssinia, bearing to the modern dialects much the same relation that Latin bears to the Romance languages. While Ethiopic has many features in common with the other South-Semitic dialects (such, for example, as "broken" or internal plurals), it has preserved some features in common with certain members of the North-Semitic group (such as the "k" of the first person perfect of the verb). Such characteristics are important philologically; for coincidences in languages far removed from one another in locality are strong evidence of the survival of primitive features. Ethiopic, moreover, has evolved the most symmetrical development of the Semitic verb. It has, first, the stems corresponding to the Arabic I., II., and III. Then it makes a causative not only of I., as in Arabic, by prefixing "'a," but also of II. and III. in like manner. Again, from the three stems first mentioned it makes three passive or reflexive stems by prefixing "ta." Then, lastly, from each of the three simple stems it forms a causative-reflexive stem by prefixing "'asta." Thus a very symmetrical system of twelve forms is secured. The modern Abyssinian dialects present considerable linguistic change from the Ethiopic. Of these the Tigre and Tigriña are closely related, while the Amharic, Hararī, and Gurāgē form another closely related group.

North-Semitic Languages. Babylonian-Assyrian.

As noted above, the North-Semitic languages are not so closely related to one another as are the South-Semitic. It seems probable that from a common North-Semitic home in northeastern Arabia, where they had been but loosely held together, the ancestors of these tongues migrated in three great separate waves, all of which moved by way of the Tigris-Euphrates valley. Of course there were many minor, intermediate waves of migration, as well as much direct mixture from Arabia later; but these three main types were strong enough to impose their languages upon later comers.

The Semitic ancestors of the Babylonians migrated into the Mesopotamian valley long before the dawn of history (comp. SEMITES, CRITICAL VIEW; Barton, *l.c.* pp. 196 *et seq.*). Their language, which was perpetuated by their colonists, the later Assyrians, in some respects differs from the Semitic prototype more than does any other Semitic tongue. This is no doubt owing to the fact that upon their settlement in Babylonia the Semites came into contact with the highly civilized Sumerians, among whom they settled, and whom they gradually absorbed. At first the Semites when they committed their thoughts to writing employed the Sumerian language; but Semitic idiom betrays itself in such inscriptions as early as 4000 B.C. The Sumerians had developed a system of picture-writing. This the Semites adapted to their own language partly as a syllabic method of writing and partly as an ideographic system. Semitic was written thus as early at least as the time of Manishtu-irba (*c.* 3900 B.C.), and continued to be so written as late at least as the time of the Seleucid king Antiochus I. (282–261 B.C.).

Some of the most striking of the peculiarities of this dialect are as follows: (1) All the gutturals, including the lower palatal "gh," are worn away. The presence of the stronger of them is indicated by the change of an original "a" or "i" to "e." (2) The form called "permansive," which corresponds to the perfect in the other Semitic languages, has lost its original significance and is used to express a state. The imperfect has been differentiated into two forms, the shorter of which is used to express completed action, and the longer uncompleted, and thus performs the functions of both the perfect and the imperfect. (3) The forms of verb-stems exhibit the following scheme: there are four stems, which correspond in meaning respectively to the Arabic stems I., II., IV., and VII. Three of these are formed analogously to the Arabic; but the causative is the original Semitic shaf'el. Grammarians indicate these as follows: I. 1 (simple stem); II. 1 (intensive); III. 1 (causative); and IV. 1 (reflexive). By inserting a "t" in stems I. 1, II. 1, and III. 1 after the first consonant a secondary series (I. 2, II. 2, III. 2), each of which was originally the recipro-

cal or reflexive of a corresponding form of the first series, is produced. One other form (I. 3) is obtained by inserting in the form I. 1 the syllable "tan" after the first radical. This system is somewhat analogous to the Ethiopic verb-system, but is not so complete.

(4) Babylonian-Assyrian exhibits several phonetic laws peculiar to itself. For example, a vowelless sibilant before a dental frequently, though not invariably, becomes "l"; as "lubultu" for "lubushtu" and "Kaldaai" for Hebrew כשדים.

The Canaanitish Group.

With the exception of a few inscriptions, of which that of Mesha (Moabite), that of Eshmunazer (Phenician), and the Marseilles inscription (Punic) are the longest, modern knowledge of the Canaanitish group is confined to Hebrew. As the Hebrews were partly, if not largely, of Aramean stock, it follows that they adopted the language of the Canaanites among whom they settled (comp. Semites, Critical View). This Canaanitish language was spoken in Palestine and Phenicia as early as 1400 B.C.; for its idioms appear in the El-Amarna letters (comp. Tell el-Amarna). The Canaanites, who appear to have moved westward between 1700 and 1800 B.C., settled among the Amorites. The latter appear to have moved into Palestine about 2400 or 2500 B.C., at the time of the Semitic migration which brought to Babylonia the founders of the first Babylonian dynasty (comp. Paton, "Early History of Syria and Palestine," ch. iii.). It is possible that the Amorites fixed the type of the Canaanitish languages and that the Canaanites borrowed it from them, as the Hebrews did at a later time from the Canaanites. This is mere conjecture; but the divergence of Canaanitish from Aramaic would warrant one in supposing that those who developed the former were isolated from their kinsfolk at an early date. The chief distinguishing characteristic of the Canaanitish languages is the construction known as "waw consecutive," in which a peculiarly vocalized conjunction connecting two verbs in a narrative enables a discourse begun in the imperfect state to be continued in the perfect, and vice versa. This construction gives especial vividness to a narrative, enabling the reader to stand as a spectator of the original events and watch their development. It is found only in Biblical Hebrew and in the Mesha inscription on the Moabite Stone. From later Hebrew, from Phenician (no known inscription of which is earlier than 500 B.C.), and from Punic, it has disappeared.

The forms of the verb-stems known in Canaanitish are: the "ḳal" (simple stem = Arabic I.), the "pi'el" and "pu'al" (active and passive of the intensive, Arabic II.), the "hif'il" (Phenician, "yif'il") and "hof'al" (active and passive of the causative, Arabic IV.), the "hitpa'el," formed by prefixing "hit" to the "pi'el" (reflexive of the latter, equivalent to Arabic V.), and the "nif'al" (equivalent in form and meaning to Arabic VII.). Compare Hebrew Language.

Aramaic.

The Arameans appear in history about 1500 B.C. At this time they were making their way westward via Mesopotamia into Syria (comp. Paton, *l.c.* ch. vii., viii.). They were the middlemen of the East; and their language became a means of international communication, displacing both Babylonian and Hebrew. Thus it happens that many of the dialects, through the literary monuments of which Aramaic is known to-day, are dialects spoken by foreigners.

The oldest Aramaic known is found in dockets to Babylonian tablets, inscriptions on weights, and the much longer inscriptions from Zenjirli of the eighth and seventh centuries B.C. This language, though undoubtedly Aramaic, approximates much more closely to Canaanitish than does the later Aramaic. During the Persian period Aramaic was the official language of the western provinces. Some inscriptions of this period—one as early as Xerxes—and several tattered papyri in Aramaic are known, all of which exhibit much the same form of the language, though differing from that of Zenjirli. Aramaic as spoken by the Jews is known in several dialects as noted above. Of these, the Biblical Aramaic has been much influenced by Hebrew. The other Palestinian dialects closely resemble the Biblical Aramaic, but exhibit a later form of it. In them the causative in "ha" instead of "'a," and the formation of the passive by means of internal vowel-changes have disappeared (comp. Aramaic Language).

Jewish Aramaic

The Samaritans translated their sacred books into Aramaic, writing it in a script peculiar to themselves but developed out of the old Hebrew character. Their dialect of Aramaic is closely related to the other Palestinian dialects, though perhaps they softened the gutturals a little more. They have often arbitrarily introduced into their sacred books Hebrew forms from the original. This has led some wrongly to suppose that Samaritan is a mixture of Hebrew and Aramaic. Aramaic is the language also of the inscriptions of the Nabatæan kingdom, which flourished for two or three centuries with its capital at Petra, until overthrown by Trajan in 105 C.E. It is thought by Nöldeke that the Nabatæans were Arabs who used Aramaic simply as a literary language. At Palmyra Aramaic inscriptions are found dating from a time shortly prior to the beginning of the Christian era down to the third century. The dialect of the Palmyrene inscriptions, while in most respects resembling closely West-Aramaic, has some features, such as the plural in ן־, in common with East-Aramaic.

Samaritan, Nabatæan, and Palmyrene.

Modern knowledge of the dialect of north-central Syria is confined to the Syriac inscriptions collected by Littmann ("Semitic Inscriptions," pp. 1–56). These offer but little grammatical material. While they exhibit some dialectical differences, the formation of the third person imperfect with "n" links the dialect with East-Aramaic.

Syriac is the language of the Christian versions of the Bible made from the second century onward, and of a large Christian literature. Through this literature it became widely influential even in parts where it had not been previously known. It was called Syriac because the name "Aramaic," which belonged to the old inhabitants of the coun-

Edessan or Syriac.

try, had come to the Christians to mean "heathen." In the eastern part of the Roman empire it was, next to Greek, the most important language until the Arabian conquest. Its characteristics, such as the imperfect in "n," and the emphatic state in "a" from which all trace of its use as a definite article had disappeared, were clearly marked from the beginning.

The Babylonian Talmud (Gemara) is written in Babylonian Aramaic; but, as there is a constant mingling of Hebrew and Aramaic passages, the Aramaic is not pure. Closely akin to this is the dialect of the Mandæans, a peculiar sect, half Christian, half heathen, whose members lived probably in a different part of Babylonia. Mandæan is, therefore, slightly purer, because not subject to Hebrew influence. These dialects employ an imperfect either in "n" or in "l." They were displaced by the Arabian conquest, though possibly the Mandæans still speak among themselves a descendant of their old language.

Babylonian and Mandæan Dialects.

In the region of ancient Assyria, Kurdistan, and Urumia dialects of Aramaic are still spoken by many Christians and by some Jews. American missionaries have developed the dialect spoken in Urumia into a new literary language. These modern dialects present many changes from the older usage, especially in verbal forms.

The formal relation of Aramaic to the other Semitic languages can, perhaps, be best illustrated by a glance at its verb-stems. These are most fully developed in Edessan and Mandæan, where are found (I.) a simple stem = Arabic I.; (II.) an intensive stem = Arabic II.; (III.) an 'af'el and (IV.) a shaf'el, both equivalent to Arabic IV. A reflexive of each of these stems is formed by prefixing "t." As this "t" is vowelless it takes prosthetic ' with the auxiliary vowel "i," making "'it." Thus stems V., VI., VII., and VIII. become the reflexives of I., II., III., and IV.

The Verb-Stems of Aramaic.

In the Jewish Palestinian dialects the shaf'el and its reflexive (*i.e.*, stems IV. and VIII.) are wanting. In Biblical Aramaic and the inscriptions of Zenjirli the haf'el takes the place of the 'af'el, and it has no reflexive; so that in these dialects stems IV., VII., and VIII. are wanting.

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T. G. A. B.

SEMITIC MUSEUM, HARVARD UNIVERSITY: Founded by Jacob H. Schiff of New York in 1889, at Cambridge, Mass. Its objects are to gather, preserve, and exhibit all known kinds of material illustrating the life, history, and thought of the Semitic peoples, to increase the knowledge of the Semitic past by taking part in the exploration of Semitic countries and ruins, and by publishing the results of such investigations to show what have been the Semitic contributions to civilization. The founder gave in 1889, $10,000 to the university to purchase objects illustrating the subjects of Semitic instruction. On May 13, 1891, the collection thus purchased was formally opened to the public in a room of the Peabody Museum; in the winter of 1902–3 it was transferred to the Semitic Museum Building, also the gift of its founder.

The ground floor contains the library (the gift of the same donor) and three lecture-rooms; the second floor comprises a large hall, the Assyrian Room, containing the Babylonian, Assyrian, and Hittite exhibits, and the curator's room. The Palestinian Room is on the third floor.

The growth of the collection has been continuous, through both gift and purchase. In 1899 about $20,000 was raised by subscription for the purpose of further purchases.

The Assyrian Room contains casts from the Babylonian, Assyrian, and Hittite monuments and from bas-reliefs in the museums of London, Paris, Berlin, and Constantinople; original Babylonian and Assyrian inscriptions on stone and clay; stone seal cylinders; statuettes; and building-bricks. The Palestinian Room contains, from Palestine (including the Merrill Collection), Phenicia, Palmyra, Damascus, Moab, Arabia, and Philistia, monuments, inscriptions, and coins; geological specimens; specimens of flora and fauna; glassware, pottery, and utensils; costumes and ornaments; books, manuscripts, and photographs. It contains also objects from Egypt and Persia, illustrating the important connections of these countries with the Semitic peoples.

A. D. G. L.

SEMON, CHARLES: Philanthropist; born in Danzig 1814; died in Switzerland July 18, 1877. He emigrated to England and settled in the manufacturing town of Bradford, Yorkshire, becoming one of its most prominent citizens. He was elected mayor in 1874, and was a justice of the peace, and a deputy-lieutenant of the riding. He was also a member of the chamber of commerce from its foundation, served for several years on the council of that body, and in 1871 was elected a vice-president. In 1874 Semon built the Convalescent Home at Ilkley, which in 1876 was handed over to the local corporation. He promoted the formation of the Bradford branch of the Anglo-Jewish Association; and on his initiative the Bradford chamber of commerce made representations to the British government on the subject of the proposed Rumanian commercial treaty.

At his death Semon bequeathed £35,000 ($175,000) for the benefit of educational institutions in the town of his adoption.

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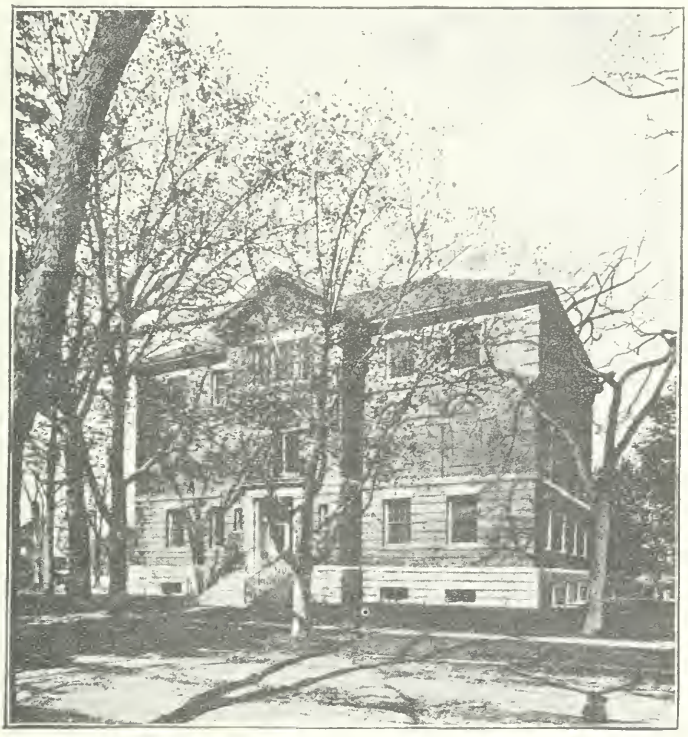
J. G. L.



The Semitic Museum, Harvard University, Cambridge, Mass.
(From a photograph.)

SEMON, SIR FELIX: English specialist in diseases of the throat; born at Danzig Dec. 8, 1849; nephew of Julius Semon. He studied medicine at the universities of Heidelberg, Berlin, Vienna, and Paris and at St. Thomas's Hospital, London, receiving his diploma as physician in 1873. His studies were interrupted by the Franco-Prussian war, in which he took part as assistant surgeon.

Settling in the English capital in 1874, he became assistant at St. Thomas's Hospital, where from 1883 to 1897 he was chief of the laryngological department. At present (1905) he is laryngologist to the Hospital for Epilepsy and Paralysis, Queen's square, London.

In 1894 Sir Felix received the title of professor from the crown of Prussia; in 1897 was knighted by the Queen of England; and in 1901 was appointed physician extraordinary to the King of England. He was one of the founders of the Laryngological Society of London, of which he was president for a number of years; he founded and is the editor of the "International Journal of Laryngology and Rhinology"; and is a fellow of the Royal College of Physicians.

Sir Felix has translated into German Sir Morell Mackenzie's "Diseases of the Throat and Nose," and has written many valuable papers on diseases of the throat and on interlaryngeal operations.

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J. F. T. H.

SEN BONET BONJORN. See BONET, JACOB BEN DAVID.

SENATOR, HERMAN: German clinicist and medical author; born at Gnesen, province of Posen, Prussia, Dec. 6, 1834; M.D. Berlin, 1857. During his medical course he was for a year and a half amanuensis to the physiologist Müller. He established himself as a physician at Berlin in 1858, and in 1868 was admitted to the university as privat-docent in medicine and pharmacology. In 1875 he was elected assistant professor, and till 1888 was chief physician of the medical department of the

Augusta Hospital. In 1881 Senator became also chief physician of the medical department at the Charité. After Professor Frerichs' death in 1885 he had charge of the first medical clinic of the university for one semester. In 1888 his department in the Charité was enlarged and became the third medical clinic of the university, Senator being made its director. In 1899 he was appointed professor with the title "Geheimer Medicinalrath."

Since 1872 Senator has been one of the editors of the "Centralblatt für die Medizinische Wissenschaft," and he has written many essays and books on physiology, general and special pathology, and therapy. Among these may be mentioned: "Untersuchungen über den Fieberhaften Process und Seine Behandlung," Berlin, 1873; "Die Krankheiten des Bewegungs-Apparates," *ib.* 1875; "Diabetes Mellitus und Insipidus," in Ziemssen's "Handbuch der Speciellen Pathologie," 1879; "Die Albuminurie im Gesunden und Kranken Zustande," Berlin, 1882 (translated into various European languages; into English by the New Sydenham Society); and "Die Erkrankungen der Nieren," in Nothnagel's "Handbuch der Speciellen Pathologie und Therapie," Vienna, 1896.

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S. F. T. H.

SENECA, LUCIUS ANNÆUS: Stoic philosopher; born about 6 B.C.; died 65 C.E.; teacher of Nero. Like other Latin authors of the period, Seneca mentions the Jews, although his opinions are known only from fragments. He devotes a long passage to an unfavorable criticism of Jewish ceremony, and especially of the Sabbath, on the ground that the Jews pass a seventh part of their lives in idleness, and he bitterly adds: "Yet the customs of this most base people have so prevailed that they are adopted in all the world, and the conquered have given their laws to the conquerors" ("victi victoribus leges dederunt," cited from Seneca's "De Superstitione" by Augustine, "De Civitate Dei," vi. 10). He says further: "They at least know the reasons for their ceremonies; but the mass of the rest of mankind know not why they do what they do" (*ib.*). He gibes at the ceremony of lighting the Sabbath lamp, since the gods did not need the illumination, and men would object to the smoke ("Epistolæ," xcv. 47); and he mentions ("Quæstiones Naturales," iv. 1) the distribution of grain which Josephus ("Contra Ap." ii. 5) declares was refused by Cleopatra to the Jews. It is noteworthy that some letters of Seneca were translated into Hebrew by Brieli.

Seneca shared the prejudices of Roman society against the Jews, although as a Stoic philosopher he should have been attracted by their self-restraint. His ethics correspond, to a certain extent, to the purer concepts of Judaism; and in this fact lies the explanation of the tradition that he was a Christian.

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G. S. Kr.

SENEH. See Botany.

SENIOR, ABRAHAM: Court rabbi of Castile, and royal tax-farmer-in-chief; born in Segovia in the early part of the fifteenth century; a near relative of the influential Andreas de Cabrera. On account of his wealth, intelligence, and aristocratic bearing he was in such favor with the Castilian grandees that he (1469) succeeded in bringing about the marriage of the Infanta (later, Queen) Isabella to Ferdinand of Aragon. Some years later (1473) he effected a reconciliation between Isabella and her brother, Henry IV. of Castile. The queen, whose confidence Senior enjoyed, granted him, in token of her gratitude for the services he had rendered her, a life pension of 100,000 maravedis, which in 1480 was confirmed at the instance of Hernando de Talavera, her confessor.

Senior received also the royal appointment of "rab de la corte" (court rabbi—for which office, however, he, like many of his predecessors, lacked the proper qualifications) and of tax-farmer-in-chief. He was so highly respected by the grandees that in 1480 the Cortes of Toledo presented him with 50,000 maravedis from the revenues collected through his agency. In the farming of the royal taxes he associated himself with Isaac Abravanel, who soon became his intimate friend. During the war between Castile and the last king of the Moors, especially in the conquest of Granada, Senior rendered the Spanish army valuable services as factor-general.

His interest in his persecuted coreligionists was an active one. It was through his efforts that the Jews of Castile raised a large sum to ransom those of their own faith who had been taken prisoners at the capture of Malaga. He is said, however, to have sold the jewelry belonging to the captive women, and to have added the proceeds to the ransom-money. When the decree expelling the Jews from Spain (March 31, 1492) had become generally known, Senior, together with Isaac Abravanel, hastened to the queen imploring her to spare them. He was not heeded, however, and was weak enough to yield to the queen's request that he desert his brethren. On June 15, 1492, he and his son were baptized in Valladolid, the king and queen and the primate of Spain acting as sponsors. He then assumed the name "Ferrad [Fernando] Perez Coronel." R. David Messer Leon alludes to him in his comment on the appointment of a court rabbi of Castile "who lacked knowledge, and fear of God—'kemo shehokiaḥ sofo 'al teḥillato,'" as his end proved (see the responsum of David Leon in "R. E. J." xxiv. 135). With Senior was baptized the rabbi Meïr, who was, according to Bernaldez ("Historia de los Reyes Católicos," p. 336, Seville, 1870), his father-in-law, or, according to Elijah Capsali (see "Likḳuṭim Shonim," ed. Lattes, p. 73, Padua, 1869), his brother-in-law.

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J. M. K.

SENIOR, PHOEBUS BEN JACOB ABIGDOR: Talmudic scholar and author; lived in the

first half of the eighteenth century. He wrote a commentary on the six orders of the Mishnah, entitled "Melo Kaf Naḥat," in which he collected explanations from Rashi, Maimonides, Bertinoro, and Tosafot Yom-Ṭob, and made extracts especially from Isaac ibn Gabbai's commentary "Kaf Naḥat." His work was printed with the text of the Mishnah in six volumes (Amsterdam, 1732; Offenbach, 1737), and later in the edition of the Mishnah with a German translation by Jost (Berlin, 1832–34).

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S. J. Z. L.

SENLIS (Hebrew, שנלים; Latin, "Silvanectum," "Silvanectis," "Silvanectæ"): Chief town of an arrondissement of the department of the Oise, France, and a noted health and pleasure resort. It possessed Jewish inhabitants apparently as early as the twelfth century; for Odon, Bishop of Cambrai from 1105 to 1113, says in the preface to his work on the incarnation that while passing through Senlis on his way to the Council of Poitiers, in 1106, he became involved in a religious controversy with a Jew named Leon (= Judah), who sought him at his inn to debate with him, the disputation being reduced to writing by the bishop. The story, even were it fictitious in itself, would nevertheless serve, according to Israel Lévi (in "R. E. J." v. 245), to prove that Jews resided in the city at the period which is in question.

The records of the taxes paid by the Jews in 1202 and from 1298 to 1300 include contributions from those in Senlis, who must, to judge from the large amounts paid by them, have been either very numerous or very rich. According to Delisle, Banditus de Silvanectis (Senlis) was one of the Jews who were permitted in 1204 to reside in the Châtelet of Paris. In 1225 Guérin, Bishop of Senlis, issued a decree annulling all debts which had been contracted with the Jews of his diocese within the preceding four years, excepting such as were acknowledged, thus seeking to deprive the Jews of their wealth. Joucet of Pontoise, who "belonged" to Charles, Count of Anjou, by an agreement which the latter made in April, 1296, with his brother, King Philip IV., was a sort of agent for the Jews, and paid the royal officials the sum total of the taxes levied on the bailiwick of Senlis.

The bishops of Sens and Senlis were among the ecclesiastical dignitaries who attended the controversy held at the court of Louis IX. at Paris in 1240 between Nicholas Donin of La Rochelle and the four rabbis, Jehiel, head of the school of Paris, Judah ben David of Melun, Samuel ben Solomon of Château-Thierry or of Falaise, and Moses of Coucy.

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S. J. Ka.

SENNACHERIB (Assyrian, "Sin-aḥe-erib" = "Sin hath increased the brethren"; Hebrew, סנחריב): King of Assyria, 705–681 B.C.; son and successor of Sargon. His reign was a warlike one, yet it was marked by grandeur in architecture and art. Almost immediately after his accession to the throne Sennacherib was obliged to quell a revolt headed by Merodach-baladan, King of Babylonia, who had been dethroned by Sargon, and who now made an attempt, which was unsuccessful, to involve Hezekiah in his rebellion (II Kings xx. 12; Isa. xxxix. 1). In 703, at Kisu, about ten miles from Babylon, the Assyrian king completely defeated his opponent (comp. Jer. l. 2), who fled to Guzumani in Susiana. After taking Babylon and overrunning Chaldea, Sennacherib conquered a number of minor tribes along the middle Euphrates and in Zagros; and in the fourth year of his reign he marched against Luli, King of Tyre. This monarch fled, and his territory was seized by the Assyrians, who received tribute from a number of other petty rulers and, after the capture of Ascalon, invaded Egypt. This attack was caused by the Philistine city of Ekron, which had dethroned its king, Padi, a friend of the Assyrians, and had sent him to Hezekiah, who imprisoned him. Ekron then entered into an alliance with Egypt and Ethiopia; but this coalition was completely overthrown by Sennacherib at Altaku (the Eltekeh of Josh. xix. 44), near Ekron, and Padi was restored to his throne.

Hezekiah, however, by his partizanship had exposed himself to the hostility of Sennacherib, who began in 701 a campaign which is described at some length in the Bible (II Kings xviii.–xix.; II Chron. xxxii.; Isa. xxii., xxxvi.–xxxvii.; comp. Josephus, "Ant." x. 1). The invasion was at first completely successful for the Assyrian arms. City after city of Judah fell, and Hezekiah was besieged in Jerusalem until he submitted to the payment of a ransom of 300 talents of silver (or, according to Sennacherib himself, of 800) and 30 of gold, the Temple itself being stripped to make up the amount. The conqueror then withdrew to Nineveh, but, after a marauding expedition into Cilicia, he was obliged in the following year again to subdue Merodach-baladan, who had fled to Nagitu on the Persian Gulf. With the aid of Phenician shipwrights, Sennacherib constructed a fleet on the Tigris, and finally reached Nagitu. After a stubborn resistance the fugitives were routed and forced to return.

Besieges Jerusalem.

Despite certain chronological difficulties, it seems probable on the whole that Sennacherib again invaded Palestine, about 699, because Hezekiah, relying on Egyptian support, had once more revolted. Directing his main attacks on Libnah and Lachish, the Assyrian king sent a strong force to Jerusalem to demand its surrender. The insolent tone adopted by his officers, however, rendered all overtures impossible; and, recognizing their inability to carry the city by storm, they returned to Sennacherib, who had meanwhile reached Pelusium, where he was about to attack Sethos, Pharaoh of Egypt. Before a battle could be fought a mysterious calamity befell the Assyrian army, which is said to have lost 185,000 men in a single night, while the remnant, fleeing in terror, was pursued by the Egyptians (II Kings xix. 35; Isa. xxxvii. 36; Herodotus, ii. 141). This disaster, however, which naturally is not mentioned in the Assyrian inscriptions, did not stay the career of Sennacherib. His expedi-

Disaster Before Jerusalem.

tion to Nagitu brought upon Babylonia a retaliatory raid by the Elamites, who set a new king on the throne of Babylon. The Assyrians were completely victorious over the combined forces of Elamites and Babylonians, and in the following year (692) Sennacherib overran Susiana, capturing many towns, including the temporary capital of Kudur-Nakhunta, the Elamitic king, who fled, but survived his defeat only three months. His son and successor, Umman-Minanu, made an alliance with Mushezib-Marduk, King of Babylonia; and their forces were augmented by some of the Euphratean tribes which Sennacherib had subdued in the third year of his reign. After a fierce battle at Khalule on the lower Tigris, the Assyrian king routed his opponents, and followed up his victory by sacking Babylon itself (689). The events of the last eight years of the reign of Sennacherib are not recorded. In 681 the king was assassinated in the temple of Nisroch (possibly another name for Marduk) at Nineveh by two of his sons. Adrammelech and Sharezer. The throne was seized by Esar-haddon, another son of Sennacherib.

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E. G. H. L. H. G.

SENS (Hebrew, שנץ, שאנץ, שנינ, שנוא, etc.; Latin, "Agedincum," "Civitas Senonum," "Senones"; Old French, "Sanz," "Sans," "Sens"): Chief town of an arrondissement of the department of the Yonne, France. Jews were among its inhabitants as early as the sixth century, residing in the Rues de la Juiverie, de la Petite-Juiverie, and de la Synagogue, and having two cemeteries, one in the Rue Saint-Pregts, sold for the king by the bailiff of Sens in 1309, and the other in the Rue de la Parcheminerie, which passed into the possession of the Celestine monks in 1336. The magnificent synagogue, with its beautiful paintings representing Hebrew ceremonies, was torn down in 1750 to make room for a salt-warehouse.

In the ninth century Anségise, Archbishop and Viscount of Sens and Primate of Gaul, expelled the Jews from Sens, probably under the pretext that they were in secret communication with the Normans; but in 1146 Louis VII. permitted them to return. Pope Innocent III. complained to Philip Augustus in 1208 that the Jews had built a synagogue at Sens which surpassed the neighboring church, and that they prayed in it so loudly that they disturbed the Christian worshipers.

The chief Jewish scholars whose names are associated with Sens are: Isaac ben Solomon, Eliezer of Sens, Moses of Sens, Nathan Official, Isaac ha-Levi b. Judah, Judah of Sens, Simeon or Samson of Sens, and Samson b. Abraham of Sens, head of the school of the city and surnamed "the Prince of Sens" ("ha-Sar mi-Sans" or "Rabbenu Simson mi-Sans"). The itinerary of an anonymous traveler in Palestine, a pupil of Naḥmanides, in describing the tombs at the foot of Mount Carmel, notices especially those of R. Samson, son of Abraham of Sens, and R. Joseph of Sens, nephew of Samson of Sens.

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S. J. Ka.

SENSES, THE FIVE (Hebrew, חמש הרגשות or חמשה חושים): According to the Aristotelian psychology, the human soul possesses, besides the rational and nutritive faculties, that of perceiving external objects, through the medium of bodily organs which are adapted to produce the sensations of sight, hearing, smell, taste, and touch. This theory entered into Jewish literature with the introduction of Greco-Arabic philosophy. It was first propounded by Saadia, who endeavored to show that the five senses are mentioned in the Bible ("Emunot we-De'ot," ed. Slucki, p. 7). Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot," ix. 5) pointed out the Mosaic prohibitions that are connected with the five senses, to which Ibn Gabirol attributed the twenty qualities of the soul (S. Wise, "The Improvement of the Soul," p. 17).

The Philosophers.

With the exception of certain writers, who regarded speech, movement, etc., as so many additional senses, the absoluteness of the number five was universally admitted in the Middle Ages; and authors like Judah ben Solomon, Shem-Ṭob ibn Falaquera, and Ẓemaḥ Duran even endeavored to demonstrate the inadmissibility of more than five senses. Judæo-Arabic philosophy established a parallel between the five senses and the faculties of the soul; and for this reason the former were called "external senses" and the latter "internal senses." The former were divided into two groups: (1) the finer or intellectual senses, and (2) the coarser or material ones. To the first group belonged sight, hearing, and smell; to the second, taste and touch (Judah ha-Levi, "Cuzari," iii. 5). The superiority of the first three is shown by the fact that their respective functions are exercised from a distance and need not come in contact with their object, while the last two must be in touch with it. Another mark of superiority of the first three is that they are found only in the higher animals, while the last two are met with even in the lowest animals. The external senses perceive objects; but it is the internal which observe their difference. It is, therefore, the fault of the latter if the former err (Saadia, *l.c.* vi. 98; Baḥya, *l.c.* i. 10).

Development of the Senses.

The senses develop in the child gradually. At the moment of birth only the coarsest sense, that of touch, is present; after a while comes the sense of taste; then, at various intervals, appear the senses of smell, hearing, and sight (Baḥya, *l.c.* ii. 3; Albo, "Sefer ha-'Iḳḳarim," iii. 10). Death silences the senses in the inverse order. The dying lose the sense of sight first, and retain until the last moment that of touch. Sleep suspends first the sense of touch.

Gershon ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each fin-

ger, according to them, stands in a natural connection with one of the senses: the thumb is attracted to the mouth; the index, to the nose; the middle finger, to the skin, the organ of touch; the ring-finger, to the eye; the ear-finger, to the ear (Baḥya ben Asher, "Shulḥan Arba'," p. 8a, Lemberg, 1858). There is a divergence of opinion between Aristotle and Galen as to the seat of the central organ of perception, the former placing it in the heart, while the latter locates it in the brain. With rare exceptions, the Jewish writers of the Middle Ages sided with Galen.

In Exegesis.

The five senses were prominent in Biblical exegesis, in the interpretation of the Haggadah, and in the symbolism of certain Mosaic prescriptions. Thus, Isaac Arama sees in the narrative of Gen. xxvii. 18–27 the striving of Isaac to replace by the remaining four senses that of sight, which had failed him ("'Aḳedat Yiẓḥaḳ," p. 62c, Venice, 1573). Each of the five priestly prohibitions (Lev. xxi. 16 *et seq.*) corresponds, according to Solomon ha-Levi, to one of the five senses ("Dibre Shelomoh," p. 265c, Venice, 1596). Nathan ben Solomon finds in the "Shema'" ten elements, the first five of them corresponding to the five internal senses, by which man arrives at the knowledge of God, and the last five to the five external senses, which serve him to carry out God's commandments ("Mibḥar ha-Ma'amarim," Leghorn, 1840). The three bowls on each branch of the candlestick in the Temple represented, according to Levi ben Gershon, the three coarser senses; the knop, the sense of hearing; the flower, that of sight ("Perush 'al ha-Torah," p. 105b). Moses Isserles sees in the five gates of the Temple a symbol of the five senses: the western gate typifies the sense of hearing, which is the symbol of night; the eastern, the sense of sight, which is the symbol of day; the northern, the sense of touch, which is considered to be the author of mischief among the senses; while the two southern gates are symbols of the sun, which ripens the fruits and flowers whence smell and taste draw their nourishment ("Torat ha-'Olah," i. 7). The five food-offerings are another symbol of the five senses (Lev. ii.).

The quorum of ten (Minyan), which is required for the holding of public worship, is, according to Abraham ben Shalom, a symbol of the five internal and the five external senses. The former five are symbolized also by the five compartments of the phylacteries (Solomon ibn Parḥon, "Maḥberet he-'Aruk," ed. S. G. Stern, p. 24).

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K. I. Br.

SENTENCE. See Judgment.

SEPHARDIM (called also **Spagnioli, Spanols,** or, more rarely, **Franconians**): Descendants of the Jews who were expelled from Spain and Portugal and who settled in southern France, Italy, North Africa, Turkey, Asia Minor, Holland, England, North and South America, Germany, Denmark, Austria, and Hungary. Among these settlers were many who were the descendants, or heads, of wealthy families and who, as Maranos, had occupied prominent positions in the countries they had left. Some had been state officials, others had held positions of dignity within the Church; many had been the heads of large banking-houses and mercantile establishments, and some were physicians or scholars who had officiated as teachers in high schools. The many sufferings which they had endured for the sake of their faith had made them more than usually self-conscious; they considered themselves a superior class, the nobility of Jewry, and for a long time their coreligionists, on whom they looked down, regarded them as such.

This sense of dignity which the Sephardim possessed manifested itself in their general deportment and in their scrupulous attention to dress. Even those among them whose station in life was low, as, for example, the carriers in Salonica, or the sellers of "pan de España" in the streets of Smyrna, maintained the old Spanish "grandezza" in spite of their poverty.

The Sephardim never engaged in chaffering occupations nor in usury, and they did not mingle with the lower classes. With their social equals they associated freely, without regard to creed, and in the presence of their superiors they displayed neither shyness nor servility. They were received at the courts of sultans, kings, and princes, and often were employed as ambassadors, envoys, or agents. The number of Sephardim who have rendered important services to different countries is considerable, from Samuel Abravanel (financial councilor to the viceroy of Naples) to Benjamin Disraeli. Among other names mentioned are those of Belmonte, Nasi, Pacheco, Palache, Azevedo, Sasportas, Costa, Curiel, Cansino, Schonenberg, Toledo, Toledano, and Teixeira.

The Sephardim occupy the foremost place in the roll of Jewish physicians; great as is the number of those who have distinguished themselves as statesmen, it is not nearly as great as the number of those who have become celebrated as physicians and have won the favor of rulers and princes, in both the Christian and the Mohammedan world. That the Sephardim were selected for prominent positions in every country in which they settled was due to the fact that Spanish had become a world-language through the expansion of Spain. From Tangier to Salonica, from Smyrna to Belgrade, and from Vienna to Amsterdam and Hamburg, they preserved not only the Spanish dignity, but the Spanish idiom also; and they preserved the latter with so much love and with so much tenacity that it has remained surprisingly pure up to the present day. It must be remembered that Judæo-Spanish, or Ladino, is in no wise as corrupt a language as is the Judæo-German.

For a long time the Sephardim took active part in Spanish literature; they wrote in prose and in rime, and were the authors of theological, philosophical, belletristic, pedagogic, and mathematical works. The rabbis, who, in common with all the Sephardim, laid great stress on a pure and euphonious pronunciation of Hebrew, delivered their sermons in Spanish or in Portuguese; several of these sermons appeared in print. Their thirst for knowledge, together with the fact that they associated freely with the outer world, led the Sephardim to establish new educational systems wherever they

settled; they founded schools in which the Spanish language was the medium of instruction.

In Amsterdam, where they were especially prominent in the seventeenth century on account of their number, wealth, education, and influence, they established poetical academies after Spanish models; two of these were the Academia de los Sitibundos and the Academia de los Floridos. In the same city also they organized the first Jewish educational institution, with graduated classes in which, in addition to Talmudic studies, instruction was given in the Hebrew language. The Sephardim have preserved the romances and the ancient melodies and songs of Spain, as well as a large number of old Spanish proverbs. A number of children's plays, as, for example, "El Castillo," are still popular among them, and they still manifest a fondness for the dishes peculiar to Spain, such as the "pastel," or "pastelico," a sort of meat-pie, and the "pan de España," or "pan de Leon." At their festivals they follow the Spanish custom of distributing "dulces," or "dolces," a confection wrapped in paper bearing a picture of the "magen Dawid."

Although the Sephardim live as loyal citizens in the various countries of their adoption, among themselves they still mainly employ the Spanish language, and in their correspondence they use the Spanish cursive script. They bear exclusively Spanish given names, as Aleqria, Angel, Angela, Amado, Amada, Bienveuida, Blanco, Cara, Cimfa, Comprado, Consuela, Dolza, Esperanza, Estimada, Estrella, Fermosa, Gracia, Luna, Niña, Palomba, Preciosa, Sol, Ventura, and Zafiro; and such Spanish surnames as Belmonte, Benveniste, Bueno, Calderon, Campos, Cardoso, Castro, Curiel, Delgado, Fonseca, Cordova, Leon, Lima, Mercado, Monzon, Rocamora, Pacheco, Pardo, Pereira, Pinto, Prado, Sousa, Suasso, Toledano, Tarragona, Valencia, and Zaporta.

Although the Sephardim lived on peaceful terms with other Jews, they rarely intermarried with them; neither did they unite with them in forming congregations, but adhered to their own ritual, which differed widely from the Ashkenazic. Wherever the Sephardic Jews settled they grouped themselves according to the country or district from which they had come, and organized separate communities with legally enacted statutes. In Constantinople and Salonica, for example, there were not only Castilian, Aragonian, Catalonian, and Portuguese congregations, but also Toledo, Cordova, Evora, and Lisbon congregations.

Great authority was given to the president of each congregation. He and the rabbinate of his congregation formed the "ma'amad," without whose approbation (often worded in Spanish, Portuguese, or Italian) no book of religious content might be published. The president not only had the power to make authoritative resolutions with regard to congregational affairs and to decide communal questions, but he had also the right to observe the religious conduct of the individual and to punish any one suspected of heresy or of trespassing against the laws. He often proceeded with great zeal and with inquisitorial severity, as in the cases of Uriel Acosta and Spinoza at Amsterdam.

The Sephardim, who speak a purer Hebrew than do the Ashkenazim, do not attribute great value to the "ḥazzanut," and their form of cantillation is simpler than that of other Jews. The main point in which they differ from the Ashkenazim is, however, their liturgy. The Sephardic liturgy originated in part with the Geonim; it is more natural and elevating than the Ashkenazic, and also less burdened with "piyuṭim." The Sephardim admit into their liturgy only the piyyuṭim of Spanish poets, which are characterized by Rapoport as "mediators between the soul and its Creator," while the Ashkenazic piyuṭim are "mediators between the nation and its God."

The Sephardic ritual with its many variations, as instanced in the Castilian, Aragonian, Catalonian, and Provençal rituals, has been very widely adopted. The number of Sephardic rabbis is great, and many of them enjoyed reputations as authorities. There are several among them who have published valuable works, as well as collections of legal opinions and decisions which are highly esteemed by all Jews. The Cabala found many supporters, including several rabbis, among the Sephardim, who as a rule are imaginative and superstitious. Shabbethai Zebi likewise found among them his most faithful adherents. In modern times the Sephardim have lost more or less of the authority which for several centuries they exercised over other Jews. As to number, they are still important in Constantinople, Salonica, Adrianople, Smyrna, Damascus, Nicopolis, and Cairo; also in Amsterdam, and in different communities in Servia and Bulgaria. The total number of Spanish-speaking Sephardim is about half a million. See Liturgy; Marano; Spain.

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S. M. K.

SEPPHORIS (Greek, Σέπφωρις; Hebrew, צפורין, צפורי; lit. "bird"): City in Palestine which derived its name from the fact that it was perched like a bird on a high mountain. It is first mentioned by Josephus, who records ("Ant." xiii. 12, § 5) that Ptolemy Lathyrus vainly endeavored to conquer it in the early part of the reign of Alexander Jannæus. When the country was redivided by the Romans under Gabinius (57–55 B.C.), one of the five sanhedrins was assigned to Sepphoris (Josephus, *l.c.* xiv. 5, § 4; *idem*, "B. J." i. 8, § 5); so that it must then have been the most important city of Galilee. Subsequently it sided with King Antigonus; but it soon fell into the hands of his rival Herod ("Ant." xiv. 15, § 4; "B. J." i. 16, § 2). During the turmoil which followed the death of Herod, the city evidently supported the Jewish nationalists; for Varus was obliged to send against it a detachment of Roman soldiers, who burned it and sold its inhabitants into slavery ("Ant." xvii. 10, § 9; "B. J." ii. 5, § 1).

Sepphoris then entered upon a new phase of its history; for the influence of the Greek element of the

city increased while that of the Jewish population declined, since the place now had Hellenic institutions and was friendly to the Romans. Herod Antipas, like all his dynasty, was a founder of cities, and rebuilt Sepphoris, which he transformed into one of the most beautiful towns of Galilee, also granting it an autonomy which seems to have resembled that given the Greek cities of the Decapolis ("Ant." xviii. 2, § 1). Its coins, on which the inhabitants call themselves Σεπφωρηνοί, date probably from this period. It was not until the time of Felix, however, that Sepphoris rose to the rank of capital of Galilee (Josephus, "Vita," § 9) and became a rival of Tiberias, which theretofore had claimed that distinction. The younger Agrippa removed the royal treasury (τράπεζα) and the "archive" (ἀρχεῖα, which denotes probably the court of justice) from Tiberias, and it is to be assumed that he transferred them to Sepphoris. Tiberias subsequently reassumed the hegemony; but under Agrippa the archive was again taken to Sepphoris. The Mishnah (Ḳid. iv. 5) accordingly alludes to an "earlier" archive at Sepphoris (ארכי הישנה); and noble Jewish families kept their family records there (Schürer ["Gesch." 3d ed., ii. 164], who translates ארכי by "government," draws incorrect inferences from the passage). The Mishnah, moreover, refers to the ancient fortress of Sepphoris ('Ar. ix. 6; comp. Tos. Shab. xiii. 9), probably meaning the one which existed until the time of Varus, when the Romans doubtless built a new acropolis.

Capital of Galilee.

Sepphoris is described sometimes as the largest city of Galilee ("Vita," §§ 45, 65; "B. J." iii. 2, § 4), and sometimes as one of the two or three largest, the others being Tiberias ("Vita," § 65) and Gabara (*ib.* § 25); and it was furthermore considered the most strongly fortified city of the province ("B. J." ii. 18, § 11), its citadel being especially mentioned ("Vita," § 67). That this large city sided with the Romans was, therefore, a disaster for the Jews. The beginning of the war proved advantageous for Sepphoris, for Cestius Gallus entered it peaceably while the neighboring cities were ravaged ("B. J." ii. 18, § 11). But the Romans were obliged to depart; and the inhabitants of Sepphoris, fearing for their city, had to submit to the domination of the rebellious Jews. Josephus, as governor of Galilee, ordered the fortification of Sepphoris, among other cities ("Vita," § 37), entrusting this task to its citizens; for he knew that they desired the war ("B. J." ii. 20, § 6), although this may have been a mere ruse on their part to keep the Jewish governor at a distance. John of Giscala, however, endeavored to alienate the city from Josephus ("Vita," § 25), and Sepphoris, Gabara, and Tiberias actually became hostile to the latter ("B. J." ii. 21, § 7), although their action was due not to loyalty to the national cause, but doubtless to the conviction of the inhabitants of Sepphoris that John, who was acting on his own initiative, would be less dangerous to them than Josephus, who was subject to the central government at Jerusalem. Josephus was then obliged to storm the city, which was plundered by his troops despite his efforts to restrain them ("Vita," § 67). Sepphoris was soon to be relieved, however, from the horrors of war. Cestius Gallus sent a garrison thither; and when Josephus again entered the place, he was repulsed (*ib.* § 71; comp. § 15). The inhabitants, moreover, being dissatisfied with the aid they had received, also requested Vespasian to send them a Roman detachment for their protection, which they received in due time (*ib.* § 74; "B. J." iii. 4, § 1).

During the Rebellion.

There are two other important events in the history of the city. From the time of Antoninus Pius it was called "Diocæsarea" on its coins. This change of name implies that the city had become Hellenized; and since there must have been some cause for this, it has been assumed by Schlatter ("Zur Topographie und Gesch. Palästinas," p. 164) that Sepphoris was involved in the insurrection of the Jews during the reign of Antoninus. The city must have taken part in still another insurrection; for it was destroyed by Gallus (Sozomen, "Hist. Eccl." iv. 10; see, also, Patricius). The importance of the city was now at an end: the name "Diocæsarea," frequently found also in the Greek and Roman writers of the earlier centuries, disappeared; and the old native name was restored.

In Rabbinical Literature.

Sepphoris is frequently mentioned in rabbinical works, and is identified, although no attempt is made to prove the identification, with Kitron (Judges i. 30; Meg. 6a), the name צפורי being derived, as stated above, from the fact that the city was perched like a bird on a mountain, although, according to another passage, it was situated on several hills (Pesiḳ. R. 8). R. Jose, writing in the second century, refers to it, in the florid style of the Talmud, as follows: "I saw Sepphoris in its time of prosperity; and it contained 180,000 booths of sellers of spices" (B. B. 75b). The catastrophe which R. Jose implies had since that time overtaken the city was probably one which occurred during the reign of Antoninus Pius. Situated on a high mountain, Sepphoris was said to have a cold climate, so that its inhabitants were predisposed to catarrh (Yer. Shab. 14c); yet Judah I., the patriarch, lived there for seventeen years (Yer. Kil. 32b; Gen. R. xcvi.), and made it, in a certain sense, the center of Judaism. According to tradition, he was buried at Sepphoris, although his tomb is really in Beth-she'arim (Ket. 103b), in the vicinity of the city. In the Middle Ages his tomb was thought to be in a certain cave which was closed by a stone door (Estori Farḥi, "Kaftor wa-Feraḥ," xi., in Luncz, "Jerusalem," i. 99). Several other rabbis, besides the patriarch, lived at Sepphoris in the Talmudic period (see Frankel, "Mebo," pp. 3-4).

A special form of the Roman coin "tressis," which was probably minted there, is a proof of the importance of the city as a commercial center (Tos. Ma'as. Sh. iv. 3); and the upper and the lower market are expressly mentioned ('Er. 54b). In view of the importance of the place as an emporium, many foreign Jews settled there; so that allusions both to the synagogue of the people of Guphna (Yer. Naz. 56a) and to a synagogue of the Babylonians at Sepphoris are met with (Yer. Sanh. 28a; comp. Yer. Soṭah 22a). Millers of Sepphoris who did not work on the semiholy days are mentioned in approving

terms (Yer. Pes. 30d); and a tailor named Justus was once governor of the place (Reland, "Palæstina," ii. 1001). Joseph b. Simai, a pious and prominent man, who lived in olden times at Sihin in the immediate vicinity of Sepphoris, is said to have been "the governor of the king," this term probably denoting some prince of the house of Herod ("epitropos" perhaps = "procurator"; Shab. 121a; Tos. Shab. xiii. 9).

Despite the fact that Sepphoris was the seat of prominent Talmudic scholars and of great academies, and thus owed its importance in later times to the Rabbis, its inhabitants were by no means friendly to them. Although the people showed their sympathy on the death of R. Judah I. (Yer. Ket. 32b; Bab. Ket. 103b), and although the city had a school of its own, which was termed simply the "Sepphorian" (Yer. Shab. 7a; Yer. M. K. 82d), nevertheless the people were likened to "desert, obscurity, and darkness" (Yer. Ḥag. 77a); and it was said of them: "The people of Sepphoris have a hard heart: they hear the words of the Law; but they do not bow down before it" (Yer. Ta'an. 66c). R. Ḥama b. Ḥanina was even refused ordination as a teacher solely because he was a native of the place (Yer. Ta'an. 68a).

Exact Site.

The exact site of this important city may be determined through several references. A series of caves and military outposts extended from Tiberias to Sepphoris (Yer. 'Er. 22b); and it was situated in upper Galilee (Tos. Pe'ah iv. 10; Ket. 67b). According to the Talmudic references, the city lay eighteen Roman miles from Tiberias; but, according to Eusebius and Jerome, only ten, thus being west of Mt. Tabor; still another passage of the Talmud locates it half-way between Kefar 'Utni and Kefar Ḥananyah (Bek. 55a). All these data justify an identification with the modern Ṣaffuriyah, a village northwest of Nazareth.

The fact that Benjamin of Tudela refers to the city, but says nothing of any Jews there, shows that Sepphoris had no Jewish population in the twelfth century, probably in consequence of the Crusades. R. Moses Israel, who flourished in the early part of the eighteenth century, refers to its Jewish community; but no Jews now (1905) live in the city (Grünhut, "Benjamin von Tudela," ii. 15, Jerusalem, 1903).

Bibliography: Robinson, *Researches*, iii. 440; Sepp, *Jerusalem und das Heilige Land*, ii. 98; Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 229; Neubauer, *G. T.* pp. 191–195; Hamburger, *R. B. T.* ii. 1115; Buhl, *Geographie von Palästina*, p. 220; Schürer, *Gesch.* 3d ed., ii. 162–167; Luncz, *Hamcammer*, i. 252–260.

G. S. Kr.

SEPTUAGINT. See Bible Translations.

SEPULVEDA: City in the bishopric of Segovia, Spain, inhabited by Jews as early as the eleventh century. Its old laws contained a paragraph (No. 71) to the effect that if a Jew had intercourse with a Christian woman, he should be condemned to be garroted and she to be burned, and that, in case the man denied his guilt, yet was convicted on the testimony of two Christians and one Jew, the sentence should be carried out. The aljama of Sepulveda, which was not large, although the taxes amounted in 1290 to 5,046 maravedis, is best known on account of a martyrdom suffered by its members. In Holy Week, 1468, the report was spread by their enemies that, on the advice of their rabbi, Solomon Picho, the Jews had tortured and crucified a Christian child. Thereupon Juan Arias Davila, Bishop of Segovia, son of the baptized Jew Diego Arias Davila, caused eighteen of the alleged ringleaders to be taken to Segovia, some of whom were condemned to the stake and others to the gallows. The excited populace, which thought the fanatical bishop had proceeded too mildly, attacked the remaining Jews and killed most of them, only a few finding refuge in flight.

Bibliography: Colmenares, *Historia de Segovia*, ch. xxxiii. (for the year 1468); Zacuto, *Yuḥasin*, ed. Filipowski, p. 226 (gives Saturday, the 26th of Siwan = June 15, 1471, as the day of the execution); Rios, *Hist.* i. 181, iii. 166; Grätz, *Gesch.* viii. 239.

J. M. K.

SEQUIRA, ISAAC HENRIQUE: English physician; born at Lisbon 1738; died in London Nov., 1816. He came of a medical family, his grandfather, father, and two uncles having all been physicians. He was instructed in general literature and philosophy by the Fathers of the Oratory, a body of learned men then highly popular in Portugal. Having chosen medicine as his profession, he was sent to the University of Bordeaux, France, where he remained for two years. He then removed to Leyden, and, completing the three years' residence which the statutes of the university required, received his M.D. degree Aug. 31, 1758. Eventually he settled in London, was admitted a licentiate of the Royal College of Physicians (March 25, 1771), and was introduced into practise by his uncle, Dr. de la Cour, who soon after withdrew to Bath.

Sequira gained a high reputation among his countrymen resident in England. He held the honorary appointment of physician extraordinary to the Prince Regent of Portugal, and was physician to the Portuguese embassy at the Court of St. James. He lived to an advanced age, and at the time of his death was the oldest licentiate of the Royal College of Physicians.

Bibliography: Carmoly, *Les Médecins Juifs*; Munk, *Roll of Royal College of Physicians of London.*

J. G. L.

SERAH: Daughter of Asher, son of Jacob. She is counted among the seventy members of the patriarch's family who emigrated from Canaan to Egypt (Gen. xlvi. 17), and her name occurs in connection with the census taken by Moses in the wilderness (Num. xxvi. 46). She is mentioned also among the descendants of Asher in I Chron. vii. 30. The fact of her being the only one of her sex to be mentioned in the genealogical lists seemed to the Rabbis to indicate that there was something extraordinary in connection with her history; and she became the heroine of several legends. According to one of these, she was not Asher's daughter, but his stepdaughter. She was three years old when Asher married her mother, and she was brought up in the house of Jacob, whose affection she won by her remarkable piety and virtue ("Midrash Abot," p. 45). She was the first person to tell

Jacob that his son Joseph was still living; and for this reason the patriarch blessed her with eternal life (*ib.*). Moses addressed himself to Serah when he wished to learn where the remains of Joseph were to be buried (Soṭah 13a; Deut. R. xi.). According to the Midrash (Eccl. R. vii. 11), Serah was "the wise woman" who caused the death of Sheba ben Bichri (II Sam. xx.). In reference to the grave of Serah bat Asher and the synagogue named in her honor at Ispahan, see Jew. Encyc. vi. 660.

W. B. I. Br.

SERAIAH (שריה).—**1.** A scribe, and one of the officials under David (II Sam. viii. 17; comp. xx. 25, where he appears under the name **Sheva**). In I Kings iv. 3 his sons, Elihoreph and Ahiah, occupy the position of their father (here called **Shisha**), this implying that Seraiah had died before Solomon's accession. In I Chron. xviii. 16 he is called **Shavsha**. A comparison of these four forms justifies the conclusion that his real family name was Shavsha or Shisha (comp. Klostermann, "Die Bücher Samuelis und der Könige," in "Kurzgefasster Kommentar zu den Heiligen Schriften"; Thenius, "Die Bücher Samuelis," in "Kurzgefasstes Exegetisches Handbuch").

2. Chief priest during the reign of Zedekiah, mentioned with Zephaniah, the second priest; both were executed, with others of rank, by Nebuchadnezzar at Riblah (II Kings xxv. 18, 21; Jer. lii. 24-27). Seraiah was the son of Azariah (I Chron. vi. 14), and the father of Ezra the Scribe (Ezra vii. 1).

3. The son of Tanhumeth the Netophathite, and one of the heroic band that saved themselves from the fury of Nebuchadnezzar when he stormed Jerusalem. They repaired to Gedaliah, the son of Ahikam, but killed him on account of his allegiance to the Chaldeans (II Kings xxv. 25). In the parallel passage, Jer. xl. 8, the sons of Ephai the Netophathite are mentioned in addition to Seraiah.

4. Son of Kenaz, and younger brother of Othniel, and father of Joab, the chief of Ge-harashim (I Chron. iv. 13, 14, R. V.).

5. Grandfather of Jehu, of the tribe of Simeon (I Chron. iv. 35).

6. Priest, third in the list of those who returned from Babylon to Jerusalem with Zerubbabel (Ezra ii. 2; Neh. vii. 7 [here called **Azariah**], xii. 1), and third also in the record of those who sealed the covenant binding all Jews not to take foreign wives (Neh. x. 2). As the son of Hilkiah, and consequently a direct descendant of the priestly family, he became governor of the Temple when it was rebuilt (Neh. xi. 11). He is mentioned (under the name Azariah) also in I Chron. ix. 11.

7. Son of Azriel, one of those whom Jehoiakim commanded to imprison Jeremiah and Baruch, the son of Neriah (Jer. xxxvi. 26).

8. The son of Neriah, who went into banishment with Zedekiah. He bore the name also of Sar Menuḥah (= "prince of repose"; comp. the commentaries of Dillmann and Nowack, *ad loc.*). The Targum renders "Sar Menuḥah" by "Rab Takrubta" (= "prince of battle"), and the Septuagint by *ἀρχων δώρων* (= "prince of gifts" [reading "Minḥah" for "Menuḥah"]). At the request of Jeremiah he carried with him in his exile the passages containing the prophet's warning of the fall of Babylon, written in a book which he was bidden to bind to a stone and cast into the Euphrates, to symbolize the fall of Babylon (Jer. li. 59-64).

E. G. H. S. O.

SERAPHIM (שרפים): Class of heavenly beings, mentioned only once in the Old Testament, in a vision of the prophet Isaiah (vi. 2 *et seq.*). Isaiah saw several seraphim, their exact number not being given, standing before the throne of YHWH. They were winged beings, each having six wings—two covering their faces, two covering their feet, and two for flying. The seraphim cry continually to each other, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (vi. 3). The "foundations of the thresholds" (R. V.) of the Temple were moved by the sound of their voices. One of the seraphim flew to Isaiah with a live coal in his hand, which he had taken with the tongs from off the altar, and with which he touched the lips of the prophet to purge him from sin. Isaiah gives no further description of the form and appearance of the seraphim; he apparently assumes that his readers are acquainted with them. Nevertheless, it may be concluded from the description that the seraphim were conceived as having human faces, human hands, and human voices. However, one should not too hastily conclude that the seraphim were winged human forms. At least this was not the original conception, although later Judaism pictured them so. The seraphim are frequently mentioned in the Book of Enoch (xx. 7, lxi. 10, lxxi. 7), where they are designated as *δράκονες* ("serpents"), and are always mentioned, in conjunction with the cherubim, as the heavenly creatures standing nearest to God. In Rev. iv. 6-8 four animals are pictured as standing near the throne of God; each has six wings, and, as in Isaiah, they sing the "Trisagion."

Vision of Isaiah.

The passages cited furnish conclusive evidence against the idea, popular for a time, that the seraphim belong to the same category as angels. They have nothing whatever to do with the "messengers of God"; in the Jewish conception the two have always been distinguished. Dan. x. 13, the Book of Tobit, and other sources, afford information concerning a series of "chief" angels, but allusions to the seraphim are entirely lacking, and an etymological connection of the name "seraf" with the Arabic "sharif" (to be exalted or distinguished) is equally valueless.

Meaning.

On the other hand, there is a striking similarity between the seraphim and cherubim. Both are winged creatures, half human, half animal; both stand near the throne of God, and appear as its guardians; and, as has already been stated, they are always mentioned together in the Book of Enoch. This, however, by no means proves that the origin of the two was the same; it only shows that in later Jewish conception, as well as in the conception of the contemporaries of Isaiah, these two classes of heavenly beings were closely related.

Some authorities hold that the seraphim had their origin in the Egyptian "seref," a composite, winged creature, half lion and half eagle, which guarded graves, carried dead kings up to heaven, and trans-

mitted prayers thither. The form and office of the seref, however, suggest rather the Jewish cherubim.

According to other investigators, the conception was of Babylonian origin. Friedrich Delitzsch and Hommel associate the seraphim with the Assyrian "sharrapu," a name which, in Canaan, designated the Babylonian fire-god Nergal. The seraphim, then, would be the flames in which this god manifested himself. An argument against this theory is that until now no one has been able to show that the word "seraph" was ever used as a name of a god. According to a third and more probable theory, the seraphim originally were serpents, as the name implies. Among many peoples of antiquity serpents played an important part in myth and folk-lore. For instance, there were Tiamat in the Babylonian legend of the Creation, and the Uræus serpent in Egypt. Consequently, since the Jews shared the superstitious ideas of surrounding nations in other respects, it should not be a matter of wonder if they adopted this notion as well. That the serpent filled a special rôle among them as a demoniacal being may be seen from the story of Adam's fall (Gen. iii.). In this connection the names "Dragon Spring" and "Serpent Pool" (places in the vicinity of Jerusalem) are worthy of being noted. A brazen serpent brings relief from the effects of the bite of the fiery serpents (Num. xxi. 9 *et seq.*) which YHWH sent among his disobedient people in the wilderness. Isaiah (xiv. 29, xxx. 6) speaks of fiery, flying serpents and dragons; and a brazen serpent, Nehushtan, stood in the Temple at Jerusalem, and was an object of worship until the time of Hezekiah, who destroyed it as being idolatrous (II Kings xviii. 4 *et seq.*). The worship of Nehushtan was plainly a remnant of ancient superstition, and was reconciled with the worship of YHWH by connecting Nehushtan with the scourge of snakes in the wilderness and the rescue from them (Num. xxi. 9 *et seq.*). Therefore the theory seems possible, even probable, that the seraphim have their counterpart in the flying serpents of Isaiah (comp. also II Esd. xv. 29). It is only natural that these winged guardians of YHWH's throne were soon ranked as higher beings and invested with the human form or with some features of the human body; and it was because of the very fact that they were adopted into the YHWH cult that they were, in process of time, ennobled and spiritualized.

Babylonian Origin.

E. G. H. I. BE.

SEREBSZCZYZNA ("silver tax"): Land-tax imposed upon the inhabitants of Lithuania and Russia in the Middle Ages, and deriving its name from the fact that it had to be paid all in silver. Originally Russia had to pay the "serebszczyzna" to the Tatars, and later to Poland and Lithuania. In the course of time it became a state tax throughout Lithuania and all the provinces taken from the Russians. The "serebszczyzna" is often mentioned in documents concerning the Jewish communities of Lithuania, mostly in cases where the Jews had successfully applied for exemption from it. This must not, however, be regarded as implying a special privilege granted to them, but only as an act of justice, inasmuch as they paid their general taxes annually in a lump sum according to an assessment fixed at the annual sessions of the Diet.

H. R. G. D. R.

SERENE (SERENUS): Pseudo-Messiah of the beginning of the eighth century; a native of Syria. The name is a Latin form of שרינו, which is found in a responsum of Naṭronai Gaon ("Sha'are Ẓedeḳ," p. 24a, b). Gregorius bar Hebræus ("Chronicon Syriacum," ed. Kirsch and Bruns, p. 123), however, speaking of the same false Messiah, writes his name סאורא, which was rendered "Severus" by the translators of the chronicle. Naṭronai states in his responsum (*l.c.*) that Serene represented himself as the Messiah, establishing certain religious observances opposed to the rabbinical law, abolishing prayer, neglecting the laws of "ṭerefah," not guarding the wine against "nesek," working on the second holy day, and abolishing both the ketubah and certain incest laws established by the scribes.

The date of Serene's appearance is given by Isidor Pacensis ("Chronicon," in Florez's "España Sagrada," viii. 298) as 103 of the Hegira (*c.* 720 C.E.), which was during the reign of Yazid II. This same historian states that in Spain many Jews abandoned all their property and prepared to join the supposed Messiah. The latter, indeed, owing to his promise to put the Jews in possession of the Holy Land, and, perhaps, owing to his hostility toward the Talmud, gained many adherents. He was finally captured and taken before Yazid II., who put some questions to him concerning his Messianic qualities which he was unable to answer. He declared that he had never had any serious design against the calif, and that he desired only to mock the Jews, whereupon he was handed to the latter for punishment. His adherents, having repented of their credulity, on the advice of Naṭronai Gaon were received again into their communities.

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J. M. SEL.

SERPENT: The following terms are used in the Old Testament to denote serpents of one kind or another: (1) "naḥash," the generic and most frequently used term; (2) "peten" (asp or adder; Deut. xxxii. 33; Isa. xi. 8; *et al.*), perhaps identical with the Egyptian cobra (*Naja haje*), which is found in southern Palestine, and is frequently kept by snake-charmers; (3) "ẓefa'" (A. V. "cockatrice," R. V. "basilisk," LXX. "asp"; Isa. xiv. 29); (4) "ẓif'oni" (adder, basilisk, cockatrice; Isa. xi. 8, lix. 5, *et al.*), perhaps the large viper (*Duboia xanthina*); it is identified also, by some, with the cat-snake (*Tarbophis fallax*); (5) "ef'eh" (Arabic, "af'a" = "viper"), connected in Isa. xxx. 6 with Egypt; (6) "shefifon" (adder; Gen. xlix. 17 [R. V., margin, "horned snake"]), perhaps identical with the *Cerastes hasselquistii*, said to have been the asp with which Cleopatra killed herself; (7) "'akshub" (Ps. cxl. 3; LXX. "asp," Arabic version, "viper," A. and R. V. "adder"; Talmud and Rashi, a kind of spider, or tarantula [comp. "'akkabish"]); (8) "zoḥale 'afar" (Deut. xxxii. 24; comp. Micah vii. 17, which designates the serpent as creeping on the earth); (9)

"tannin" (Ex. vii. 9 *et seq.*; elsewhere, "dragon," "monster"); (10) "ḳippoz" (Isa. xxxiv. 15; A. V. "great owl," R. V. "arrow-snake"; the connection suggests some bird); (11) "saraf" and "naḥash saraf" (Num. xxi. 6; Deut. viii. 15; the epithet "fiery" probably refers to the burning sensation and inflammation caused by the venom of the snake).

The idea of flying serpents ("saraf me'ofef"; Isa. xiv. 29, xxx. 6) rests, perhaps, on the confusion of serpents with lizards, which is found also in classical writers. They belong to those fanciful creatures with which folk-lore peoples the desert regions ("Pal. Explor. Fund, Quarterly Statement," 1894, p. 30). For the "naḥash bariaḥ" and "naḥash 'akalaton" in Isa. xxvii. 1 see LEVIATHAN.

Serpents abound in Palestine, as well as in Egypt, the Sinaitic Peninsula, and the Arabian desert. According to Tristram, the serpent tribe is represented in Palestine by eighteen species, mostly belonging to the genera *Ablabes* and *Zamanis*, of the *Colubridæ* family.

The qualities and habits attributed to the serpent in the Old Testament are subtlety (comp. Gen. iii. 1), the disposition to lie concealed in holes, walls, and thickets (comp. Amos v. 19; Eccl. x. 8; Prov. xxx. 18-19), and the habit of eating dust (comp. Gen. iii. 14; Isa. lxv. 25), a belief in which was common among the Greeks and Romans. The art of serpent-charming is referred to in Ex. iv. 3, vii. 9, Jer. viii. 17, and Eccl. x. 11. The ability to stiffen serpents into rods is still possessed by Oriental jugglers.

In the Talmud.

The generic names for the serpent are "naḥash" and חוויא (Ber. 12b). Like fish, the snake has its eyes in the sides of its head (Niddah 23a); and it is endowed with a keen sense of hearing ('Ab. Zarah 30b). Its back is curved, its belly flat (Ned. 25a). Its mode of progression is by slowly raising first the head and then gradually the rest of the body (Ber. 12b). Serpents copulate with their bellies turned toward each other; the period of gestation is seven years, during which intercourse continues (Bek. 8a). The serpent lives in empty cisterns and in houses, where it has a dangerous enemy in the cat, the latter being immune to its poison (Ḥag. 3a *et al.*). It tastes dust in whatever it eats; still it is fond of water, wine, milk, and melted suet (Ter. viii. 4; 'Ab. Zarah 30a, b; Shab. 85a; Beẓah 7b). It is driven off by the smoke of the burning antler of the hart (Yalḳuṭ Shim'oni, ii. 97c; comp. Ælianus, "De Natura Animalium," ix. 20; Pliny, "Historia Naturalis," viii. 32, 50). The skin of the serpent was made into covers for the seats of kings (Yer. Ned. iv.; Ḥal. 3); and in Pirḳe R. El. xx. (comp. Gen. R. xxiv. 6) it is said that the garments of Adam and Eve (Gen. iii. 21) were made of the same material.

Their Poison.

The poison of the serpent forms a coherent mass (B. Ḳ. 115b). It varies in strength and weight. That of a young serpent is heaviest, and falls to the bottom when dropped into a vessel of water; that of an older one remains suspended midway; and that of a very old one floats on the surface. While the serpent is one of the three creatures which grow stronger with age (the other two being the fish and the swine), the intensity and deadliness of its poison decreases with advancing age ('Ab. Zarah 30b). The poison of the serpent is deadly ('Ab. Zarah 31b). If it is left in the wound it causes a burning pain, so that one sentenced to die by fire may be bitten by a snake instead (Soṭah 8b). The poison spreads through the whole body, and it is therefore dangerous to eat the flesh of an animal which was bitten by a snake (Ter. viii. 6), and even to wear sandals made from its hide (Ḥul. 94a, Rashi). If the bone of a snake enters the foot death may result (Pes. 112b). The snake alone of all animals harms without gain to itself, and is therefore compared to the slanderer (Ta'an. 8a *et al.*). It is also revengeful (Yoma 23a). Still, it seldom attacks unless provoked; and it gives warning by hissing (Ber. 33a; Shab. 121b). The snakes of Palestine were considered particularly dangerous (*ib.*); but it is mentioned as one of the perpetual miracles of Jerusalem that no one there was ever bitten by a snake (Ab. v. 5).

The flesh of the snake, mixed with other things, was considered the most effective antidote against the poison of the snake as well as of other animals (Shab. 109b). Other cures for snake-bite are: placing the bitten part into the body of a hen which has been opened alive; applying to the wound the embryo taken from the womb of a sound, white she-ass; and putting crushed gnats on the wound (Yoma 83b; Shab. 77b, 109b). A snake cooked in olive-oil was considered a curative for itch (Shab. 77b).

Probably the anaconda is referred to in Ned. 25a *et al.*, where it is related that in the time of Shabur a serpent devoured the straw of thirteen stables.

Species or Varieties.

The ringed snake is mentioned under the name of עכנא (comp. Greek ἔχις, ἔχιδνα; B. Ḳ. 17b and parallels) as encircling the opening of a cave. Of the "shefifon" it is said that it is the only snake which is solitary in its habits, that its poison is effective even after its death, and that its strength is mainly in its head (Gen. R. cxi. 2, cxiii. 3; comp. Yer. Ter. 45d). The period of gestation of the "ef'eh" is set at seventy years (Bek. 8a). The water-snake ("'arad" or "'arod") occurs in the miraculous story of Ḥanina b. Dosa (Ḥul. 127a), where Rashi explains it to be the hybrid of the serpent and toad. The anger of the wise is compared to the bite of the "saraf" (Ab. ii. 10). The dragon, finally, has its equivalent in דרקון, which, however, in some passages seems to designate some kind of worm, as, for instance, in Ber. 62b and Giṭ. 57a. Another name for the dragon is יארור (Ket. 49b; comp. Targ. on Jer. x. 9).

A bad wife is called a snake in the proverb, "No man can live in the same basket with a snake" (Ket. 72a). But the appearance of a snake in a dream is of good omen (Ber. 57a). For the relation of the serpent to Adam and Eve see Shab. 146a.

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E. G. H. I. M. C.

SERRAGLIO DEGLI EBREI. See GHETTO.

SERRE. See Dauphiné.

SERVANT. See Master and Servant.

SERVANT OF GOD: Title of honor given to various persons or groups of persons; namely, Abraham, Isaac, Jacob (Deut. ix. 27; comp. Ps. cv. 6, 42), Moses (Deut. xxxiv. 5; Josh. i. 1; I Chron. vi. 49; II Chron. xxiv. 9; Neh. x. 29; Dan. ix. 11), Joshua (Josh. xxiv. 29; Judges ii. 8), David (Ps. xviii., xxxvi., captions), the Prophets (Jer. vii. 25, xxv. 4, and elsewhere), Isaiah (Isa. xx. 3), Job (Job i. 8, ii. 3, xlii. 8), and even Nebuchadrezzar (Jer. xxv. 9, xxvii. 6, xliii. 10). In the second part of Isaiah, in some passages of Jeremiah, and in Ezekiel the expression occurs with a special significance.

Semitic Use of "Servant."

That devoted worshipers of the Deity were commonly designated as God's servants is attested by the theophorous personal names frequent in all Semitic dialects, and in which one element is some form of the verb "'abad" (עבד) and the other the name of the god (comp. "'Abd Allah"; see Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," pp. 332 *et seq.*). It is in this sense that Abraham, Moses, Job, and Joshua are designated as "the servants" of Yhwh. In the case of Nebuchadrezzar, the meaning is somewhat different. By the prophet the Babylonian king is considered as the instrument of God's plans. To explain why the title was conferred on him it is not necessary to speculate on the possibly monotheistic leanings of this monarch. Nebuchadrezzar in Daniel and Judith is the very prototype of Antiochus Epiphanes, the execrated enemy of God. Nor is the use of the epithet in this connection satisfactorily explained by the theory advanced by Duhm, that Nebuchadrezzar bore the title because during his reign Israel could not very well claim to be Yhwh's representative on earth. Unless "'Abdi" in the passages in Jeremiah given above is a scribal corruption—which most probably it is not—Nebuchadrezzar is so designated because he carries out, as would a slave who has no choice, the designs of Yhwh (comp. "Ashur shebeṭ appi," Isa. x. 5).

But the epithet represents the whole people or a section of Israel in the following passages: Ezek. xxviii. 25, xxxvii. 25; Jer. xxx. 10, xlvi. 27; Isa. xli. 8; xlii. 19 *et seq.*; xliii. 10; xliv. 1 *et seq.*, 21; xlv. 4; xlviii. 20; it has ceased to be an "epitheton ornans" used to honor and distinguish an individual. This is patent from the use of "Jacob" as a synonymous designation (Ezek. xxviii. 25, xxxvii. 25; Jer. xxx. 10; Isa. xliv. 1, xlv. 4, xlviii. 20). Israel's destiny and duty, rather than its previous conduct, are indicated in this denomination. Israel is God's "chosen one," the equivalent of the expression "servant of Yhwh" used by these exilic prophets (Isa. xliii. 20, xlv. 4; comp. *ib.* lxv. 9, 15, 22). "My chosen [ones]" = "My servants" (Sellin, "Studien zur Entstehungsgeschichte der Jüdischen Gemeinde," i. 81). Yhwh has "called" and "strengthened" Israel (Isa. xli. 9); therefore it is not abandoned and need not be afraid (*ib.* verse 10). Its enemies shall be confounded (*ib.* verses 11, 12). Yhwh has called Israel by its name (*i.e.*, His "servant" or "son"): therefore it belongs to Him; for He has created it and formed it (*ib.* xliii. 1, 2). Through flood and fire it may pass unscathed; for Yhwh is with it. He would exchange Egypt, Ethiopia, and Sheba (the richest countries) for Israel. God loves it: it is precious in His eyes (*ib.* verses 3 *et seq.*). Yhwh's spirit will be poured out on its seed, and His blessing on its shoots (*ib.* xliv. 3). Israel is, in fact, a witness unto Yhwh: as He is one, so Israel is the one unique chosen people (*ib.* xliv. 6, 7, 8, "'Am 'Olam"). As such a servant, predestined to be a light for the nations, Israel is called from the womb (*ib.* xlix. 1–6; but see below). It is for this that Israel will return from exile (Jer. xxx. 10), which was a disciplinary visitation (*ib.* verse 11). Israel, however, does not as yet recognize its own opportunity (Isa. xl. 2). Though Israel has sinned God has not abandoned it (*ib.* xlii. 24), because He has not abdicated (*ib.* xlii. 8). It is for His own sake, not for Israel's, that God has chosen Israel (*ib.* xlviii. 11). In another passage Israel is filled with doubts concerning this (*ib.* lxiii. 15 *et seq.*; probably this is a non-Isaian chapter). At all events, as yet it is blind and deaf, although, inasmuch as it has eyes and ears, it should and might be both an observer and a hearer as behooves one that is "meshullam" and "'ebed Yhwh" (*ib.* xlii. 18–20; "meshullam" = "one that has completely given himself over," a synonym of "'ebed," as Mohammed's religion is Islam and he "'Abd Allah," xlii. 18–20). Hence the command "Bring forth the blind people that have eyes, and the deaf that have ears" (*ib.* xliii. 8).

Applied to Israel.

Special Usage in Isaiah.

There are, however, four passages in the Isaian compilation where perhaps the "national" interpretation is not admissible, namely, Isa. xlii. 1–4, xlix. 1–6, l. 4–9, lii. 13–liii. 12. The descriptions in them of the attitude and conduct of the 'ebed Yhwh seem to be idealizations of the character of an individual rather than of the whole of Israel. Especially is this true of Isa. lii. 13–liii. 12, the exaltation of the "man of suffering." In this a prophetic anticipatory picture of the Messiah has been recognized by both Jewish and Christian tradition. Modern critics read into it the portraits of Jeremiah (so Bunsen), Zerubbabel (Sellin, "Serubbabel," 1898, and Kittel, "Zur Theologie des Altentestaments," 2d ed.: "Jesaja und der Leidende Messias im A. T."), or Sheshbazar (Winckler, "Altorientalische Forschungen," ii. 453–453). Rothstein (and Sellin at present) holds the description to be meant for Jehoiachin (Rothstein, "Die Genealogie des Jehojachin"); while Bertholet ("Zu Jesaja LIII."), dividing the chapters into two distinct "songs," regards the first (Isa. lii. 13–15, liii. 11b–12) as a glorification of a teacher of the Torah; and the second (*ib.* liii. 1–11a) as that of Eleazar (II Macc. vi. 18–31). Duhm also is inclined to separate this description into two distinct "songs" (Duhm, "Das Buch Jesaia," 3d ed., 1902, pp. 355–367); but he declares it to be impossible to assign a definite person as the model. The "man of suffering" is, however, a teacher of the Torah. Even the period when these four 'ebed Yhwh songs were written is not determinable save in so far as they are post-

exilic—perhaps as late as the days immediately preceding the Maccabean uprising.

It may be noted that these interpretations, according to which the picture is that of a definite individual, were anticipated among Jewish commentators of the Middle Ages. Saadia referred the whole section (Isa. lii. 13–liii. 12) to Jeremiah; and Ibn Ezra finds this view a probable one (see Neubauer and Driver, "The Fifty-third Chapter of Isaiah According to the Jewish Interpreters"). Kraetzschmar ("Der Leidende Gottesknecht"), among moderns, selects Ezekiel for the model on account of Ezek. iv. Cheyne was at one time inclined to associate this 'ebed YHWH with Job ("Jewish Religious Life," p. 162).

Present Conditions of Problem.

Ingenious as these various identifications are, of late years there has been in evidence a decided reversion to the theory that also Israel, or at least a part of the congregation, is idealized in these songs. Budde (in "American Journal of Theology," 1899, pp. 499–540) has successfully met the arguments of Duhm; and other scholars, *e.g.*, Marti (see his commentary on Isaiah), Giesebrecht, and König, are now ranged on his side. This concession must be made: in the four songs, somewhat more strongly than in others where Israel is hailed the servant of YHWH, stress is laid on missionary activity, both within and without Israel, on the part of the servant; furthermore various characteristics are dwelt on that are attributed in a certain group of the Psalms to the "pious." For this reason there is strong presumption that the "poor," the "'anawim" (meek) of the Psalms, are the Israel to which the epithet "'ebed YHWH" and the portrayal of his qualifications refer. Budde reverts to the theory of Rashi, Ibn Ezra, and Ḳimḥi, that the confession in Isa. liii. is uttered by the "nations" referred to in Isa. lii. 15, and that thus Israel is the martyr, with which view Wellhausen, Giesebrecht, Marti, and others agree. If the "remnant" (the "poor") be personified in the "servant," the "We" of the confession may refer to those of Israel that had rejected these "poor" and "meek"; if such an interpretation were to be accepted the exilic date of these idealized personifications would, of course, have to be abandoned. But these "poor" were just such quiet missionaries as are described in Isa. xlii. 1–4. They suffered in the pursuit of their missionary labors (*ib.* l. 4) as well as at the hands of their own fellow Israelites (*ib.* lii., liii.).

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E. G. H.

SERVI CAMERÆ. See KAMMERKNECHTSCHAFT.

SERVI, FLAMINIO EPHRAIM: Italian rabbi; born at Pitigliano, Tuscany, Dec. 24, 1841; died at Casale-Monferrato Jan. 23, 1904. He received his education in his native town, at Padua, and at the rabbinical school and the University of Florence. He became rabbi at Monticelli in 1864; from 1868 he held the rabbinate of Mondovi, and in 1872 was appointed chief rabbi at Casale-Monferrato, where he was also editor of "Il Vessillo Israelitico," in succession to Giuseppe Levi. He edited also the almanac "Annuario della Famiglia Israelitica," Corfu, 1870–74, and "Lunario Israelitico," Casale, 1881–1904.

Servi was a prolific writer, contributing a great number of essays on literature and Jewish science to the Jewish journals of Italy, *e.g.*, "Educatore," "Corriere Israelitico," "Il Vessillo Israelitico," etc. He was the author of: "Statistica degli Israeliti Italiani," Vercelli, 1866; "Israeliti d'Europa nella Liberta," Turin, 1872; "Dante e gli Ebrei," Casale, 1893; "Studii sulla Missione della Donna Israelità," *ib.* 1903; "Versi in Ebraicæ in Italiano"; etc.

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S. F. T. H.

SERVIA: Kingdom of southeastern Europe; until 1876 a vassal state of Turkey. The history of the Jews of the country is almost identical with that of BELGRADE and of NISH, its two oldest communities. There was no regularly organized congregation in Belgrade until the year 1530, when one was established through the efforts of Don Joseph Nasi, while the foundation of the community of Nish dates only from 1728. According to Samuel di MEDINA, rabbi of Salonica, there were two other communities, at Semendria and Shabats, although the Jews of the latter city, threatened by the rebellious Haiduks or Oksoks, were greatly reduced in number by emigrations in 1690 and 1787 to the Banat, Slavonia, and even to Buda. From a religious point of view all these communities of Servia were under the supervision of the congregation of Salonica.

The Servian Jews were frequently molested in times of general disturbance, *e.g.*, by the Turks in 1792, and by the orthodox Servians in 1807 and 1813; the political equality of all Servians being first proclaimed by Milosch Obrenovich in 1817. From that period until 1830 the Servian Jews enjoyed all legal rights, and contributed materially to the prosperity of the country.

Alexander (the son of Czerni-George [Kara-Georgevich]), who was elected on the abdication of Milosch in 1842, inaugurated a policy of oppression. The new prince thus repaid the support given him by the merchants of the orthodox religion on his accession to power; and the Jews were forbidden to settle in the interior of the country. In the Treaty of Paris (1856) a paragraph was inserted which gave full liberty in matters of religion, legislation, and commerce to the Servian Jews, though their condition was once more to be aggravated by the law of Oct. 30, 1856.

The restoration of Milosch to the throne in 1858 revived the hopes of the Jews; and a decree issued by him Sept. 26, 1858, repealed all laws in force against them. Prince Michel, the successor of Milosch, however, restricted their right to settle in the interior. At this period Servia contained 2,475 Jews, residing in Belgrade, Nish, Pojarevatz, Semendria, Shabats, and Obrenovatz. In 1861 sixty

Jewish families were driven from the cities of the interior, further expulsion taking place in 1862 and 1863, and especially at Shabats in 1864.

The Outrage of Shabats.

A protest made in Dec., 1864, by the Alliance Israélite Universelle against the anti-Semitic journal "Svetovide" was ineffectual, and in January of the following year two Jews of Shabats were assassinated, whereupon the Servian Jews went into voluntary exile. In 1865 there were but 1,805 left in the country, the greater number of them living at Belgrade in a ghetto beyond the entrenchments of the fortress. The Jews, however, still sought for assistance, and were aided by J. A. Longworth, G. J. Ricketts, and J. C. Blunt, successively English consuls at Belgrade from 1861 to 1869. These officials presented a petition and several verbal protests from the Servian Jews to three successive ministers at the English Foreign Office. As the Jews of Servia wished to place themselves under the protection of England, the problem was discussed in the House of Commons on March 29, 1867, when a memorial was presented to the British government by Sir Francis Goldsmid. In a like spirit the Alliance Israélite Universelle and its president, Adolphe Crémieux, as well as the Board of Deputies in London, and its president, Sir Moses Montefiore, drew the attention of the English, Turkish, and Servian governments to this Jewish question. At the same time Count Abraham Camondo brought all his influence to bear on the viziers Ali Pasha and Fuad Pasha, and even on Prince Milan, when he visited Constantinople in 1867. The Servian constitution, proclaimed in 1869, while professedly liberal in character, reaffirmed the anti-Jewish laws of 1856 and 1861, and, moreover, rendered the Jews liable to military service. The English, French, Italian, and Austrian consuls at Belgrade at once protested in the names of their respective governments against the inconsistency of these laws; and the victims of the measures emigrated from the country in large numbers.

The most influential Jew of Belgrade at that time was David Russo, who kept the Alliance Israélite Universelle and the proper authorities informed with regard to Jewish matters. In 1873 the Alliance again sought to intervene with Prince Milan on behalf of the Jews when he passed through Paris; but his reply was evasive. In 1876 eleven families were expelled from Semendria. When Servia revolted against Turkey in 1876 fifty-five soldiers from 230 Jewish families fought in the Servian army (see the list in Loeb, "Situation des Israélites de Turquie," etc., p. 407). In 1873 the Jews of Belgrade were permitted to elect a deputy to the Skupshtina; and in 1880 Prince Milan appointed six Jews as members of his private body-guard. The constitution of Jan. 2, 1889, finally abolished the anti-Jewish laws of 1856 and 1861, and from that time to the present date (1905) no important event has marked the history of the Jews of Servia.

In 1884 there were 3,492 Jews in Servia. Now, in a total population of 2,493,770 there are 6,430, distributed as follows: **Belgrade**, 4,000; **Nish**, 800; **Shabats**, 600; **Pirot**, 300; **Pojarevatz**, 200; **Lescovatz**, 200; **Semendria**, 150; **Obrenovatz**, 100; **Vatjevo**, 50; **Onb**, 30. Since 1841 Belgrade has had a Hebrew press in the national printing-office, and from 1888 to 1893 a Judæo-Spanish journal, "El Amigo del Pueblo," was published there.

Although the Jews have possessed legal equality since the promulgation of the constitution of 1889, this equality scarcely exists in general intercourse, and the Jews have therefore taken little part in public affairs. The Jewish state functionaries number only one schoolmaster, one schoolmistress, one head of a department in the Ministry of the Interior, one consul-general, one ex-deputy, and one sublieutenant. In the liberal professions are eight lawyers, six physicians, and three engineers.

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D. M. Fr.

SERVICE OF PROCESS. See Procedure in Civil Causes.

SESSA, KARL BORROMÄUS ALEXANDER: Anti-Jewish author; born at Breslau Dec. 20, 1786; died there Dec. 4, 1813. He studied philosophy and medicine in various universities, graduated as doctor of medicine in Frankfort-on-the-Oder (1807), and was district physician in his native city. Besides essays on medicine and various poems and plays he wrote a comedy entitled "Die Judenschule," which presents Jewish characters in the most vulgar way, all of them being actuated by the lowest mercenary motives and speaking a repulsive jargon or a ridiculously stilted German. The play was first presented in Breslau Feb. 11, 1813; then, under the title "Unser Verkehr," in Berlin and elsewhere, until the police prohibited its repetition. It was published anonymously in Breslau in 1815, and often reprinted, even in Reclam's "Universalbibliothek." Treitschke ("Deutsche Geschichte," iii. 756, Leipsic, 1885) says that some thought Goethe had written the work, and that the house of Rothschild offered a prize for the discovery of the author. According to Treitschke, the author was Karl Andreas Mertens, a Protestant minister at Halberstadt. Both of these statements of Treitschke are unfounded.

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D.

SET-OFF (sometimes termed **Counter-Claim**): Effort of a defendant to set up a cause of action against a plaintiff, to the end that the judgment of the court may satisfy the claims of both at the same time; the "compensatio" of Roman law. Although there is no name for it, the principle is allowed in the jurisprudence of the Talmud; and the right of the defendant to set up his claim against that of the plaintiff in the same proceeding in which he is brought before the court, to have both claims discussed at the same time, and to have the judgment cover both of them, is nowhere directly denied.

Under Assault and Battery it has been shown that where two men have assaulted and beaten each other, the damage done to one may be set off against the damage done to the other, and judgment may be rendered for the difference only. But apart from this instance hardly any definite recognition of the

right of set-off exists in the Talmud. The only passage referred to by commentators and codifiers (B. Ḳ. 46b) gives hardly more than a hint, and is to this effect: The plaintiff is always called upon first [to state and to prove his case]; but it is said later on that sometimes the defendant is called upon first when it appears that his estate would "go off cheap" [would be sacrificed]. Rashi expounds these two sayings thus: "For instance, A sues B for a mina which he has lent him before witnesses or on a bond; and B answers him, 'Thou hast seized my property; return to me what thou hast seized,' or, 'Thou hast a pledge from me in thy hand and hast converted it to thy own use.' They [the judges] turn first to A's claim and adjudge to him the mina which B owes him, and afterward they turn to B's claim to judge of the seizure or the pledge. But B's estate might be sacrificed; *i.e.*, there are merchants who would now buy his goods at a high price, but might leave to-morrow. And as to his real estate, it might depréciate under the effect of the judgment against him, when it is seen that B is pressed; hence it is best to compel A to return the seized or pledged goods to B so that he may pay his debt out of them." In other words, the mutual claims ought to be heard at the same time when the contrary course would lead to the sacrifice of the defendant's property.

The matter is brought up in the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 24), where Joseph Caro simply copies the words of the Talmud; but ReMA, in his gloss, takes Rashi's views, assuming in addition that B is not prepared with his witnesses, and can not undertake to prove his counter-claim within the thirty days which the court regularly allows to the defendant to make his defense. He concludes that, if there is danger that B's property would otherwise be sacrificed, the court should not render judgment till B has had a chance to prove his counter-claim.

Both the Roman and the Anglo-American systems of procedure grew out of a set of writs or of formulas, and cross-actions were not provided for in these; thus it required either the equitable expansion of the old common law or of the "jus quiritum" by the chancellor or by the pretor, or the intervention of the law-making power, to provide for such a contingency; hence the remedy had its own name and its own rules. The Jewish procedure was always oral, and had no fixed forms for one or another class of actions or defenses; hence there was no name for the set-off or "compensatio," and it was treated like any other just defense.

Bibliography: Bloch, *Civil Process Ordinary*, § 51, Budapest, 1882; Eisenstadt, *Pitḥe Teshubah*, on *Ḥoshen Mishpaṭ*, 24.

W. B. L. N. D.

SETH (Hebrew, שת; Greek, Σήθ). —**Biblical Data:** According to Gen. iv. 25, 26 and v. 3–8, Seth was the third son of Adam. He was born after Cain had murdered Abel and when Adam was 130 years old. Seth lived to the age of 912. His eldest son was Enosh, who was born when Seth was 105 years old. In Gen. v. the line of descent from Adam to Noah is reckoned through Seth. Seth is mentioned also in I Chron. i. 1 and in Luke iii. 38; but neither passage contains additional information.

E. G. H. G. A. B.

——**In Rabbinical Literature:** Notwithstanding the etymology of the name given in Gen. iv. 25, the Rabbis consider "Seth" to mean "foundation" —*i.e.*, Seth was the founder of the world (Num. R. xiv. 12; Midrash Agadah to Gen. *l.c.*). By "God hath appointed me another seed" (Gen. *l.c.*) Eve alluded to the Messiah, who would descend from Seth through Ruth the Moabite (Gen. R. xxiii. 7). After the expulsion from paradise Seth was the first of Adam's children who had the face and form of man, Adam's earlier post-expulsion progeny having had the shapes of demons and apes (*ib.* xxiv. 6; Tan., Bereshit, 26). Seth was one of the seven shepherds whom Micah (v. 5) prophesied should rise against the Assyrians (Cant. R. viii. 9).

W. B. M. Sel.

——**Critical View:** The account of Seth in Gen. v. is contained in the P document, being a part of that writer's list of antediluvian patriarchs. This list, beginning with Cainan and including Lamech, is the same as the list of J in Gen. iv. (comp. Harper, "Hebraica," v. 35). Both are transcripts of a Babylonian list preserved in a corrupt form by Berosus (comp. Gunkel, "Genesis," in Nowack, "Handkommentar," p. 121). Since "Enosh" in P's list means "man," as does also "Adam" in J's list, probably "Seth" in the Babylonian list was the name of a deity. Hommel (in "Proc. Soc. Bibl. Arch." xv. 244 *et seq.*) conjectures that "Seth" was originally "Shitti," an epithet of Marduk, who in Berosus' list occupies this place under the name "Adapara."

Bibliography: Hommel, *The Ten Patriarchs of Berossos*, in *Proc. Soc. Bibl. Arch.* 1893, xv. 243–246; Gunkel, *Genesis*, in Nowack, *Handkommentar*, 1901, pp. 49, 120 *et seq.*; Holzinger, *Genesis*, in *K. H. C.* pp. 57 *et seq.*

E. G. H. G. A. B.

SEVEN. See Numbers and Numerals.

SEVERIN. See Masorah.

SEVERUS, ALEXANDER. See Alexander Severus.

SEVERUS, JULIUS: Roman general; consul in 127. Later he held a number of offices in the provinces, and was legate of Dacia, Mœsia, and, according to an inscription ("C. I. L." iii., No. 2830), of Britain. This is confirmed by Dion Cassius, who states (lxix. 13) that Severus was sent from Britain to Judea to quell the rebellion of Bar Kokba, being appointed "legatus pro prætore" of the province of Judea and subsequently legate of Syria.

Severus did not attack the Jews in open battle, but hunted them down one by one after tedious struggles in their fastnesses, caverns, and ravines, until, to quote the words of Dion Cassius, "he annihilated, destroyed, and exterminated them." The statement of Dion's epitomizer (*ib.* 14), that Severus was appointed legate of Bithynia on the conclusion of the war, is due to a confusion with another Severus, who was apparently called "G. J. Severus," while the one under consideration had the prænomen "Sextus." The Senate, according to his inscription, decreed him a triumph "ob res in Iudæa prospere gestas."

Bibliography: Schürer, *Gesch.* 3d ed., i. 648; Grätz, *Gesch.* 3d ed., iv. 144; *Prosopographia Imperii Romani*, ii. 214.

G. S. Kr.

SEVERUS, LUCIUS SEPTIMIUS: Emperor of Rome from 193 to 211 C.E. At the beginning of his reign he was obliged to war against his rival, Pescennius Niger, who had proclaimed himself Emperor of the East. Which ruler the Jews preferred is unknown, but the other Palestinians, including the Greeks and Syrians, and even the Samaritans, fought for Niger, so that when Severus proved victorious he deprived the inhabitants of Neapolis (Shechem) of their citizenship (Spartianus, "Vita Severi," ix.). It was not until Severus had conquered his last rival, Albinus (197), that he freed the Palestinians from the punishment which their fidelity to Niger had evoked (*ib.* xiv.).

On the conclusion of the Parthian war (199) Severus marched through Syria, and it was probably at that time that Palestine was detached from Syria and made a separate province (Krauss, in "R. E. J." xlvi. 220), while Sebaste (Samaria) became a Roman colony (Ulpian, in "Corpus Juris," "Digesta," xv. 1, § 7). During this period one Claudius, who is not, however, characterized as a Jew, is said to have overrun all of Judea and Syria as a bandit, and to have succeeded in reaching the emperor himself, and threatening his life, nor was he afterward captured (Dion Cassius, "Epitome of Xiphilinus," lxxv. 2). Orosius (vii. 17) and Eusebius ("Chronicon") likewise mention a rebellion of the Samaritans and Jews, and it was probably for that reason that the Senate granted the emperor a triumph over the Jews ("Judaicum triumphum decreverat"; Spartianus, *l.c.* xvi.), which Severus, on account of his illness, permitted his son CARACALLA to celebrate.

In 202 the emperor and his son both assumed the title of consul in Syria, and in his march to Alexandria Severus enacted for the inhabitants of Palestine a number of laws, including a prohibition against conversion to Judaism or Christianity (*ib.* xvii.). On the other hand, both Severus and Caracalla permitted Jews to fill offices of state, although they were obliged to bear all disadvantages connected with their status ("Digesta," ii. 3, § 3). The inscription on the synagogue of Ḳaisun names all the members of the house of Severus.

BIBLIOGRAPHY: Jost, *Gesch.* iv. 92; Grätz, *Gesch.* 3d ed., iv. 208; Schürer, *Gesch.* 3d ed., i. 651, iii. 76; Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaisme*, i. 344-346, Paris, 1895; *Prosopographia Imperii Romani*, iii. 213, No. 346.

G. S. KR.

SEVILLE: Capital of the former kingdom of Seville; after Madrid the greatest and most beautiful city of Spain. The community of Seville is one of the oldest and largest in the country. Jews are said to have settled there, as at Toledo, shortly after the destruction of the Temple of Jerusalem ("Shebeṭ Yehudah," ed. Wiener, p. 14). When the Mohammedan conqueror Musa took the city he placed it in charge of its numerous Jewish inhabitants. As a result of dynastic dissensions at Granada, followed by a massacre, many Jews of that city fled to Seville, where they were hospitably received by King Mohammed al-Mu'tamid. Several of these Jews, including Joseph ibn Misgay, a faithful adherent of the pretender to the throne of Granada, were sent on diplomatic missions and entrusted with offices of state, while the king appointed Isaac b. Baruch ibn al-Balia, the scholarly author of a Talmudic and astronomical work, to the posts of court astronomer and prince ("nasi") over all the Jewish communities of the realm. Through Ibn al-Balia Seville became the center of Jewish scholarship, taking the place hitherto occupied by Cordova and Granada. Al-Mu'tamid, who hanged, at Seville, Isaac ibn Shalbib, the envoy of Alfonso VI. of Castile, and who absolutely refused to subject himself to the Christian kings, was deposed by the ALMORAVIDES in 1091.

Early History.

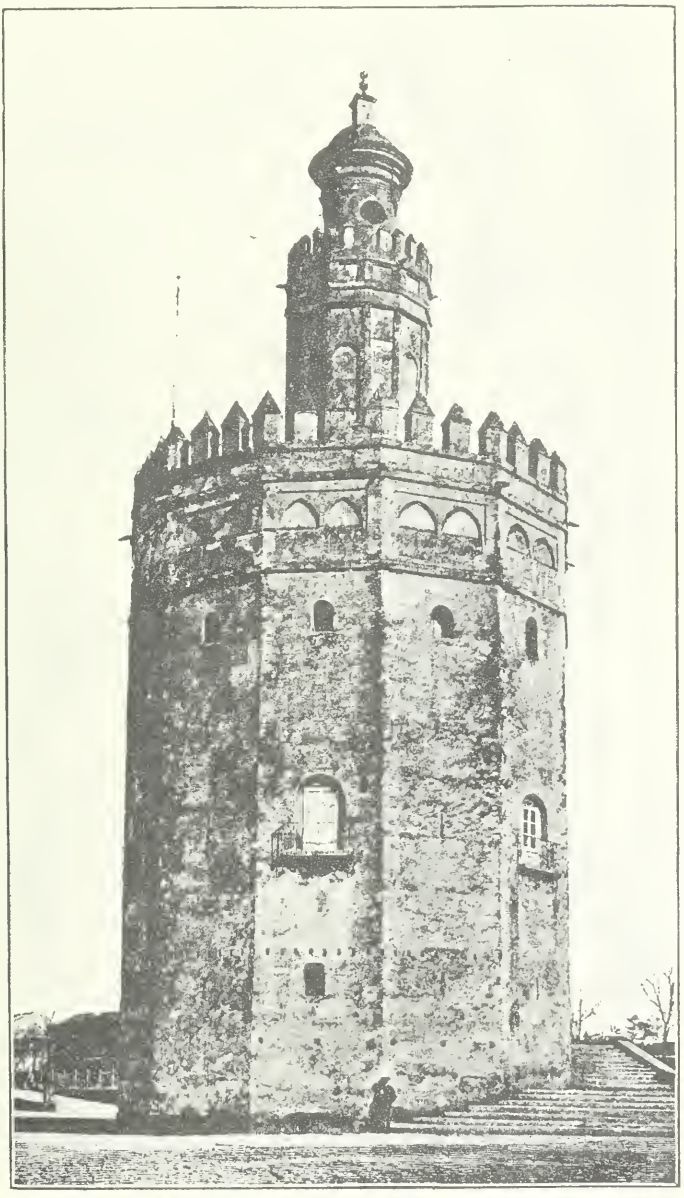
Tombstone of Solomon ben Abraham Found at Seville.
(From a photograph.)

The Jews of Seville lived peaceably under the Almoravides. Abu Ayyub Sulaiman ibn al-Mu'allam was physician to Ali; and Abraham ibn Kaminal occupied a high position at court, with the title of vizier, while the wealthy Eleazar b. Naḥman ibn Ashar, a pupil of Alfasi and a man of much poetic talent, was the rabbi of the flourishing community. In 1148 Seville fell into the hands of the ALMOHADES, whose leader, 'Abd al-Mu'min, ordered the Jews to accept Mohammedanism, many who remained faithful to Judaism being either sold into slavery or imprisoned. Even those who pretended to be Mohammedans suffered greatly under the Almohades, and it was not until a century later that their condition improved.

In Nov., 1248, Ferdinand III. of Castile conquered Seville after a siege of eighteen months. The Jews, carrying the scrolls of the Law, met him as he entered the city, and presented him with the key of the ghetto, handsomely worked in silver and inlaid either with Arabic or with Hebrew and Spanish in-

scriptions (see illustration, JEW. ENCYC. v. 363). Historians differ as to whether the key, which is preserved in the Cathedral of Seville, was given to King Ferdinand or to his son, afterward King Alfonso X., who directed the campaign as crown prince. Amador de los Rios has advanced the opinion that there were two keys, one of which was presented to Ferdinand and bore Arabic inscriptions, while the other key, with Hebrew and Spanish inscriptions, was given a few years later to Alfonso as a token of gratitude ("Hist." i. 372 *et seq.*).

Ferdinand was very gracious to the Jews. In dividing the land he remembered all who had rendered him any service in capturing the city, as well as the Jewish tax-collectors, physicians, and interpreters; he gave the Jews some of the mosques also, to be transformed into synagogues, and permitted them to live in the ghetto. This quarter, which was very large, was situated close to the Alcazar, the former residence of the Moorish kings, and extended as far as the Puerta de Carmona. It included several parishes, and was surrounded by a high wall with two gates opening into the city, one on the Borceguineria, as the street is still called, and the other on S. Nicolas street. A third street, the Calle de los Levies, received its name from the wealthy Jews who resided there, though this name was subsequently changed to Correo Mayor; another street was known as the Xamardana. In the ghetto were situated the shops of the Jews, the market, the Jewish court, the slaughter-houses, and the synagogues, of which there were three large and about twenty small ones. The entrance to the largest synagogue was through the Puerta de la Carne, or de la Juderia (called also Puerta de Min Joar, after a wealthy Jew who owned land there). The Jewish cemetery was situated outside the Puerta de la Carne in the suburb of S. Bernardo, or Ben Ahvar (Zuñiga, "Anales de Sevilla," i. 140, 155; Fidel Fita, "La España Hebrea," i. 215 *et seq.*).



The Golden Tower at Seville. Used as a Residence by Jewish Financiers of the Kings of Castile.
(From a photograph.)

Alfonso X. confirmed his father's gifts to the Jews and granted them various commercial and industrial privileges, although he assigned the tithes of the large and wealthy community to the first Archbishop of Seville and his chapter. In the middle of the fourteenth century between 6,000 and 7,000 Jewish families were living at Seville; many of them were engaged in industry and commerce. Their wealth, however, soon aroused the envy and hatred of the populace. As early as 1341 the farmers of the municipal taxes were enjoined to rent shops to the Jews only in case all the shops of the community were already occupied. The Jews were frequently exposed to attacks and maltreatment, and a special decree was issued to the effect that any

one who struck a Jew in his shop, whether wounding or killing him, should be fined 72,600, or 6,000 maravedis, according to the enormity of the offense. The hostility manifested against the Jewish population was accentuated by the execution of Don Joseph Pichon, the administrator of the royal taxes, who had been very popular at Seville; and it was especially increased by the frequent vituperative sermons of the archdeacon Ferrand MARTINEZ, whose baneful activity the directors of the aljama repeatedly but vainly endeavored to check.

For fifteen years Martinez incited the people of Seville to kill the Jews. A riot finally broke out on March 15, 1391, during which several Jews were slain; but the nobles, who protected them, soon quelled the uprising. Three months later, on June 6, the persecution was renewed. The infuriated populace attacked the ghetto from all sides, plundering and burning the houses. More than 4,000 fell victims to the mob's fury, although most of the Jews accepted baptism to save their lives. Women and children were sold to Mohammedans as slaves (Zuñiga, *l.c.* i. 238; "Shebeṭ Yehudah," ed. Wiener, p. 38, and pp. 128 *et seq.* [letter of Ḥasdai Crescas]).

Riot of 1391.

Old Juderia, Street in Which the Santa Maria de la Blanca is Situated.
(From a photograph by Dr. William Popper.)

In 1396 Henry III. presented the ghetto, including all its houses, lands, and synagogues, to his favorites Diego Lopez de Estuñiga and Juan Hurtado de Mendoza, who were empowered by the deed of gift to sell, pawn, give, exchange, demolish, or otherwise dispose of this property according to their will and pleasure. The ghetto received the name of Villa Nueva, and the synagogues were transformed into churches, one, Santa Maria de la Blanca, being among the finest ecclesiastical edifices in the city. Another was called the Church of S. Cruz; a third became the convent Madre de Dios; while the fourth was not left to the Jews, as was alleged, but was transformed into the Church of S. Bartolomé, which for a long time bore Hebrew inscriptions over its doors and which still stands as originally erected (Caro, "Antiguedas de Sevilla," pp. 20a, 42b, Seville, 1634).

Despite the fact that there was now no real community at Seville, some Jews remained there even after the fearful slaughter and the destruction of the ghetto. They lived in the old Jewish quarter, as well as among the Christians; and with the permission of the municipal council, which keenly felt the loss of the Jews' taxes, they resumed their customary occupations as smiths, silversmiths, tailors, shoemakers, workers in leather, merchants, and surgeons; but they suffered so much from the fanatical populace that they were compelled to hire a guard of 300 men for their protection. There were also many Maranos who remained Jews at heart, being confirmed in their faith by Judah ibn Verga ("Shebeṭ Yehudah," pp. 94, 96); they were among the wealthiest inhabitants of the city. The tribunal of the Inquisition was first instituted at Seville, its earliest victims being the wealthy Maranos who had entered into a conspiracy against the Holy Office. The Jewish cemetery of Seville was transformed into a garden after the expulsion, but was not entirely laid out until 1580. The graves were obliterated, and the costly tombstones were ruthlessly destroyed by the populace.

Seville, the home of Abravanel and Ibn Tibbon, was the residence or birthplace of many Jewish scholars who took their names from it. Among the earliest of these were: Abun b. Sharada, the poet; Judah ibn Balaam, author of commentaries on the Bible; Abu ibn Afla, a mathematician and translator of a mathematical work; the famous Joseph ibn Migash; Moses Levi Abulafia (d. 1255), physician to the last Moorish king of Seville; the poet Judah Samuel 'Abbas; Yom-Ṭob b. Abraham, a commentator on the Talmud; and David Abudarham, author of a liturgical work. Contemporaneous with them were the physicians Moses b. Samuel (as a Christian called Juan de Avignon) and Judah Alashkar; Isaac ben Moses (whose son Joseph wrote a treatise on astronomy); David b. Solomon ibn Ya'ish and his father, the physician Solomon ibn Ya'ish (called also Don Soliman), the author of a large Arabic commentary on the canon (Caro, *l.c.* p. 42a; Zunz, "Z. G." p. lii; Fidel Fita, *l.c.* i. 276 *et seq.*, quotes the legible portions of the inscription on Solomon's tombstone, which still exists).

Native Scholars.

Don Ephraim, called Al-Barceloni, and Don Moses b. Sacar were contemporaries of Isaac b. Sheshet, as were "Ha-Sar ha-Tafsar" and Don Moses b. R. Saadia פינה (= "Picho"), probably a relative of Joseph Pichon (Isaac b. Sheshet, Responsa, No. 209). Judah ibn Verga, the author of the "Shebeṭ Yehudah" and of mathematical works, was living at Seville at the time when the Inquisition was introduced.

Seville has (1905) a population of 146,205, including about 200 Jewish families. Most of the latter are in poor circumstances, being immigrants from Tangier and other African cities. See FERDINAND III.; INQUISITION; PICHON, JOSEPH.

BIBLIOGRAPHY: Zuñiga, *Anales de Sevilla*, i. 140 *et seq.*; Rios, *Hist.* i. 108, 116, 229 *et seq.*, 369 *et seq.*, 452; ii. 214, 390 *et seq.*; Grätz, *Gesch.* vi. 73 *et seq.*, 119; viii. 62 *et seq.*

G. M. K.

SEXTON. See SHAMMASH.

SEXTUS, JULIUS AFRICANUS: Byzantine chronographer, noted for his surprisingly lucid interpretations of some Biblical questions; flourished in the first half of the third century of the common era. Suidas (*s.v.* 'Αφρικανός) says that Africanus was a Libyan philosopher; and this statement is supported by Julius' works, which, although written in Greek, betray their author's knowledge of Latin, indicating, therefore, that he was a native of Latin North Africa. He was, it seems, the son of Christian parents and, doubtless, the scion of a noble family. This assumption explains the fact that he took part in the expedition of Septimius Severus against Osrhoene in 195. He was a friend of Abgar VIII. of Edessa; and he found much material for his works in the archives of that city. These relations with the Orient explain his knowledge of Syriac, which he shows, for example, in the fourth chapter of his Κεστοί, where he gives the Syrian name of a fish. He may also have become personally acquainted with the condition of the Jews in Babylon; for he says in the Susanna Epistle that the Jews were living under their own jurisdiction in the Exile. His works in Biblical criticism indicate that he knew Hebrew also. Toward the end of his life he was presbyter, or, according to others, bishop, of Emmaus (Nicopolis) in Palestine, and as such headed an embassy to Rome in behalf of that city. He was a contemporary and friend of Origen, and lived under the emperors Heliogabalus and Alexander Severus.

His Knowledge of Languages.

All the works of Africanus, which are of course especially important for Christianity, are also highly interesting for Judaism. These works include: (1) a chronography in five books, in virtue of which he is not only the founder of Church history and the predecessor of Eusebius, but also the source and pattern for the Byzantine chronographers, who frequently make extracts from this work, thereby preserving considerable fragments. He divides the history of the world into seven epochal weeks, similar to the Jewish work "Lepto Genesis" (Jubilees), treating within these divisions the earliest history of the human race, then Jewish history, and, finally, the latter synchronistically with general history. He places Moses 1,020 years before the first Olympiad, a date probably derived from Justus of Tiberias, from whose lost history much has been preserved by Africanus; and it is to this source that are to be traced various statements of facts found in Africanus' history and parallel to those given by Josephus. In connection with the Biblical stories Africanus relates many legends whose origin may in part be found in the Apocalypses and the Midrashim.

(2) Κεστοί (= "Embroidery"), a figurative name given to a large work said to have included twenty-four (according to others, fourteen and nineteen) books, and dedicated to Alexander Severus. The two books that have been preserved deal chiefly with matters pertaining to warfare, the whole work having been devoted to similar subjects. Here also are found important data relating to Jewish history; *e.g.*, that the Pharisees, *i.e.*, the Jews engaged in war with Titus, destroyed a division of the Roman army by poisoning the wine the soldiers drank (Κεστοί, § 3). This work, filled with pagan views and gross superstitions, was formerly ascribed to a pagan author; but recent criticism assigns it to Africanus. (3) A letter to Origen relative to the Susanna Epistle appended in the Septuagint to the Book of Daniel. The penetration that Africanus displays in proving this letter to be a forgery has earned for him the reputation of a sound Bible critic. (4) A letter to Aristides on the discrepancies in the genealogy of Jesus. In this letter also Africanus shows that he is well versed in Jewish history. (5) He may also have written a commentary on Daniel's weeks of years.

His Works.

Bibliography: Fragments from Africanus have been collected in Galland, *Bibliotheca Veterum Patrum*, ii., Venice, 1781; Routh, *Reliquiæ Sacræ*, 2d ed., ii.; Migne, *Patrologia Græca*, x. *et seq.*; *Veterum Mathematicorum Opera*, ed. M. Thevenot, Paris, 1693; Fabricius-Harles, *Bibliotheca Græca*, iv. 240–245; H. Gelzer, *S. Julius Africanus*, Leipsic, 1880–85; Harnack, *Gesch. der Altchristlichen Litteratur*, i. 507, ii. 70 *et seq.*

G. S. Kr.

SFAX. See Tunis.

SFEJ, ABRAHAM: Rabbinical author; born at Tunis in the early part of the eighteenth century; died at Amsterdam in 1784, while discharging the duties of collecting rabbi for the community of Jerusalem. Sfej left his native city and settled in Jerusalem, sojourning for a time in Constantinople. He wrote a work entitled "'Ene Abraham" (Amsterdam, 1784), a commentary on the "Yad ha-Ḥazaḳah" of Maimonides.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 299–301.

D. M. Fr.

SFORNO: Italian family, many members of which distinguished themselves as rabbis and scholars. The most prominent of these were the following:

Hananeel ben Jacob Sforno: Talmudist; lived at Bologna in the fifteenth and sixteenth centuries; brother of Obadiah Sforno, who mentions him in the introduction to his commentary on the Pentateuch. A responsum of Hananeel's was inserted by Shabbethai Baer in his "Be'er 'Eshek," § 55.

Bibliography: Fürst, *Bibl. Jud.* iii. 318; Mortara, *Indice*, p. 61; *Mosè*, vi. 192.

Israel Sforno: Talmudist; lived at Viadano in the sixteenth century. A halakic decision of his is quoted in a manuscript collection of 260 responsa of the Italian rabbis (No. 235).

Bibliography: Mortara, *Indice*, p. 61.

Jacob ben Obadiah Sforno: Venetian scholar of the sixteenth and seventeenth centuries. Shabbethai Bass, and, after him, Wolf, attributed to Jacob a work entitled "Iggeret ha-Ṭe'amim" (Venice, 1600), containing mystic explanations of the accents. The correctness of the ascription is, however, doubted by Steinschneider, who believes that this work is identical with one of the same title by Aaron Abraham ben Baruch.

Bibliography: Shabbethai Bass, *Sifte Yeshenim*, s.v.; Wolf, *Bibl. Hebr.* i. 1089; Steinschneider, *Cat. Bodl.* cols. 716, 1235.

Nissim Isaac ben Judah Sforno: Rabbi at Mantua in the sixteenth century. He was the author of an epistle on the "Cuzari"; and a respon-

sum of his is quoted in the above-mentioned collection.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 915; Mortara, *Indice*, p. 61.

Obadiah ben Israel Sforno: Venetian Talmudist of the sixteenth and seventeenth centuries. He edited Menahem Azariah di Fano's "Yemin Adonai Romemah" (Venice, n.d.); and a responsum of his is inserted in Di Fano's collection of Responsa (Venice, n.d., p. 83).

Obadiah ben Jacob Sforno: Italian exegete, philosopher, and physician; born at Cesena about 1475; died at Bologna in 1550. After acquiring in his native town a thorough knowledge of Hebrew, rabbinical literature, mathematics, and philosophy, he went to Rome to study medicine. There his great learning won for him a prominent place among scholars; and when Reuchlin was at Rome (1498–1500) and desired to perfect his knowledge of Hebrew literature, Cardinal Domenico Grimani advised him to apply to Obadiah. Equally high was Obadiah's reputation as a casuist. Meïr KATZENELLENBOGEN consulted him on legal questions (Responsa, p. 97, § 48), and Joseph COLON invoked his authority (Responsa, p. 96, No. 192, Sudilkov, 1834). At the request of Israel ben Jehiel Ashkenazi, rabbi of Rome, Obadiah issued a decision in the case of Donina, daughter of Samuel Zarfati, the renowned physician of the pope. About 1525 Obadiah left Rome and led for some time a wandering life. From several letters of that epoch addressed to his brother Hananeel at Bologna it would appear that Obadiah was in poor circumstances. Finally he settled at Bologna, where he founded a Talmudical school, which he conducted until his death.

Obadiah was an indefatigable writer, chiefly in the field of Biblical exegesis. The characteristic features of his exegetical work are respect for the literal meaning of the text and a reluctance to entertain mystical interpretations. He possessed excellent judgment in the selection of explanations from the earlier exegetes, as Rashi, Ibn Ezra, RaSHBaM, and Nahmanides, and he very often gives original interpretations which betray an extensive philological knowledge. He wrote the following commentaries: on the Pentateuch (Venice, 1567); on Canticles and Ecclesiastes, that on the latter being dedicated to King Henry II. of France (*ib.*); on the Psalms (*ib.* 1586); "Mishpaṭ Zedeḳ," on Job (*ib.* 1589); on the books of Jonah, Habakkuk, and Zechariah, published with David ibn Hin's "Liḳḳuṭe Shoshannim" (Amsterdam, 1724). He wrote also "Kawwanat ha-Torah," prefixed to the Pentateuch commentary.

Obadiah was active also in the domain of religious philosophy. In a work entitled "Or 'Ammim" (Bologna, 1537) he endeavored to combat with Biblical arguments the theories of Aristotle on the eternity of matter, on God's omniscience, and on the universality of the soul, as well as various other Aristotelian views that seemed to conflict with religion. In the introduction Obadiah says that he was induced to write his work by the fact that even so great a man as Maimonides had expressed the opinion that all the theories of Aristotle concerning the sublunary world are absolutely correct. Obadiah himself translated the "Or 'Ammim" into Latin and sent it to Henry II. of France, but it has never been published. Another work on religious philosophy by Obadiah is his commentary on the sayings of the Fathers, published in the introduction to the Roman Maḥzor (Bologna, 1540).

Obadiah was also the author of the following works, still extant in manuscript: "Bi'ur le-Sefer Uḳlidas," a paraphrase of the eight books of Euclid, translated from the Arabic (Bibliothèque Nationale, MS. No. 435); "Derashot" (Halberstam MSS., No. 331); "Dikduḳ Leshon 'Ibri," a Hebrew grammar.

BIBLIOGRAPHY: Ibn Yahya, *Shalshelet ha-Kabbalah*, p. 52, ed. Amsterdam; Gans, *Zemaḥ Dawid*, i. 31a, ed. Offenbach; Conforte, *Kore ha-Dorot*, p. 255; Rossi, *Dizionario*, p. 294; Wolf, *Bibl. Hebr.* i. 939; Carmoly, *Histoire des Médecins Juifs*, i. 147; Geiger, *Johann Reuchlin*, pp. 37, 105; Steinschneider, *Cat. Bodl.* col. 2075; Grätz, *Gesch.* ix. 43; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 77 *et seq.*; Finkel, *Obadiah Sforno als Exeget.*

Osheah ben Nissim Isaac Sforno: Rabbi at Mantua in the first half of the seventeenth century. A religious poem of his was inserted by Joseph Jedidiah Karmi in his "Kenaf Renanim."

BIBLIOGRAPHY: Mortara, *Indice*, p. 61.

Solomon Samuel ben Nissim Israel Sforno: Rabbi at Asti, later at Venice; died in 1617. Several responsa of his were inserted by Jacob Heilbronner in his "Naḥalat Ya'aḳob" (Padua, 1622). Solomon left in manuscript commentaries on Psalms, Proverbs, Job, Daniel, the Megillot, Ezra, Nehemiah, and Chronicles. He edited the "Cuzari" with the commentary of Judah Moscato (Venice, 1594). On his death a funeral sermon was pronounced by Leon of Modena, who lauded him in the highest terms.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 341; Mortara, *Indice*, p. 61; Fürst, *Bibl. Jud.* iii. 318; Berliner, *Luḥot Abanim*, No. 261.

S. I. BR.

SHA'AṬNEZ (שעטנז): Fabric consisting of a mixture of wool and linen, the wearing of which is forbidden by the Mosaic law (Lev. xix. 19; Deut. xxii. 11). The Septuagint rendering is *κίβδηλον* (something false, adulterated, or drossy). In the Coptic or Egyptian language "sasht" means "weave" and "nouz," "false"; the compound "sha'aṭ-nez," therefore, signifies a "false weave." The Mishnah explains the word שעטנז as the acrostic of three words, שוע, טוי, נוז ("carded," "woven," and "twisted"; Kil. ix. 8).

Views of Maimonides.

The combining of various fabrics in one garment, like the interbreeding of different species of animals, or the planting together of different kinds of seeds, is prohibited as being contrary to the laws of nature. The cabalists regard such combination as a defiance of God, who established natural laws and gave each species its individuality.

Maimonides bases the prohibition on the general law against imitating heathen customs: "Ye shall not walk in the manners of the nation, which I cast out before you" (Lev. xx. 23), and says, "The heathen priests adorned themselves with garments containing vegetable and animal materials, while they held in their hand a seal of mineral. This you will find written in their books" ("Moreh," iii. 37). Other critics consider the prohibition of sha'aṭnez from a hygienic point of view,

and reason that the elements of wool and linen are diametrically opposed to each other, since the wool has an absorbing and shrinking nature while linen is resistant and non-shrinkable, these conflicting tendencies neutralizing each other and causing disorder in connection with the effusion of perspiration from the body.

It appears, however, that sha'aṭnez was permitted in the case of the priest's girdle, which was interwoven with purple, blue, and scarlet wool (Ex. xxxix. 29); it may be used also in the case of the purple and the blue cord entwined in the ẓiẓit, or the woolen ẓiẓit on a linen garment (Yeb. 4b, 5b), as the sacredness of the purpose is supposed to protect against any evil effect. The phrase "lo yaḥgeru ba-yaza'" ("they shall not gird themselves with any thing that causeth sweat"; Ezek. xliv. 18) is interpreted in the Talmud to mean "they shall not gird themselves around the bent of the body, where sweat effuses most" (Zeb. 18b). Rabbi is of the opinion that the girdle of the ordinary priest was of sha'aṭnez; R. Eleazar says it was of fine linen. The high priest wore a linen girdle on Yom Kippur and a girdle of sha'aṭnez on all other days (Yoma 12b).

By the Mosaic law sha'aṭnez is prohibited only after it has been carded, woven, and twisted, but the Rabbis prohibit it if it has been subjected to any one of these operations (Niddah 61b). Hence felt cloth, of mixed wool and linen, is forbidden (Kil. ix. 9). On the other hand, the Rabbis recognize only sheep's wool as wool, the finest being that of lambs and rams (comp. II Kings iii. 4); they exclude camels' hair, the fur of hares, and the wool of goats. If any of the excluded wools is mixed with sheep's wool, or spun with it into thread, the character of the material is determined by the proportion of each. If the greater part of it is sheep's wool, it is reckoned as wool; if the contrary, it is not so regarded, and may be mixed again with linen (Kil. ix. 1).

A woolen garment may be worn over a linen garment, or vice versa, but they may not be knotted or sewed together. Sha'aṭnez is prohibited only when worn as an ordinary garment, for the protection or benefit of the body (Sifra, Deut. 232), or for its warmth (Beẓah 15a), but not if carried on the back as a burden or as merchandise. Cushions and tapestry with which the bare body is not in touch do not come under the prohibition (Kil. ix. 2). To lie on sha'aṭnez is permitted by the strict interpretation of the Mosaic law, but the Rabbis feared lest some part of the sha'aṭnez might fold over and touch part of the body; hence they went to the extreme of declaring that even if only the lowest of ten couch-covers is of sha'aṭnez one may not lie on them (Yoma 69a). Pillows, if of a kind that leaves no likelihood of their folding over and touching the body, are permitted to be of sha'aṭnez. Felt soles with heels are also permitted (Beẓah 15a), because they are stiff and do not warm the feet.

Exceptional Cases.

In later times the Rabbis were inclined to modify the law. Thus sha'aṭnez was permitted to be used in stiff hats ("Sefer ha-Ḥinnuk," section "Ki Teẓe," No. 571). Silk resembling wool, and hemp resembling linen, which formerly were forbidden "for appearance sake" (Kil. ix. 3), were later permitted in combination with either wool or linen, because "we now know how to distinguish them." Hempen thread was manufactured and permitted for use in sewing woolen clothing.

A linen admixture is detected during the process of dyeing cloth, as wool absorbs the dye more readily than does linen (Niddah 61b). Wool is distinguished from linen by three tests—feeling, burning, and smelling; linen burns in a flame, while wool singes and creates an unpleasant odor. There were special experts employed to detect sha'aṭnez ("Ha-Karmel," i., No. 40).

The observance of the laws concerning sha'aṭnez was relaxed in the sixteenth century; and the Council of Four Lands found it necessary to enact (1607) a "taḳḳanah" against sha'aṭnez, especially warning women not to sew woolen trails to linen dresses, nor to sew a velvet strip in front of the dress, as velvet had a linen back (Grätz, "Gesch." vii. 36, Hebrew ed., Warsaw, 1899).

Bibliography: Maimonides, *Yad, Kilayim*, x.; *Tur Yoreh De'ah*; *Shulḥan 'Aruk, Yoreh De'ah*, 298-304; Israel Lipschütz, *Batte Kilayim*, appended to his commentary on the *Mishnah*, section *Zera'im*; *Ha-Maggid* (1864), viii., Nos. 20, 35; M. M. Saler, *Yalḳut Yizḥaḳ*, ii. 48a, Warsaw, 1899.

W. B. J. D. E.

SHABABO (זיין), JESHUA: Egyptian scribe and rabbi; lived in the last quarter of the seventeenth century. His teachers were Rabbis Abraham ha-Levi of Cairo and Joseph Nazir, who afterward became his father-in-law (see Joseph Nazir ben Ḥayyim Moses ha-Levi). The relation between teacher and pupil may be inferred from the fact that Abraham ha-Levi included some dissertations of his pupil in his work "Ginnat Weradim." The two men differed in opinion, and the pupil answered his teacher in "Peraḥ Shushan" (Constantinople, 1732). Besides, he wrote "Sha'are Orah," "Sha'are Torah," and a large work in two parts entitled "Sha'are Yeshu'ah," containing responsa. Shababo was for some time a sofer, but resigned this office from religious motives when he was appointed dayyan of Cairo.

E. C. L. Grŭ.

SHABBAT ("Sabbath"): Treatise in the Mishnah, Tosefta, and both Talmuds; devoted chiefly to rules and regulations for the Sabbath. The Scriptural passages that treat of the Sabbath and of the laws for its observance, thus forming the exegetical basis of this treatise, are: Ex. xvi. 22 *et seq.*; xx. 10; xxiii. 12; xxxiv. 21; xxxv. 2, 3; Num. xv. 32 *et seq.*; Deut. v. 14; Jer. xvii. 21 *et seq.*; Amos viii. 5; Neh. x. 31, xiii. 15 *et seq.* Shabbat is the first treatise in the mishnaic order Seder Mo'ed, and is divided into twenty-four chapters, containing 138 paragraphs in all.

Contents.

Ch. i.: Ways in which things may not be brought from a private domain ("reshut ha-yaḥid") to the public domain ("reshut ha-rabbim") and vice versa on the Sabbath (§ 1); things which may not be done on Friday afternoon or by lamplight on Friday evening (§§ 2–3); rules adopted at the council in the upper chamber of Hananiah b. Hezekiah b. Garon (§ 4); additional particulars concerning things which may not be done on Friday (§§ 5–11).

Ch. ii.: Illumination on the Sabbath, the kinds of oil which may be used, and the materials which may serve as wicks (§§ 1-3); further details concerning lamps (§ 4); cases in which lamps may be extinguished on the Sabbath (§ 5); the three duties of women neglect of which may cost them their lives (§ 6); the three things of which the master of the house must remind his household at twilight on Friday evening (§ 7).

Ch. iii. and iv.: Permitted and prohibited methods in which food may be warmed or kept warm on the Sabbath; concerning things which are regarded as set apart ("mukẓeh") and which one is forbidden to move on that day.

Ch. v.: With what an animal may be led on the Sabbath (*e.g.*, a halter), and what may be placed on it (*e.g.*, a blanket), and what may not be placed on it, every object not requisite for the health or safety of the animal, or for guarding it, being regarded as a burden, and it being forbidden to load a beast on that day.

Ch. vi.: Garments which may be worn by men, women, and children, and those which may not be worn; a discussion of the question whether weapons adorn a man, the majority of the sages deciding that they disgrace him who bears them, since they are implements of murder, inasmuch as, according to Isa. ii. 4, the ideal of the future is a time when the nations shall dwell in everlasting harmony and shall change their arms to implements of peace.

Ch. vii.: The gradations, according to circumstances, of the sin-offering for breaking the Sabbath; enumeration of the thirty-nine chief kinds of work which are forbidden, namely, seven of agriculture, four of cooking, thirteen of tailoring, seven of butchering and tanning, two of writing and erasing, two of building and demolishing, two of kindling and extinguishing fires, one of the hammer-stroke (giving the finishing touch to a thing), and one of carrying an object from the reshut ha-yaḥid to the reshut ha-rabbim and vice versa.

Ch. viii.: Determination of quantities in the case of various objects which render one guilty of a violation of the Sabbath in carrying them on that day. In the last paragraph (§ 7) of this chapter Isa. xxx. 14 is quoted as a text.

Ch. ix.: Biblical verses cited as additional proofs or texts (§§ 1-4); further details concerning the quantities of many things that may not be carried on the Sabbath (§§ 5-7).

Ch. x.: Concerning those cases in which one who transports an object is not guilty of violating the Sabbath (§§ 1-4); cases in which two persons who carry an object together from one place to another are guilty, and those in which they are innocent; on the transportation of a corpse or of a living man (§ 5); on the problem whether one who bites or cuts his nails or plucks out his hair on the Sabbath is guilty of a violation of that day (§ 6).

Ch. xi.: On throwing objects from one place to another, from one house across the street to another, from the land into the water and vice versa, or from a ship into the sea and vice versa.

Ch. xii.: Concerning building, hammering, sawing, boring, weeding fields, felling trees, and gathering wood or greens (§§ 1-2); on writing two letters of the alphabet and of writing in general, together with the cases in which one by writing does not violate the Sabbath (§§ 3-6).

Ch. xiii.: Concerning weaving, spinning, sewing, tearing, washing, dyeing, and hunting.

Ch. xiv.: Cases in which hunting on the Sabbath does not render one guilty of violation of that day (§ 1); on the preparation of a solution of salt (§ 2); medicines and remedies permitted on the Sabbath, and those which are forbidden (§§ 3-4).

Ch. xv.: The knots which may be tied on the Sabbath and those which may not be tied (§§ 1-2); on putting clothes away and on making beds (§ 3).

Ch. xvi.: In case a fire breaks out on the Sabbath, sacred writings and phylacteries ("tefillin") may be rescued, as well as such food as is necessary for that day; non-Jews, but not Jews, may be allowed to extinguish the fire; but a Jew may not urge a non-Jew to do any work for him on the Sabbath.

Ch. xvii.: Vessels which may be carried on the Sabbath; blinds may be lowered on that day.

Ch. xviii.: Things which may be moved on the Sabbath; calves and the foals of asses may be led; a woman may lead her child, though she may not carry it; cattle may be helped when about to give birth; and the Sabbath is not broken by assisting a woman in labor.

Ch. xix.: Circumcision on the Sabbath; that day is not violated by a circumcision or by the necessary preparations for one.

Ch. xx.: Wine may be strained and cattle fed on the Sabbath.

Ch. xxi.: In what manner many objects, regarded as set apart, may be moved and put away (§§ 1-2); the clearing of the table (§ 3).

Ch. xxii.: On the preparation of food and drink on the Sabbath (§§ 1-4); bathing and anointing with oil on that day (§§ 5-6).

Ch. xxiii.: Lending, raffling, and distributing food and drink on the Sabbath (§§ 1-2); preparations for the evening of the week-day which may be made on the Sabbath (§§ 3-4); the degree of care for the dead which is permissible on the Sabbath (§ 5).

Ch. xxiv.: On the case of a traveler overtaken by the Sabbath eve before he reaches a city (§ 1); the feeding of cattle (§§ 2-4); the fulfilment of vows on that day (§ 5).

The Tosefta.

The catalogue and definition of various tasks, and the lists of garments, utensils, and ornaments, as well as of materials for fuel and illumination, all detailed in the Mishnah, render it especially important for the history of civilization.

The Tosefta is divided into eighteen chapters, and contains many important maxims and sayings besides additions to and amplifications of the Mishnah. Particularly noteworthy is its enumeration, in ch. vi. and vii., of current customs, usages, and superstitions, some of them being regarded by the scholars as harmless and permissible, while others were forbidden as heathenish and pagan. Certain superstitious views and usages may be mentioned here. In beginning an undertaking the first part of the work should be done by some one deft of touch, as a sign that the completion of the task will not be arduous (vi. 3). When sparks fly from

the fire and fall on the ground it is a sign that guests may be expected (vi. 2). If a hen crows like a cock, she must be stoned (vi. 5). If one turns his shirt inside out when taking it off, he will dream at night. If one kisses a coffin containing a corpse, he will see the dead man in his dreams (vi. 7). If one puts a lamp or a candle on the ground, it angers the dead (vi. 2). If two persons walk together and some one comes between them, the friendship between the pair will be broken (vii. 12).

The following advice given by R. Eliezer b. R. Jose ha-Gelili in the Tosefta is also noteworthy: "If a pious man beginneth a journey which thou also must make, strive thou to go with him; for good angels accompany him. But if a blasphemer beginneth a journey which thou also must make, go thou before him or go thou after him, but beware lest thou be with him; for Satan and evil angels accompany the blasphemer on his way" (xvii. 2-3).

The Gemaras.

The Babylonian Gemara to this treatise, besides its explanations and discussions of the Mishnah, contains a large number of stories, legends, and historical accounts, as well as parables, aphorisms, and other haggadic interpretations and utterances, of which a few may be cited: It is declared that the Book of Ezekiel would have been considered apocryphal because of the many passages in it that contradict the Pentateuch, had not Hananiah ben Hezekiah (who outlined the scroll of fasting) taken pains to elucidate it and by his interpretations and explanations succeeded in removing all the contradictions (13b). In like manner, the sages would have declared the books of Ecclesiastes and Proverbs apocryphal, since each of them contains passages inconsistent with the other; but they succeeded in interpreting those passages in such a manner as to explain away the contradictions (30b).

Origin of Ha-nukkah.

In 21b the origin of Ḥanukkah is described. When the Hasmoneans conquered the Syrians and purified the Temple at Jerusalem, restoring the legal worship, they found only one small jar of oil sealed with the high priest's seal and, therefore, ritually pure. It was apparently sufficient for a single day only; but by a miracle it lasted for eight days, so that the Feast of Ḥanukkah is celebrated for eight days. The mildness of Hillel, as contrasted with the severity of Shammai, is illustrated by several examples; and the saying of Hillel, to the effect that the entire Law is but a commentary on the fundamental principle of love to one's fellow men, is cited (31a). The reprehensibility of indecent conversation and the severe punishment of those who indulge in it are set forth (33a). The story of R. Simeon b. Yoḥai, who was forced to flee on account of his criticisms of Roman institutions, and who lived for twelve years in a cave, is given (33b). The hatred of the Jews felt by other nations is explained as a religious animosity dating from the time when the revelation on Sinai gave Israel a faith which differentiated it from other nations (89b). The legend of the two angels who accompany the Jew from the synagogue to his home on Friday evening is related (119b). A few excellent examples are given to show how men should judge their fellow creatures with gentleness, even though circumstances are apparently against them (127b); also the parable to illustrate the purity of the soul (152b), and the simile of the royal banquet, showing how needful it is to be ever ready to appear before God.

In the Yerushalmi the Gemara to ch. xxi.–xxiv. is no longer extant.

W. B. J. Z. L.

SHABBAT HA-GADOL ("The Great Sabbath"): The Sabbath preceding Passover. The designation "great" for this Sabbath is mentioned by Rashi (11th cent.), and is due to the great miracle of the Sabbath that preceded the Exodus, as related in the Midrash. When God ordered the Israelites to prepare a lamb on the 10th of Nisan for Passover (Ex. xii. 3) they feared the vengeance of the Egyptians, because the lamb was the Egyptian deity (*ib.* viii. 26). According to one version, the Egyptians fainted when they saw the lamb tied to the foot of the bed in the houses of the Israelites (Pesiḳta Zuṭarti, Bo, xii. 6 [ed. Buber, p. 29a]); according to a second, they were paralyzed and could not prevent the lambs being sacrificed (Ex. 3); and according to yet another, the first-born, learning on the 10th of Nisan that the lamb and the first-born, both regarded as deities by the Egyptians, were to be sacrificed, urged their parents to let the Israelites go and opposed the Egyptians for retarding the Exodus (Tos. to Shab. 87b, *s.v.* ואותו); the 10th of Nisan in question was a Sabbath (Seder 'Olam R. V.; Mek. p. 46b; Pesiḳ. R., ed. Friedmann, p. 78a). The author of "Shibbole ha-Leḳet" (13th cent.) adds the explanation that on this Sabbath there is a "long" service in the forenoon, in which the lecturer explains the laws and regulations governing the coming Passover. In this sense the Sabbath preceding the other festivals are likewise "great." Abudarham gives as another reason that the first commandment of the Almighty to the Israelites as a nation was given on the 10th of Nisan, which on that occasion fell on Sabbath.

Zunz thinks that the designation "great" is of Christian origin, copied from the Church Fathers, who called the Saturday before Easter "great," and that the Greek Jews, who probably first adopted this term, applied it only to the Sabbath falling on the 14th of Nisan and to no other Sabbath preceding Passover. A plausible explanation of the word is that by S. H. Sonnenschein, who bases its use on the phrase "the great and dreadful day of the Lord" (Mal. iii. 23 [A. V. iv. 5]), found in the haftarah beginning "We-'arebah" for the Sabbath before Passover. But as the haftarah, according to some authorities, is read only when the Sabbath falls on the 14th of Nisan, it would appear that the theory is correct that originally such Sabbath only was recognized as "great." One authority thought the word הגדול ("great") to be a corruption of הגדה ("Haggadah"), because the Haggadah is read on the Sabbath in question.

The service of the "Shaḥarit" prayer of Shabbat ha-Gadol includes "yoẓerot" (see Baer, "'Abodat Yisrael," pp. 706–720); and the Haggadah, to the paragraph beginning "Rabban Gamaliel," is recited in the afternoon. Shabbat ha-Gadol, together with Shabbat Shibah, is the principal Sabbath; on these

days the rabbi in olden times lectured in the forenoon to the people—especially to those that came from the neighboring villages to celebrate the holy day in the city—and acquainted them with the laws and customs of the approaching festival, while the maggid generally preached in the afternoon, relating the wonderful achievement of freedom from Egyptian bondage and the miracles of the Exodus. In later times the rabbi lectured and preached in the afternoon only, and usually made an effort to deliver his most learned and pilpulistic discourse of the year.

Bibliography: Rashi, *Ha-Pardes*, ed. Epstein, § 17, Königsberg, 1759; Ibn ha-Yarḥi, *Ha-Manhig*, ed. Goldberg, p. 73a, Berlin, 1855; *Vitry Maḥzor*, p. 222; Abudarham, ed. Venice, 1566, p. 77a; Zedekiah ha-Rofe, *Shibbole ha-Leḳet*, § 205 (ed. Buber, p. 80b); Zunz, *S. P.* p. 9; *Allg. Zeit. des Jud.* 1902, Nos. 18, 23.

J. J. D. E.

SHABBAT GOY: The Gentile employed in a Jewish household on the Sabbath-day to perform services which are religiously forbidden to Jews on that day. The Shabbat goy's duty is to extinguish the lighted candles or lamps on Friday night, and make a fire in the oven or stove on Sabbath mornings during the cold weather. A poor woman ("Shabbat goyah") often discharges these offices. The hire in olden times was a piece of ḥallah; in modern times, about 10 cents.

According to strict Jewish law, a Jew is not allowed to employ a non-Jew to do work on the Sabbath which is forbidden to a Jew. The rule of the Rabbis is "amirah le-goy shebut" (*i.e.*, "to bid a Gentile to perform work on the Sabbath is still a breach of the Sabbath law," though not so flagrant as performing the work oneself); but under certain circumstances the Rabbis allowed the employment of non-Jews, especially to heat the oven on winter days in northern countries.

Legendary literature contains many instances in which the Shabbat goy was replaced by a Golem. The latest story in which the Shabbat goy plays a rôle is that of K. L. Silman Franco, in Hebrew, in "Aḥiasaf," 5665 (1904–5). Maxim Gorki, the Russian novelist, was once employed as a Shabbat goy by the Jewish colonists in the governments of Kherson and Yekaterinoslav.

Bibliography: Jacobs, in *Jewish Year Book*, 5659 (1899), p. 291.

J. J. D. E.

SHABBAT NAḤAMU: First Sabbath after the Ninth of Ab; so called because the haftarah begins with the words: "Naḥamu, naḥamu 'ammi" = "Comfort ye, comfort ye my people" (Isa. xl. 1). The custom of reading certain lessons from the Prophets independently of the sidrot on the three Sabbaths before and the seven immediately following this fast-day is apparently a very old one. The Pesiḳta generally assigned to Rab Kahana (ed. Buber) enumerates these ten haftarot in the same order in which they are now read everywhere; namely, Dibre (Jer. i.), Shim'u (*ib.* ii.), Ekah (Isa. i. 21). Modern custom assigns to the third Sabbath the first part of the chapter, beginning with the word "Ḥazon"; hence the name of that Sabbath among the Ashkenazim is "Shabbat Ḥazon." Maimonides ("Yad," Tefillah, xiii. 19) assigns the first twenty verses of Isa. i. to the second Sabbath, and the remainder of the chapter to the third. Among the Sephardim this third Sabbath is called "Shabbat Ekah."

All, however, agree that for the Sabbath following the Ninth of Ab the fortieth chapter of Isaiah is the most suitable; and although, in the résumé of this portion of his work, Maimonides suggests Jer. xxxii. 16 as haftarah for Wa'eṯḥannan, he states that it is the custom of most people to read the consolations of Isaiah on the Sabbaths between the fast in Ab and Rosh ha-Shanah. These seven haftarot are: (1) Isa. xl. 1–26; (2) xlix. 14–li. 4; (3) liv. 11–lv. 6; (4) li. 12–lii. 12; (5) liv. 1–11; (6) lx.; (7) lxi. 10–lxiii. 9. According to Maimonides, (5) and (6) change places. It sometimes happens that the third of these Sabbaths is also Rosh Ḥodesh Elul, in which case the usual haftarah for Rosh Ḥodesh (Isa. lxiv.) is read because it also speaks of consolation, and on the fifth Sabbath the haftarah is extended to Isa. lv. 6. In some congregations the order of these seven haftarot is never changed.

Naturally, Shabbat Naḥamu, being the first of these seven, is the most important and the most widely observed. Although no special celebration is connected with it, it is the Sabbath of pleasure. A bar miẓwah ceremony that would in the ordinary course occur in the "three weeks" is generally postponed to it. Immanuel of Rome states ("Maḥberot," ix.; xxii. 17, 35) that his countrymen celebrated the day by eating goose.

In the order of sidrot, the Ten Commandments and the "Shema'" are read on this day; and this has given occasion for piyyuṭim in the German and Polish rituals.

A. W. Wi.

SHABBAT SHUBAH: The Sabbath between Rosh ha-Shanah and Yom Kippur; so called from the first words of the haftarah read on that day, "Shubah Yisra'el" = "Return, O Israel." It is often called also "Shabbat Teshubah" (= "Sabbath of Repentance"), from the fact that it occurs within the ten days of penitence. Since, however, all prayers referring to sin are omitted on this day, the title given at the head of this article is the more appropriate one. To the haftarah (Hos. xiv. 2–end) are generally added the last three sentences of Micah; and in the Polish ritual Joel ii. 15–27 is inserted between these two passages.

In the Middle Ages the Talmudic rule that the people should be instructed in the laws of the festival thirty days before its occurrence was generally disregarded, as far as sermons were concerned. Twice a year, however, the rabbi—not the maggid or preacher—delivered public addresses; namely, on the Sabbath before Passover, and on Shabbat Shubah. The discourse was naturally intended to be a call to repentance; but it often took the form of a discussion of some Talmudic dictum on the subject, and appealed more to the intellect of the learned than to the emotions of the common people. Both the German and Polish rituals contain piyyuṭim calling upon Israel to return from sin and transgression.

A. W. Wi.

SHABBETHAI B. ABRAHAM B. JOEL. See Donnolo.

SHABBETHAI BE'ER (FONTE): Italian rabbi of the seventeenth century; author of "Be'er 'Eseḳ" (Venice, 1674), a collection of 112 responsa.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 42b; Steinschneider, *Cat. Bodl.* col. 2231.

D. S. MAN.

SHABBETHAI BEN ISAAC (surnamed **Sofer** and **Medaḳdeḳ**): Talmudist and grammarian; born at Lublin, Poland; lived at Przemysl in the sixteenth and seventeenth centuries; teacher of the Talmudist and cabalist Ḥayyim Bochner. Shabbethai was the author of: "Teshubah," a responsum on the writing of the Tetragrammaton, addressed to Meïr Lublin and inserted in the "Teshubot ha-Ge'onim" edited by Holleschauer (Amsterdam, 1717); "Nimauḳim le-Sefer Mahalak" (Lublin, 1622; Hamburg, 1788), annotations to the grammatical treatise "Mahalak" of Moses ben Joseph Ḳimḥi, and to the glosses thereon by Elijah Levita; "Haggahot" (Dyhernfurth, 1690), grammatical annotations to the prayer-book, with a critical introduction. He left in manuscript: "Ḳontres Yesod ha-Lashon," the rudiments of Hebrew grammar; "Ḳontres mi-Ḥiyyub Limmud Ḥokmat ha-Diḳduḳ," on the obligation of studying grammar, demonstrated from the Targum, Mishnah, Gemara, and Midrash, and from the Zohar, Sefer Yeẓirah, and other cabalistic works; "Baḥure Ḥemed," a defense of David Ḳimḥi's grammar "Miklol" against the criticisms of Elijah Levita; "Nimuḳim le-Sefer ha-Shorashim," a defense of Ḳimḥi's Hebrew dictionary against the criticisms of Elijah Levita. A poem by Shabbethai is prefixed to "Maṭṭeh Mosheh" (Cracow, 1590–91), a work on the practical ritual laws by Moses ben Abraham Mat.

Shabbethai ben Meïr ha-Kohen.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 272; Luzzatto, *Prolegomena*, p. 33; Fürst, *Bibl. Jud.* iii. 120; Steinschneider, *Cat. Bodl.* col. 2243; idem, *Jewish Literature*, p. 240.

T. I. BR.

SHABBETHAI JUDAH ISAAC BEN LEVI. See JUDAH IBN SHABBETHAI.

SHABBETHAI B. MEÏR HA-KOHEN (SHaK): Russian Talmudist; born at Wilna 1621; died at Holleschau on the 1st of Adar (Rishon), 1662. In 1633 he entered the yeshibah of R. Joshua at Tyktizin, studying later at Cracow and Lublin. Returning to Wilna, he married the daughter of R. Simeon Wolf b. Isaac Benimus, and shortly after was appointed one of the assistants of R. Moses, author of "Ḥelḳat Meḥoḳeḳ." In 1646 he went to Cracow, and in the following year published his "Sifte Kohen," commentary on the Shulḥan 'Aruk, Yoreh De'ah, a work that was approved by eighteen of the greatest scholars of that generation. In 1648 the communities of Russian Poland were devastated by Chmielnicki, Shabbethai ha-Kohen being among the sufferers. About this time he published his "Megillah 'Afah." After a short stay at Prague, where he had sought refuge from the Cossack uprising, he was called to the rabbinate of Dresin, and later to that of Holleschau, where he gained the intimate friendship of Magister Valentini Vidrich of Leipsic.

Shabbethai ha-Kohen was regarded by his contemporaries as more than usually learned. He frequently contested the decisions of his predecessors, and followed an entirely new path in the interpretation of the Talmudic law. He made light, too, of the decisions of his contemporaries, and thus drew on himself the enmity of some among them, including David b. Samuel ha-Levi, author of "Ṭure Zahab," and Aaron Samuel Kaidanover, author of "Birkat ha-Zebaḥ." Nevertheless, the majority of contemporary scholars considered his commentary, "Sifte Kohen," as of the highest authority, and applied his decisions to actual cases as the final word of the Law. In addition to his knowledge of the Talmudic law he was versed in the Cabala, which he used in explaining various passages of the Bible. His mastery of Hebrew is evidenced by the seliḥot which he composed in commemoration of the Chmielnicki tragedies. As a logician he stood, perhaps, first among the Talmudic scholars of his age.

Shabbethai wrote the following works: "Sifte Kohen" (referred to above); "Seliḥot" for the 20th of Siwan, in memory of those killed during the tragedy of 1648 (Amsterdam, 1651); "Sifte Kohen," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Amsterdam, 1667); "Ha-Aruk," a commentary on the Yoreh De'ah (Berlin, 1667); "Neḳuddot ha-Keseḥ," criticism of the "Ṭure Zahab" of R. David ha-Levi of Lemberg (Frankfort-on-the-Oder, 1677); "Teḳafo Kohen," general laws concerning "teku," etc. (Frankfort-on-the-Oder, 1677); "Geburat Anashim," on section 154 of the Shulḥan 'Aruk, Eben ha-'Ezer (Dessau, 1697); "Po'el Ẓeḏeḳ," an arrangement of the 613 commandments of Maimonides (Jessnitz, 1720); a discourse upon the passage "Kammah Ma'a-

lot" in the Haggadah (Presburg, 1840; abbreviation of "Kerem Shelomoh").

BIBLIOGRAPHY: Kobak's *Jeschurun*, vol. vii.; B. Friedburg, *Keter Kehunnah*, Drohobycz, 1898; Grätz, *Gesch.* vol. x.; S. P. Rabbinowitz, *Dibre Yeme Yisrael*, vol. viii., Warsaw, 1899; Jonah Ḥayyim Gurland, *Le-Ḳorot ha-Gezerot be-Yisrael*, v. 64, Cracow, 1892; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 693; *Der Orient*, 1847; M. Freudenthal, *Aus der Heimath Mendelssohn's*, p. 13, Berlin, 1900; *Bikkure ha-'Ittim*, x. 43; *Kokbe Yiẓḥaḳ*, i. 78; Fuenn, *Kirjah Ne'emanah*, p. 77, Wilna, 1860.

T. B. Fr.

SHABBETHAI BEN MOSES: Halakist and liturgical poet; flourished at Rome in the first half of the eleventh century. Of his halakic decisions only a few fragments are extant. After Solomon ha-Babli he was the first Hebrew poet of Rome; his poems for Pesaḥ are in the Roman Maḥzor (in manuscript); one of them, with his name in acrostic, begins "An'im ḥiddushe shirim." His "seliḥot" also are extant in manuscript. One of them, beginning "Re'eh ẓoneka," has been translated by Zunz ("S. P." p. 202). His sons **Moses** and **Kalonymus** are likewise known as liturgical poets (see Jew. Encyc. vii. 429). Shabbethai was president of the Jewish congregation.

BIBLIOGRAPHY: Grätz, *Gesch.* 1st ed., vi. 84; Michael, *Or ha-Ḥayyim*, No. 1184; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 220, 354; Zunz, *Literaturgesch.* pp. 139 *et seq.*, 244; *idem*, notes to Asher's ed. of Benjamin of Tudela, ii. 20-21.

D. S. Man.

SHABBETHAI BEN MOSES HA-KOHEN: Rabbi of Semecz (Semetch), near Tikoczin, Russia, in the first half of the eighteenth century. He edited "Minḥat Kohen" (Fürth, 1741), a collection of novellæ to the Talmud by Abraham Broda, Ẓebi Ashkenazi, and Jacob Kohen Poppers (rabbi of Frankfort-on-the-Main), to which he added some of his own.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 342, No. 1533; Fürst, *Bibl. Jud.* i. 133, s.v. *Abraham Broda*; Steinschneider, *Cat. Bodl.* col. 2247; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 694.

D. S. Man.

SHABBETHAI NAWAWI (נאוואי): Rabbi and scholar of the end of the seventeenth century; lived in Rosetta (רוזידי), Egypt. He was a contemporary of Abraham b. Mordecai ha-Levi, in whose "Ginnat Weradim" some of his responsa are included. Responsa by him are quoted in the "Masse'at Mosheh" of Moses Israel and in Judah Zain's "Sha'are Yeshu'ah." Azulai had in his possession the manuscripts of two of his halakic and haggadic works.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 160b.

E. C. S. O.

SHABBETHAI RAPHAEL: Shabbethaian agitator of the seventeenth century; a native of Morea. About 1667 Shabbethai Raphael was in Italy, where he assiduously preached and propagated the Shabbethaian teaching; but when the conversion to Islam of the false Messiah became known Shabbethai Raphael betook himself to Germany, where, owing to the lack of rapid communication between the Jews of different countries, he could carry on his impostures undisturbed for a time. There he passed as a prophet, and committed acts which Judaism ordinarily considered crimes. In Sept., 1667, he went to Amsterdam, and there, too, made a substantial number of proselytes, even among the members of the Portuguese communities; the German Jews also permitted him to preach in their synagogue. But when he pretended to be a prophet who was in direct communication with Elijah, he was compelled by the Portuguese Jews to leave the city (Nov., 1667). At Hamburg he was violently opposed by Jacob Sasportas, and his flattery of the latter did not prevent his being harassed there. He thereupon represented himself as a physician, and secured the protection of one of the burgomasters, whom he had treated for the gout. Finally his true character became known, and in the beginning of the year 1668 he was obliged to flee to Poland.

Four years later Shabbethai appeared at Smyrna, where he commenced to gather about him the secret Shabbethaians. The rabbis, however, soon brought about his imprisonment, after which nothing was heard of him.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 225-226, 448.

E. C. M. Sel.

SHABBETHAI B. SOLOMON: Rabbi and scholar; lived at Rome in the second half of the thirteenth century. In the controversy regarding the study of philosophy in general, and of Maimonides' "Moreh Nebukim" in particular, which arose between Hillel b. Samuel of Verona and Zerahiah b. Isaac of Barcelona, Shabbethai sided with the latter, severely censuring Hillel. He was the author of "She'elot u-Teshubot" and "Piske," and devoted himself also to philosophy.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 418-419; Steinschneider, *Hebr. Bibl.* xxi. 27-28; Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iv. 190; *idem*, in Benjamin of Tudela, *Itinerary*, ii. 20, No. 34; Berliner's *Magazin*, 1890 (Hebr. part, pp. 37-40); *Ozar Neḥmad*, ii. 141, Vienna, 1857; *Parma De Rossi MSS.* iii., pp. 114b, 115a; codex 1237, Nos. 11, 12, 13.

W. B. S. O.

SHABBETHAI ẒEBI B. MORDECAI: Pseudo-Messiah and cabalist; founder of the Shabbethaian sect; born on the Ninth of Ab (July 23, 1626) at Smyrna; died, according to some, on the Day of Atonement (Sept. 30), 1676, at Dulcigno, a small town in Albania. He was of Spanish descent. His father (Mordecai) had been a poor poultry-dealer in the Morea. Later, when, in consequence of the war between Turkey and Venice under the sultan Ibrahim, Smyrna became the center of the trade in the Levant, Mordecai became the agent in that town of an English house, whose interests he guarded with strict honesty; and he acquired considerable wealth.

Early Years.

In accordance with the prevailing custom of the Oriental Jews of that time, Shabbethai was destined by his father for a Talmudist. In his early youth he attended the yeshibah under the veteran rabbi of Smyrna, Joseph Escapa; but halakic and pilpulistic studies did not appeal to his enthusiastic and fanciful mind, nor did he apparently attain any proficiency in the Talmud. On the other hand, mysticism and the Cabala, in the prevailing style of Isaac Luria, had a great fascination for him. Especially did the practical Cabala, with its asceticism,

and its mortification of the body—whereby its devotees claimed to be able to communicate with God and the angels, to predict the future, and to perform all sorts of miracles—appeal to him. In his boyhood he had inclined to a life of solitude. According to custom, he married early, but avoided intercourse with his wife; so that she applied for a divorce, which he willingly granted. The same thing happened with a second wife. Later, when he became more imbued with the fancies of the Cabala, he lost all mental equilibrium. He imposed the severest mortifications on himself—bathed frequently in the sea, even in winter; fasted day after day—and lived constantly in a state of ecstasy.

Shabbethai Ẓebi.
(From an old print.)

In connection with the preliminary causes, which, as far as they are known, may account for the fateful rôle which was subsequently assumed by Shabbethai, another point should be mentioned here. During the first half of the seventeenth century some extravagant notions of the near approach of the Messianic time, and more especially of the redemption of the Jews and their return to Jerusalem, were set forth by Christian writers and entertained by Jews and Christians alike. The so-called apocalyptic year was assigned by Christian authors to the year 1666. This belief was so predominant that Manasseh b. Israel in his letter to Cromwell and the English Parliament did not hesitate to use it as a motive for his plea for the readmission of the Jews into England, remarking that "the opinions of many Christians and mine do concur herein, that we both believe that the restoring time of our Nation into their native country is very near at hand" (see Grätz, "Gesch." x., note 3, pp. xxix. *et seq.*). Shabbethai's father, who as the agent of an English house was in constant touch with English people, must have frequently heard of these expectations and, himself strongly inclined to believe them, must naturally have communicated them to his son, whom he almost deified because of his piety and cabalistic wisdom.

Influence of English Millenarianism.

Apart from this general Messianic theory, there was another computation, based on a presumably interpolated passage in the Zohar and particularly popular among the Jews, according to which the year 1648 was to be the year of Israel's redemption by the Messiah. All these things so worked on the bewildered mind of Shabbethai as to lead him to conceive and partly carry out a plan which was of the gravest consequences for the whole of Jewry and whose effects are felt even at the present time: he decided to assume the rôle of the expected Messiah. Though only twenty-two years old, he dared (in the ominous year 1648) to reveal himself at Smyrna to a band of followers (whom he had won over through his cabalistic knowledge, his attractive appearance and personality, and his strange actions) as the true Messianic redeemer designated by God to overthrow the governments of the nations and to restore Israel to Jerusalem. His mode of revealing his mission was the pronouncing of the Tetragrammaton in Hebrew, an act which was allowed only to the high priest in the Sanctuary on the Day of Atonement. This was of great significance to those acquainted with rabbinical and especially cabalistic literature. However, Shabbethai's authority at the age of twenty-two did not reach far enough to gain for him many adherents. Among the first of these to whom he revealed his Messiahship in the foregoing manner were Isaac Silveyra and Moses Pinheiro, the latter a brother-in-law of the Italian rabbi and cabalist Joseph Ergas. Shabbethai remained for several years at Smyrna, leading a pious, mystic life, and causing in the community many bickerings, the details of which are not known. The college of rabbis having at their head his teacher, Joseph Escapa, watched Shabbethai closely; and when his Messianic pretensions became

Claims Messiahship.

too bold they put him and his followers under the ban.

About the year 1651 (according to others, 1654; see Grätz, *l.c.* p. xxxii.) Shabbethai and his disciples were banished from Smyrna. Whither he betook himself is not quite certain. In 1653, or at the latest 1658, he was in Constantinople, where he made the acquaintance of a preacher, Abraham ha-Yakini (a disciple of Joseph di Trani and a man of great intelligence and high repute), who, either from selfish motives or from delight in mystification, confirmed Shabbethai in his delusions. Ha-Yakini is said to have forged a manuscript in archaic characters and in a style imitating the ancient apocalypses, and which, as he alleged, bore testimony to Shabbethai's Messiahship. It was entitled "The Great Wisdom of Solomon" and began:

"I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice proclaiming, 'A son will be born in the year 5386 [1626] to Mordecai Ẓebi; and he will be called Shabbethai. He will humble the great dragon: . . . he, the true Messiah, will sit upon My [God's] throne.'"

With this document, which he appears to have accepted as an actual revelation, Shabbethai determined to choose Salonica, at that time a center of cabalists, as the field for his further operations. Here he boldly proclaimed himself as the Messiah, gaining many adherents. In order to impress his Messiahship upon the minds of his enthusiastic friends he indulged in all sorts of mystic juggleries; *e.g.*, the celebration of his marriage as Son of God ("En Sof") with the Torah, preparing for this performance a solemn festival, to which he invited his friends. The consequence was that the rabbis of Salonica banished him from the city. The sources differ widely as to the route taken by him after this expulsion, Alexandria, Athens, Constantinople, Jerusalem, Smyrna, and other places being mentioned as temporary centers of his impostures. Finally, however, after long wanderings, he settled in Cairo, Egypt, where he resided for about two years (1660–62).

In Salonica.

At that time there lived in Cairo a very wealthy and influential Jew named Raphael Joseph Ḥalabi (= "of Aleppo"), who held the high position of mint-master and tax-farmer under the Turkish government. Despite his riches and the external splendor which he displayed before the public, he continued to lead privately an ascetic life, fasting, bathing, and frequently scourging his body at night. His great wealth he used most benevolently, supplying the needs of poor Talmudists and cabalists, many of whom permanently dined at his table. Shabbethai at once made the acquaintance of Raphael Joseph, who, being possessed by eccentric, mystic ideas, became one of the most zealous promulgators of his Messianic plans.

It seems, however, that Cairo did not appear to Shabbethai to be the proper place wherein to carry out his long-cherished scheme. The apocalyptic year 1666 was approaching; and something had to be done to establish his Messiahship. He therefore left the Egyptian capital and betook himself to Jerusalem, hoping that in the Holy City a miracle might happen to confirm his pretensions. Arriving there about 1663, he at first remained inactive, so as not to offend the community. He again resorted to his former practise of mortifying the body by frequent fasting and other penances in order to gain the confidence of the people, who saw therein proofs of extraordinary piety. With great shrewdness he adopted also various means of an inoffensive character which helped him to endear himself to the credulous masses. Being endowed with a very melodious voice, he used to sing psalms during the whole night, or at times even coarse Spanish love-songs, to which he gave a mystic interpretation, attracting thereby crowds of admiring listeners. At other times he would pray at the graves of pious men and women and, as some of his followers reported, shed floods of tears, or he would distribute all sorts of sweetmeats to the children on the streets. Thus he gradually gathered around him a circle of adherents, who blindly placed their faith in him.

Shabbethai Ẓebi.
(From Coenen's "Shabbethai Zebi," Amsterdam, 1669.)

At this juncture an unexpected incident brought him back to Cairo. The community of Jerusalem needed money in order to avert a calamity which greedy Turkish officials planned against it. Shabbethai, known as the favorite of the rich Raphael Joseph Ḥalabi, was chosen as the envoy of the distressed community; and he willingly undertook the task, as it gave him an opportunity to act as the deliverer of the Holy City. As soon as he appeared before Ḥalabi he obtained from him the necessary sum, a success which gave him great prestige and offered the best prospects for his future Messianic plans. His worshipers indeed dated his public career from this second journey to Cairo.

Another circumstance assisted Shabbethai in the course of his second stay at Cairo. During the

Chmielnicki massacres in Poland a Jewish orphan girl named Sarah, about six years old, had been found by Christians and sent to a nunnery. After ten years' confinement she escaped in a miraculous way and was brought to Amsterdam. Some years later she came to Leghorn, where, according to authentic reports, she led an irregular life. Being of a very eccentric disposition, she conceived the notion that she was to become the bride of the Messiah who was soon to appear. The report of this girl reached Cairo; and Shabbethai, always looking for something unusual and impressive, at once

Marries Sarah.

Shabbethai Ẓebi Enthroned.
(From the title-page of "Tiḳḳun," Amsterdam, 1666.)

seized upon the opportunity and claimed that such a consort had been promised him in a dream. Messengers were sent to Leghorn; and Sarah was brought to Cairo, where she was wedded to Shabbethai in Ḥalabi's house. Through her a romantic, licentious element entered into Shabbethai's career. Her beauty and eccentricity gained for him many new followers; and even her past lewd life was looked upon as an additional confirmation of his Messiahship, the prophet Hosea having been commanded to marry an unchaste woman.

Equipped with Ḥalabi's money, possessed of a charming wife, and having many additional followers, Shabbethai triumphantly returned to Palestine. Passing through the city of Gaza, he met a man who was to become very active in his subsequent Messianic career. This was Nathan Benjamin Levi, known under the name of Nathan Ghazzati. He became Shabbethai's right-hand man, and professed to be the risen Elijah, the precursor of the Messiah. In 1665 Ghazzati announced that the Messianic age was to begin in the following year. This revelation he proclaimed in writing far and wide, with many additional details to the effect that the world would be conquered by him, the Elijah, without bloodshed; that the Messiah would then lead back the Ten Tribes to the Holy Land, "riding on a lion with a seven-headed dragon in its jaws"; and similar fantasies. All these grotesque absurdities received wide credence.

Nathan Ghazzati.

The rabbis of the Holy City, however, looked with much suspicion on the movement, and threatened its followers with excommunication. Shabbethai, realizing that Jerusalem was not a congenial place in which to carry out his plans, left for his native city, Smyrna, while his prophet, Nathan, proclaimed that henceforth Gaza, and not Jerusalem, would be the sacred city. On his way from Jerusalem to Smyrna, Shabbethai was enthusiastically greeted in the large Asiatic community of Aleppo; and at Smyrna, which he reached in the autumn of 1665, the greatest homage was paid to him. Finally, after some hesitation, he publicly declared himself as the expected Messiah (New-Year, 1665); the declaration was made in the synagogue, with the blowing of horns, and the multitude greeted him with "Long live our King, our Messiah!"

The delirious joy of his followers knew no bounds. Shabbethai, assisted by his wife, now became the sole ruler of the community. In this capacity he used his power to crush all opposition. For instance, he deposed the old rabbi of Smyrna, Aaron Lapapa, and appointed in his place Ḥayyim Benveniste. His popularity grew with incredible rapidity, as not only Jews, but Christians also, spread his story far and wide. His fame extended to all countries. Italy, Germany, and Holland had centers where the Messianic movement was ardently promulgated; and the Jews of Hamburg and Amsterdam received confirmation of the extraordinary events in Smyrna from trustworthy Christians. A distinguished German savant, Heinrich Oldenburg, wrote to Spinoza ("Spinozæ Epistolæ," No. 16): "All the world here is talking of a rumor of the return of the Israelites . . . to their own country. . . . Should the news be confirmed, it may bring about a revolution in all things." Even Spinoza himself entertained the possibility that with this favorable opportunity the Jews might reestablish their kingdom and again be the chosen of God.

Proclaimed Messiah.

Among the many prominent rabbis of that time who were followers of Shabbethai may be mentioned Isaac da Fonseca Aboab, Moses Raphael de Aguilar, Moses Galante, Moses Zacuto, and the abovementioned Ḥayyim Benveniste. Even the semi-Spinozist Dionysius Mussafia (Musaphia) likewise became his zealous adherent. The most fantastic re-

ports were spread in all communities, and were accepted as truth even by otherwise dispassionate men, as, for instance, "that in the north of Scotland a ship had appeared with silken sails and ropes, manned by sailors who spoke Hebrew. The flag bore the inscription 'The Twelfe Tribes of Israel.'" The community of Avignon, France, prepared, therefore, to emigrate to the new kingdom in the spring of 1666.

Spread of Influence.

The adherents of Shabbethai, probably with his consent, even planned to abolish to a great extent the ritualistic observances, because, according to a tradition, in the Messianic time most of them were to lose their obligatory character. The first step toward the disintegration of traditional Judaism was the changing of the fast of the Tenth of Ṭebet to a day of feasting and rejoicing. Samuel Primo,

Shabbethai Ẓebi in Festive Attire.
(From an old print.)

a man who entered Shabbethai's service as secretary at the time when the latter left Jerusalem for Smyrna, directed in the name of the Messiah the following circular to the whole of Israel:

"The first-begotten Son of God, Shabbethai Ẓebi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace! Since ye have been deemed worthy to behold the great day and the fulfilment of God's word by the Prophets, your lament and sorrow must be changed into joy, and your fasting into merriment; for ye shall weep no more. Rejoice with song and melody, and change the day formerly spent in sadness and sorrow into a day of jubilee, because I have appeared."

This message produced wild excitement and dissension in the communities, as many of the pious orthodox rabbis, who had hitherto regarded the movement sympathetically, were shocked at these radical innovations. Solomon Algazi, a prominent Talmudist of Smyrna, and other members of the rabbinate, who opposed the abolition of the fast, narrowly escaped with their lives.

In Constantinople.

At the beginning of the year 1666 Shabbethai again left Smyrna for Constantinople, either because he was compelled to do so by the city authorities or because of a desire and a hope that a miracle would happen in the Turkish capital to fulfil the prophecy of Nathan Ghazzati, that Shabbethai would place the sultan's crown on his own head. As soon as he reached the landing-place, however, he was arrested at the command of the grand vizier, Aḥmad Köprili, and cast into prison in chains. An under-pasha, commissioned to receive Shabbethai on the ship, welcomed him with a vigorous box on the ear. When this official was asked later to explain his conduct, he attempted to exonerate himself by blaming the Jews for having proclaimed Shabbethai as their Messiah against his own will.

Shabbethai's imprisonment, however, had no discouraging effect either on him or on his followers. On the contrary, the lenient treatment which he secured by means of bribes served rather to strengthen them in their Messianic delusions. In the meantime all sorts of fabulous reports concerning the miraculous deeds which the Messiah was performing in the Turkish capital were spread by Ghazzati and Primo among the Jews of Smyrna and in many other communities; and the expectations of the Jews were raised to a still higher pitch.

At Abydos ("Migdal 'Oz").

After two months' imprisonment in Constantinople, Shabbethai was brought to the state prison in the castle of Abydos. Here he was treated very leniently, some of his friends even being allowed to accompany him. In consequence the Shabbethaians called that fortress "Migdal 'Oz" (Tower of Strength). As the day on which he was brought to Abydos was the day preceding Passover, he slew a paschal lamb for himself and his followers and ate it with its fat, which was a violation of the Law. It is said that he pronounced over it the benediction "Blessed be God who hath restored again that which was forbidden." The immense sums sent to him by his rich adherents, the charms of the queenly Sarah, and the reverential admiration shown him even by the Turkish officials and the inhabitants of the place enabled Shabbethai to display royal splendor in the castle of Abydos, accounts of which were exaggerated and spread among Jews in Europe, Asia, and Africa. In some parts of Europe Jews began to unroof their houses and prepare for the exodus. In almost all synagogues Shabbethai's initials, "S. Z.," were posted; and prayers for him were inserted in the following form: "Bless our Lord and King, the holy and righteous Shabbethai Ẓebi, the Messiah of the God of Jacob." In Hamburg the council introduced this custom of praying for Shabbethai not only on Saturday, but also on Monday and Thursday; and unbelievers were compelled to remain in the synagogue and join in the prayer with a loud "Amen." Shabbethai's picture was printed together with that of King David in most of the prayer-books; and his cabalistic formulas and penances were embodied therein.

These and similar innovations caused great dissensions in various communities. In Moravia the ex-

citement reached such a pitch that the government had to interfere, while at Sale, Africa, the emir ordered a persecution of the Jews. This state of affairs lasted three months (April to July), during which time Shabbethai's adherents busied themselves in sending forged letters to deceive their brethren in distant communities. It was also during this period that Shabbethai, in a general desire for innovations aim-

Nehemiah ha-Kohen.

country a prophet, Nehemiah ha-Kohen, had announced the coming of the Messiah. Shabbethai ordered the prophet to appear before him (but see JEW. ENCYC. ix. 212a, *s.v.* NEHEMIAH HA-KOHEN); and Nehemiah obeyed, reaching Abydos after a journey of three months, in the beginning of Sept., 1666. The conference between the two impostors

JEWS OF SALONICA DOING PENANCE DURING THE SHABBETHAI ẒEBI AGITATION.
(From "Ketzer Geschichte," 1701, in the possession of George Alexander Kohut, New York.)

ing at the abrogation of all laws and customs, transformed the fasts of the Seventeenth of Tammuz and the Ninth of Ab (his birthday) into feast-days; and it is said that he contemplated even the abolition of the Day of Atonement.

At this time an incident happened which resulted in discrediting Shabbethai's Messiahship. Two prominent Polish Talmudists from Lemberg, Galicia, who were among the visitors of Shabbethai in Abydos, apprised him of the fact that in their native ended in mutual dissatisfaction, and the fanatical Shabbethaians are said to have contemplated the secret murder of the dangerous rival. Nehemiah, however, escaped to Constantinople, where he embraced Mohammedanism and betrayed the treasonable desires of Shabbethai to the kaimakam, who in turn informed the sultan, Mohammed IV. At the command of Mohammed, Shabbethai was now taken from Abydos to Adrianople, where the sultan's physician, a former Jew, advised Shabbethai to embrace

Islam as the only means of saving his life. Shabbethai realized the danger of his situation and adopted the physician's advice. On the following day (Sept. 16, 1666; comp. Büchler in "Kaufmann Gedenkbuch," p. 453, note 2, Breslau, 1900), being brought before the sultan, he cast off his Jewish garb and put a Turkish turban on his head; and thus his conversion to Islam was accomplished.

Adopts Islam.

The effects of the pseudo-Messiah's conversion on the Jewish communities were extremely disheartening. Prominent rabbis who were believers in and followers of Shabbethai were prostrated by compunction and shame. Among the masses of the people the greatest confusion reigned. In addition to the misery and disappointment from within, Mohammedans and Christians jeered at and scorned the credulous and duped Jews. The sultan even pur-

SHABBETHAI ẒEBI A PRISONER AT ABYDOS.
(From "Ketzer Geschichte," 1701, in the possession of George Alexander Kohut, New York.)

The sultan was much pleased, and rewarded Shabbethai by conferring on him the title (Mahmed) "Effendi" and appointing him as his doorkeeper with a high salary. Sarah and a number of Shabbethai's followers also went over to Islam. To complete his acceptance of Mohammedanism, Shabbethai was ordered to take an additional wife, a Mohammedan slave, which order he obeyed. Some days after his conversion he had the audacity to write to Smyrna: "God has made me an Ishmaelite; He commanded, and it was done. The ninth day of my regeneration."

posed to exterminate all the adult Jews in his empire and to decree that all Jewish children should be brought up in Islam, also that fifty prominent rabbis should be executed; and only the contrary advice of some of his counselors and of the sultana mother prevented these calamities. In spite of Shabbethai's shameful fiasco, however, many of his adherents still tenaciously clung to him, pretending that his conversion was a part of the Messianic scheme. This belief was further upheld and strengthened by false prophets like Ghazzati and

Disillusion.

Primo, who were interested in maintaining the movement. In many communities the Seventeenth of Tammuz and the Ninth of Ab were still observed as feast-days in spite of bans and excommunications.

Meanwhile Shabbethai secretly continued his plots, playing a double game. At times he would assume the rôle of a pious Mohammedan and revile Judaism; at others he would enter into relations with Jews as one of their own faith. Thus in March, 1668, he gave out anew that he had been filled with the Holy Spirit at Passover and had received a revelation. He, or one of his followers, published a mystic work addressed to the Jews in which the most fantastic notions were set forth, *e.g.*, that he was the true Redeemer, in spite of his conversion, his object being to bring over thousands of Mohammedans to Judaism. To the sultan he said that his activity among the Jews was to bring them over to Islam. He therefore received permission to associate with his former coreligionists, and even to preach in their synagogues. He thus succeeded in bringing over a number of Mohammedans to his cabalistic views, and, on the other hand, in converting many Jews to Islam, thus forming a Judæo-Turkish sect (see Dönmeh), whose followers implicitly believed in him.

This double-dealing with Jews and Mohammedans, however, could not last very long. Gradually the Turks tired of Shabbethai's schemes. He was deprived of his salary, and banished from Adrianople to Constantinople. In a village near the latter city he was one day surprised while singing psalms in a tent with Jews, whereupon the grand vizier ordered his banishment to Dulcigno, a small place in Albania, where he died in loneliness and obscurity.

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K. H. M.

SHABU'OT. See Festivals; Pentecost.

SHADCHAN (Heb. **Shadkan**): Marriage-broker. The verb "shadak" ("meshaddekin"), referring to the arrangements which two heads of families made between themselves for the marriage of their children, was used in Talmudical times (Shab. 150a). But the appellation "shadchan" for the marriage-broker, who undertakes, for a consideration, to bring the two families together and to assist in the formation of a union between them, does not appear in rabbinical literature until the thirteenth century. His legal status and the validity of his claims for compensation were briefly discussed in "Or Zarua'" by Isaac of Vienna in the first half of the thirteenth century, and more extensively in the "Mordekai" (in the last section of Baba Ḳamma) about half a century later. The profession of the shadchan seems to have been old and well established at that period; and the usage of Austrian Jews, who did not reward the shadchan until after the marriage had taken place, is contrasted with that of the upper (Rhenish) countries, where he was paid as soon as the interested parties reached an agreement (Meïr of Rothenburg, Responsa, No. 498; see Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," p. 43, Berlin, 1900). The legal aspects of the shadchan's business are treated by all later codifiers of the Halakah and in numerous responsa, but there is no indication that he was known among the earlier medieval Sephardic Jews.

The occupation of the shadchan was highly respected, and great rabbis like Jacob Mölln and Jacob Margolioth did not deem it beneath their dignity to engage in it (see Abrahams, "Jewish Life in the Middle Ages," pp. 170–171, London, 1896). His work was deemed of more importance than that of the ordinary "sarsur," or broker, and he was considered entitled to more than two per cent, or, when the contracting parties lived more than ten miles apart, to more than three per cent, of the amount involved (usually the bride's dowry), while the sarsur was entitled only to from one-half of one to one per cent (see the transcript of ordinances adopted by the Council of Four Lands, in Buber's "Anshe Shem," p. 225, Cracow, 1895; comp. also "Orient, Lit." 1845, p. 310). See Marriage Ceremonies.

The business of the shadchan still flourishes among the Jews of the Slavonic countries and among the Jews who emigrated from those countries to the United States and elsewhere. Among the old-fashioned Jews in the Old World almost all marriages are brought about with the assistance of a shadchan, because it would be considered immodest in a young man to do his own courting, and pride would not

allow either family to make a direct advance to the other. Those who resort to his services in America usually give the additional reason that they are all "strangers" there, and that they are therefore constrained to utilize the knowledge and experience of an expert marriage-broker. The shadchan's method of exaggerating to each side the advantages to be derived from the union which he proposes, and of praising the bride's beauty and kindness, or the wealth and prominence of her parents, and the bridegroom's learning, ability, and other good qualities, is, with slight modifications, the same everywhere. The most characteristically American addition to his means of persuasion is probably the guaranty against a lawsuit for breach of promise of marriage, which would be likely to follow under certain circumstances if the prospective bridegroom should reject the girl who is recommended and introduced to him by the shadchan.

The shadchan and his occupation are favorite subjects for humorous description by Jewish and non-Jewish writers. *Naḳshon*, in Mapu's "Ayiṭ Zabua'," is said to be drawn from life. Zangwill describes the shadchan in "Children of the Ghetto." One of I. M. Dick's drollest Yiddish stories is entitled "Der Shadchan" (Wilna, 1874), while shorter descriptions of the same nature have appeared in numerous Jewish and non-Jewish periodicals in various languages.

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A. P. Wi.

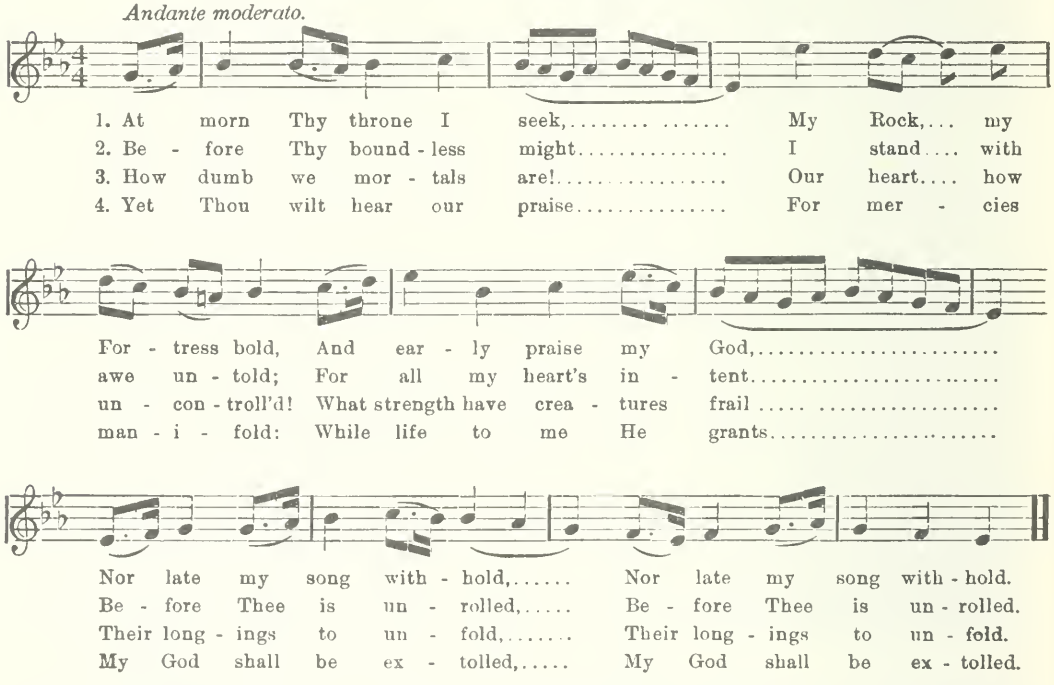
SHADDAI. See NAMES OF GOD.

SHADRACH (שַׁדְרַךְ): Name given by the chief of the eunuchs to HANANIAH (Dan. i. 7 *et passim*). Various theories as to its etymology have been put forward, of which the most likely (Delitzsch, "Liber Daniel," xii.) seems to be that the name is the Babylonian "shudur aku" (= "the command of the moon-god").

E. G. H. M. Sel.

SHAḤAR ABAḲḲESHKA ("At morn I will seek Thee"): Morning hymn written about 1050 by Solomon ibn Gabirol (Zunz, "Literaturgesch." p. 188), whose name appears in an acrostic. It is quoted in the prayer-book of the Sephardim, and particularly among the "supplications" following the same author's "Keter Malkut" and preceding the regular morning service of the Day of Atonement. It is associated with a tune of Morisco origin, which should be compared with the old melody of the same use for LEKAH DODI. The transcription reproduces the rime and meter scheme of the Hebrew verses.

SHAḤAR ABAḲḲESHKA



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A. F. L. C.

SHAKNA, SHALOM (commonly called **Shakna ben Joseph**): Polish Talmudist; born about 1510; died at Lublin Oct. 29, 1558. He was a pupil of Jacob Pollak, founder of the method of Talmudic study known as the PILPUL. By the year 1528 he had already become famous as a teacher, and hundreds flocked to Lublin to receive instruction at his yeshibah. Many of his pupils became recognized rabbinical authorities, among them being: Moses

Isserles of Cracow (Shakna's son-in-law); Moses Heilprin, author of "Zikron Mosheh"; Solomon ben Judah, rabbi of Lublin; and Ḥayyim ben Bezaleel, rabbi at Friedberg.

Shakna on his death-bed, from motives of extreme modesty, enjoined his son R. Israel from printing any of his (Shakna's) manuscripts. One of his writings, however, namely, the treatise "Pesaḳim be-'Inyan Ḳiddushin," was edited by Moses, son of the physician Samuel (Cracow, 1540 ?).

Bibliography: Grätz, *Gesch.* 3d ed., ix. 436; Fuenn, *Kiryah Ne'emanah*, p. 52; B. Friedberg, *Neue auf dem Jüdischen Friedhof in Krakau Aufgefundene Grabschriften*, p. 4; idem, *Gesch. der Hebräischen Typographie in Krakau*, p. 6; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, p. 18; Halberstam, in Kobak's *Jeschurun*, v. 194.

E. C. B. Fr.

SHALAL (SHOLAL), ISAAC HA-KOHEN: Head ("nagid") of the community of Cairo, Egypt, in succession to his uncle Nathan ha-Kohen Shalal; died, according to Grätz ("Gesch." 3d ed., ix. 496), at Jerusalem 1525. The appointment of "dayyanim" being one of his functions, he selected them from among deserving Spanish fugitives, and one of these appointments gave rise to much correspondence. He had made a vow that he would become a Nazarite, like Samson, if he were compelled to nominate a certain man. But as he could find no one more competent than the man referred to, he regretted his vow; responsa on the subject were addressed to him by Elijah Mizraḥi, Jacob Berab, and Jacob b. Ḥabib. Isaac Shalal was the last nagid; for Salim I., having conquered Egypt, abolished the office. Isaac then (*c.* 1517) removed to Jerusalem. In 1514 the community of Jerusalem sent its statutes to him for his approbation, which he signed, together with his pupil David ibn Abi Zimra. See Jew. Encyc. v. 69a.

Bibliography: Conforte, *Kore ha-Dorot*, p. 31b; Zunz, *G. S.* i. 180; Steinschneider, in *Ozar Neḥmad*, ii. 149-152; Grätz, *Gesch.* 3d ed., ix. 17, 19, 25, 496; Azulai, *Shem ha-Gedolim*, s.v. *David b. Zimra* and *Joseph Caro*; A. L. Frumkin, *Eben Shemu'el*, pp. 17 *et seq.*, Wilna, 1874.

G. M. Sel.

SHALET (SHOLENT). See Cookery in Eastern Europe.

SHALKOVICH, ABRAHAM LEIB. See Ben-Avigdor.

SHALLUM.—Biblical Data: 1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).

2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.

3. Husband of Huldah, the prophetess (II Kings xxii. 14).

E. G. H. E. I. N.

——In Rabbinical Literature: Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy. It was one of his daily habits to go outside the gates of the city in order that he might give water to thirsty wanderers. God rewarded him by endowing him and his wife Huldah with the gift of prophecy. Another special reward was given him for his philanthropy, for it is he who is referred to in II Kings xiii. 21, where one who was dead awoke to life after being cast into Elisha's sepulcher and touching the prophet's bones. A son was granted him, who became distinguished for exceeding piety—Hanameel, Jeremiah's cousin (Jer. xxxii. 7; Pirḳe R. El. xxxiii.). In Sifre, Num. 78 he is expressly designated as a prophet, David Luria's emendation of the passage in note 59 to the Pirḳe being, therefore, justified. Shallum and his wife were descendants of Rahab by her marriage with Joshua (Sifre, *l.c.*; Meg. 14b).

W. B. L. G.

4. A Judahite (I Chron. ii. 40 *et seq.*).

5. A descendant of Simeon (*ib.* iv. 25).

6. A high priest; son of Zadok (*ib.* vi. 12-13; Ezra vii. 12).

7. A son of Naphtali (I Chron. vii. 13; "Shillem" in Gen. xlvi. 24 and Num. xxvi. 49).

8. Ancestor of a family of gatekeepers of the sanctuary (I Chron. ix. 17; Ezra ii. 42 = Neh. vii. 45).

9. A Korahite gatekeeper (I Chron. ix. 19; "Shelemiah," *ib.* xxvi. 14; "Meshelemiah," *ib.* xxvi. 1, 2, 9).

10. Father of Jehizkiah, an Ephraimite chief (II Chron. xxviii. 12).

11, 12. A porter (Ezra x. 24), and a son of Bani (*ib.* x. 42), both of whom took foreign wives.

13. Uncle of Jeremiah from whom the prophet bought the field in Anathoth (Jer. xxxii. 7).

14. The son of Halohesh (R. V. "Hallohesh"); he was among those who helped to repair the wall of Jerusalem (Neh. iii. 12).

15. Father of Maaseiah; keeper of the threshold (Jer. xxxv. 4).

16. Son of Col-hozeh (Neh. iii. 15).

E. G. H. E. I. N.

SHALMANESER (שלמנאסר; **Enemessar** in Tobit i. 2, 13, 15; **Salmanasar** or **Salmanassar** in II Esd. xiii. 40): King of Assyria from 727 to 722 B.C.; successor, and possibly son, of Tiglath-pileser III. According to II Kings xvii. 3-6, he attacked Hoshea, King of Israel, and made him his vassal. Later Hoshea conspired with So (probably Sabako), King of Egypt, and did not send the customary tribute. Therefore the King of Assyria invaded Israel, put Hoshea in prison, attacked Samaria, and, after a siege of three years, took the city and carried Israel captive to Assyria. No records of Shalmaneser have been found among the Assyrian inscriptions. The Assyrian form of his name is "Shulmânuasharid"; and he was the fourth king of Assyria who bore that name. According to the Babylonian Chronicle (Schrader, "K. B." ii. 276), "he sat on the throne the 25th of Ṭebêtu. The city Samara'in [= Samaria] he destroyed. In his fifth year he died. Five years had he reigned in Assyria." The Assyrian eponym canon gives the names of the eponyms for the five years of his reign, and states that military expeditions were undertaken in the third, fourth, and fifth years; but the destination of these is not given. Some of the standard lion-weights found at Kalah bear his name.

Tiglath-pileser claims to have put Hoshea upon the throne, so that king's vassalage began before

Shalmaneser's accession. Sargon, the successor of Shalmaneser, and apparently the founder of a new dynasty, in one of his inscriptions accuses Shalmaneser of having deprived the city of Asshur of its ancient rights. He claims also to have taken Samaria, which probably fell into the hands of the besiegers about the time of or shortly after the death of Shalmaneser. The facts that this king had also invaded Philistia and that Sargon completed the subjugation of that country are probably referred to in Isa. xiv. 28–32 (H. P. Smith, "Old Testament History," p. 241).

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J. J. F. McL.

SHALOM, ABRAHAM BEN ISAAC BEN JUDAH BEN SAMUEL: Italian scholar and theologian; died in 1492. In his "Neweh Shalom" (1574) he places Scriptural and Talmudic knowledge far above philosophy, although he admits that investigation is not only permissible, but necessary for the perfection of Scriptural knowledge. His translation of Marsilius Ingenus' work on logic, to which he contributed a preface, was published by Jellinek ("Ha-Karmel," vi. 12). According to De Rossi, he wrote a commentary on Al-Ghazali's "Natural Philosophy."

Bibliography: Steinschneider, *Hebräische Uebersetzungen*, p. 469.

E. C. J. L. S.

SHALOM BEN JOSEPH SHABBEZI (Salim al-Shibzi): Yemenite poet and cabalist; flourished toward the end of the seventeenth century at Ṭa'iz, a city ten days' journey south of Sanaa. He was a weaver by trade, but occupied himself also with cabalistic literature, especially the Zohar and the "Shi'ur Ḳomah." He wrote poems both in Hebrew and in Arabic, many of his hymns having one half of each verse in one language and the remaining half in the other. Most of the liturgical hymns recited by the Yemenite Jews on the Sabbath and on holy days, as may be seen from Neubauer, "Cat. Bodl. Hebr. MSS." No. 2377, were composed by Shalom. But, like Israel Najara, he wrote also many love-songs with a mystical tendency, some of which, in Hebrew, were published by Jacob Saphir in his "Eben Sappir" (i. 82b–87b). David Günzburg published in the "Steinschneider Festschrift" (Hebrew part, pp. 95 *et seq.*) an Arabic dirge composed by Shalom in 1687 on a catastrophe at the Yemenite town of Mauza'. This dirge, of the "muwashshaḥ" class (a poem with double rimes), was taken by the editor from Shalom's "Diwan," then in his possession. It may be added that Shalom's brother **David** and his son **Simeon** also were poets of mark. Poems by them are contained in the Bodleian manuscript mentioned above.

Shalom is considered as a saint by all the Yemenite Jews, and they attribute to him many miracles. His tomb at Ṭa'iz, near which are a ritual bath ("miḳweh") and a prayer-house with a scroll of the Law written by Shalom himself, is reputed to have curative powers in regard to all diseases. Jacob Saphir declares that he saw other cabalistic works by Shalom, besides his "Diwan."

Bibliography: Jacob Saphir, *Eben Sappir*, i. 67b, 82a *et seq.*; Steinschneider, *Die Arabische Literatur der Juden*, § 214.

S. M. Sel.

SHALOM OF VIENNA: Austrian rabbi; lived at Wiener-Neustadt in the second half of the fourteenth century. He was distinguished for Talmudic learning, and was the first to receive the title "Morenu." Like his colleagues Meïr ha-Levi and Abraham Klausner, rabbis at Vienna, he devoted himself to recording the religious customs ("minhagim") of the Jewish communities. His collection is contained in the "Minhagim" of his pupil Jacob Mölln. Another of his disciples, Isaac Tyrnau of Hungary, also made a compilation of minhagim.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 112; Grätz, *Gesch.* viii. 12; Michael, *Or ha-Ḥayyim*, p. 498; Heilprin, *Seder ha-Dorot*, i. 233, 290.

D. S. Man.

SHAMGAR.—Biblical Data: One of the Judges; son of Anath. He smote 600 Philistines with an ox-goad and saved Israel (Judges iii. 31). During his judgeship so unsettled were the times that "the highways were unoccupied, and the travelers walked through byways" (*ib.* v. 6).

——**Critical View:** In the song of Deborah (Judges v. 6) Shamgar is connected with the hour of Israel's deepest humiliation. He was, therefore, probably not a judge, but a foreign oppressor of Israel. From the form of his name it has been conjectured that he may have been a Hittite (comp. "Sangar," Hittite king of Carchemish in the ninth century B.C.); Moore, in "Jour. American Oriental Society" (xix. 2, p. 160), shows reason for believing that he was the father of Sisera.

Judges iii. 31, in which Shamgar is first mentioned, is out of place, the whole verse being a late addition to the chapter. Ch. iv., the story of Jabin and Sisera, connects directly with the story of Ehud. Moreover, the introduction of the Philistines is suspicious, for they do not appear in Hebrew history till shortly before the time of Saul. Moore has noted also that in a group of Greek manuscripts, and likewise in the Hexaplar Syriac, Armenian, and Slavonic versions, this verse is inserted after the account of the exploits of Samson, immediately following Judges xvi. 31, in a form which proves that it was once a part of the Hebrew text. It was observed long ago that this exploit resembled the exploits of David's heroes (II Sam. xxi. 15-22, xxiii. 8 *et seq.*), especially those of Shammah, son of Agee (*ib.* xxiii. 11 *et seq.*). Probably an account similar to this last was first attached to Judges xvi. 31; then the name was in course of time corrupted to "Shamgar," through the influence of ch. v. 6; and, lastly, the statement was transferred to ch. iii. 31, so that it might occur before the reference in ch. v.

Bibliography: Moore, *Judges*, in *International Critical Commentary*, 1895, pp. 104 *et seq.*; Budde, *Richter*, in *K. H. C.*, 1897, p. 32; Nowack, *Richter*, in his *Handkommentar*, 1902, pp. 30 *et seq.*; Moore, *Shamgar and Sisera*, in *Jour. American Oriental Society*, xix. 2, pp. 159, 160.

E. G. H. G. A. B.

SHAMḤAZAI (or **Shamaḥzai**, from "Shamayḥazai" = seizer of the heaven): Name of a fallen angel. According to Targ. pseudo-Jonathan on Gen. vi. 4, "nefilim" (A. V. "giants") denotes the two angels Shamḥazai and his companion Uzzael or

Azael, who fell from heaven and dwelt on earth "in those days," that is, at the time of the Flood. The legend of the fall of these two angels is narrated in a midrash as follows: When God became angry at the children of men because of their idolatry in the time before the Flood, the two angels Shamḥazai and Azael arose and said: "Lord of the world, said we not unto Thee at the foundation of the world, 'Man is not worthy that thou shouldst be mindful of him'?" God answered them: "It is plain and manifest to me that if ye should dwell on earth, evil passion would rule you, and ye would be still baser than they." Thereupon the angels besought permission to live among mankind and to hallow the name of God upon earth. This was granted them; but when they had descended from heaven to earth, they could not restrain their infatuation for the beautiful daughters of men. Shamḥazai became enamored of a maiden named Istar; but when he asked her to return his love, she declared that she would do so only on condition that he reveal to her the name of God ("Shem ha-Meforash"), by which he was able to ascend to heaven. When, however, he revealed the name to her, she uttered it, and at once ascended to the sky. The baffled Shamḥazai married another woman; by her he had a son named Ḥiya or Aḥiyah, who became the father of Sihon and Og.

When Shamḥazai heard that God was about to bring the Flood upon the world, he was in agony for his children's sake, and for penance suspended himself head downward from the sky, remaining in this position between heaven and earth (Midr. Abkir, in Yalḳ., Gen. 44; Jellinek, "B. H." iv. 127-128).

According to the Book of Enoch, Semyaza, as Shamḥazai is there called, did not descend to hallow the name of God on earth, but fell, together with Azael and his host of 200 angels, because of his infatuation for the daughters of men. He was therefore bound by Michael at the command of God, and lies in prison beneath the mountains; there he will remain until the day of judgment, when punishment will be measured out to him and to his companions (*ib.* vi. 3 *et seq.*, x. 10 *et seq.*).

W. B. J. Z. L.

SHAMIR: Term designating a hard stone in the Targums, but in the Bible thrice (Jer. xvii. 1; Ezek. iii. 9; Zech. vii. 12) connoting ADAMANT, a substance harder than any stone and hence used as a stylus (Löw, "Graphische Requisiten," i. 181-183, Leipsic, 1870; Cassel, "Schamir," in "Denkschriften der Königlichen Akademie der Wissenschaften in Erfurt," p. 63, Erfurt, 1856). In the post-Biblical literature of both Jews and Christians are found many legends concerning the shamir, its quality of splitting the hardest substance being the property especially emphasized.

The shamir was the seventh of the ten marvels created in the evening twilight of the first Friday (Ab. v.6; comp. Pes. 54a; Sifre, Deut. 355; Mek., Beshallaḥ, 5 [ed. Weiss, p. 59b; ed. Friedmann, p. 51a]), and it was followed, significantly enough, by the creation of writing, the stylus, and the two tables of stone. Its size was that of a grain of barley; it was created after the six days of creation. Nothing was sufficiently hard to withstand it; when it was placed on stones they split in the manner in which the leaves of a book open; and iron was broken by its mere presence. The shamir was wrapped for preservation in spongy balls of wool and laid in a leaden box filled with barley bran.

A Marvel of Creation.

With the help of this stone Moses engraved the names of the twelve tribes on the breastplate of the high priest, first writing on the stones with ink and then holding the shamir over them, whereupon the writing sank into the stones. With its aid, moreover, Solomon built the Temple without using any tool of iron (comp. I Kings vi. 7; Ex. xx. 25; Tosef., Soṭah, xv. 1 [ed. Zuckermandel, p. 321]; Soṭah 48b; Yer. Soṭah 24b). The shamir was expressly created for this latter purpose, since it ceased to exist after the destruction of the Temple (Soṭah ix., 10; Tosef. xv. 1).

According to one legend, an eagle brought the shamir from paradise to Solomon at the latter's command (Yalḳ. ii. 182), while another tradition runs as follows: When Solomon asked the Rabbis how he could build the Temple without using tools of iron, they called his attention to the shamir with which Moses had engraved the names of the tribes on the breastplate of the high priest, and advised him to command the demons under his sway to obtain it for him. Solomon accordingly summoned ASMODEUS, the prince of the demons, who told him that the shamir had been placed not in his charge, but in that of the Prince of the Sea; the prince entrusted it only to the wood-grouse, in whose oath he confided. The wood-grouse used the shamir to cleave bare rocks so that he might plant seeds of trees in them and thus cause new vegetation to spring up; hence the bird was called the "rock-splitter" (נגר טורא). The shamir was taken from the wood-grouse by the following ruse: Its nest was found and its young covered with white glass. The bird then brought the shamir and put it on the glass, which broke; at that moment Solomon's emissary, who had concealed himself close by, frightened the bird so that it dropped the shamir, which was immediately seized and taken to Solomon. The wood-grouse killed itself because it had violated its oath (Giṭ. 68a, b).

This last account is Babylonian in origin, and both language and content prove that it was a legend of the people rather than a tradition of the schools, as is the case with the stories mentioned above. There were, however, learned circles in Palestine which refused to credit the use of the shamir by Solomon (Mek., Yitro, end). Others, however, believed that Solomon employed it in the building of his palace, but not in the construction of the Temple, evidently taking exception to the magical element suggested by a leaden box as a place of concealment, for in magic brass is used to break enchantment and to drive away demons (Soṭah 48b; Yer. Soṭah 24b). It was a miracle, on the other hand, and not magic if the Temple, as many believed, built itself (Pesiḳ. R. 6. [ed. Friedmann, p. 25a]).

Folk-Legends.

Opinion is divided concerning the nature of the

shamir. Jewish tradition unanimously declares it to be a small worm (Rashi, Pes. 54a, overlooked by Grünbaum ["Gesammelte Aufsätze," p. 32]; Maimonides, commentary on Ab. 5, 6), this view having a textual basis. Cassel, on the other hand, considered the shamir to be a powder of corundum, developing his theory as follows: "From the powdery emery was made a living creature of infinite minuteness, regarded by later authorities as a worm, although rabbinical tradition itself merely terms it 'shamir' without the addition of 'worm' or any other term" (*l.c.* p. 69). This view, however, is rightly rejected by Löw. According to another legend, the wood-grouse used a herb to burn or draw out a wooden nail (Lev. R. xxii. 4 and parallels), this herb being hidden by Simeon b. Ḥalafta lest it should fall into the hands of thieves. A similar story is told by Ælian of the hoopoe ("Historia Animalium," iii. 26; Cassel, *l.c.* p. 73; comp. other Oriental and classical parallels given by Bochart, Cassel, and Grünbaum).

Arab Legends.

The tradition of the shamir was carried from the Jews to the Arabs (Grünbaum, "Neue Beiträge," *passim*, especially p. 229); in Arabic tradition Solomon, under instructions from Gabriel, has recourse to a worm when he desires to bore through a pearl, and to a white worm when he wishes to thread the onyx (Grünbaum, *l.c.* p. 218). The belief was still current in the Middle Ages, since it is found in the Cabala (Zohar, i. 74; see story of Solomon in Jellinek, "B. H." ii. 86). According to the English version of the "Gesta Romanorum" (ed. Grässe, ii. 227), the emperor Diocletian enclosed in a glass case a young ostrich found in the forest and carried it to his palace. He was followed by the mother, who, that she might regain her young, brought in her beak on the third day a "thumare" (shamir), a worm, and dropped it on the glass, which was thus broken. Vincent of Beauvais, Gervase of Tilbury, and Albertus Magnus relate similar stories, and the last-named expressly gives Jewish tradition as his source (Cassel, *l.c.* pp. 50 *et seq.*, 77 *et seq.*). The other two writers, in the true spirit of medievalism, give a remarkable variant to the effect that the bird smeared the glass with the blood of the worm and so broke it.

Bibliography: Bochart, *Hierozoicon*, ii. 343, 842 *et seq.*; P. Cassel, *Schamir*, in *Denkschriften der Königlichen Akademie der Wissenschaften in Erfurt*, Erfurt, 1856; Lewysohn, *Zoologie des Talmuds*, § 500, Frankfort-on-the-Main, 1858; Kohut, *Angelologie und Dämonologie*, p. 82, Leipsic, 1866; idem, *Aruch Completum*, viii. 107; Levy, *Neuhebr. Wörterb.* iv. 579; Grünbaum, in *Z. D. M. G.* xxxi. 204 *et seq.*; idem, *Gesammelte Aufsätze*, pp. 31–43, Berlin, 1901; idem, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 211 *et seq.*, Leyden, 1893; Hamburger, *R. B. T.* ii. 1079–1080.

W. B. L. B.

SHAMMAI (called also **Shammai ha-Zaḳen** [= "the Elder"]): Scholar of the first century B.C. He was the most eminent contemporary and the halakic opponent of Hillel, and is almost invariably mentioned along with him. After Menahem the Essene had resigned the office of vice-president ("ab bet din") of the Sanhedrin, Shammai was elected to it, Hillel being at the time president ("nasi"; Ḥag. ii. 2). Shammai was undoubtedly a Palestinian, and hence took an active part in all the political and religious complications of his native land. Of an irascible temperament and easily excited, he lacked the gentleness and tireless patience which so distinguished Hillel. Once, when a heathen came to him and asked to be converted to Judaism upon conditions which Shammai held to be impossible, he drove the applicant away; whereas Hillel, by his gentle manner, succeeded in converting him (Shab. 31a).

Nevertheless Shammai was in no wise a misanthrope. He himself appears to have realized the disadvantages of his violent temper; hence he recommended a friendly attitude toward all. His motto was: "Make the study of the Law thy chief occupation; speak little, but accomplish much; and receive every man with a friendly countenance" (Ab. i. 15). He was modest even toward his pupils (B. B. 134b; comp. Weiss, "Dor," i. 163, note 1).

In his religious views Shammai was strict in the extreme. He wished to make his son, while still a child, conform to the law regarding fasting on the Day of Atonement; and he was dissuaded from his purpose only through the insistence of his friends (Yoma 77b). Once, when his daughter-in-law gave birth to a boy on the Feast of Tabernacles, he broke through the roof of the chamber in which she lay in order to make a sukkah of it, so that his new-born grandchild might fulfil the religious obligation of the festival (Suk. 28a). Some of his sayings also indicate his strictness in the fulfilment of religious duties (comp. Beẓah 16a).

In Sifre, Deut. § 203 (ed. Friedmann, 111b) it is said that Shammai commented exegetically upon three passages of Scripture. These three examples of his exegesis are: (1) the interpretation of Deut. xx. 20 (Toseṭ., 'Er. iii. 7); (2) that of II Sam. xii. 9 (Ḳid. 43a); and (3) either the interpretation of Lev. xi. 34, which is given anonymously in Sifra on the passage, but which is the basis for Shammai's halakah transmitted in 'Orlah ii. 5, or else the interpretation of Ex. xx. 8 ("Remember the Sabbath"), which is given in the Mekilta, Yitro, 7 (ed. Weiss, p. 76b) in the name of Eleazar b. Hananiah, but which must have originated with Shammai, with whose custom of preparing for the Sabbath (Beẓah *l.c.*) it accords.

Shammai founded a school of his own, which differed fundamentally from that of Hillel (see Bet Hillel and Bet Shammai); and many of Shammai's sayings are probably embodied in those handed down in the name of his school.

Bibliography: Grätz, *Gesch.* iii. 213–214; Weiss, *Dor*, i. 163–164, 170–174; Bacher, *Ag. Tan.* i. 11–12; Frankel, *Hodegetica in Mischnam*, pp. 39–40, Leipsic, 1859.

W. B. J. Z. L.

SHAMMAITES. See Bet Hillel and Bet Shammai.

SHAMMASH (lit. "servant"): Communal and synagogal officer whose duties to some extent correspond with those of the verger and beadle. In Talmudical times he was called "ḥazzan"; and then it was also a part of his duties to assist in reciting some of the prayers (see Jew. Encyc. vi. 284–285, *s.v.* Ḥazzan). But early in the Middle Ages the term "shammash" was already in vogue; and Rashi almost always renders it for the Talmudical "ḥazzan."

In the quasi-autonomous Jewish communities of the Middle Ages the shammash was an officer of

considerable power and responsibility. "He assessed the members according to their means . . . and . . . was a sort of permanent under-secretary-of-state, who governed while the parnas was supposed to rule" (Jacobs, "Jewish Year Book" for 5658 [1897–98], p. 262, London, 1897). He was the overseer of the synagogue and the executor of the sentences of the Jewish tribunal ("bet din"), in which capacity he also inflicted corporal punishment on those whom the Jewish court condemned to that penalty. In some localities it was part of his duty to announce every Saturday the results of lawsuits and to inform the community concerning properties which were to be sold. He acted also as the public crier, and, ascending to a high roof on Friday afternoon, notified the community, with a blast of the trumpet thrice repeated at long intervals, that work must cease. In later periods a wooden mallet was substituted for the shofar or trumpet, and notice was given by rapping on the gates that it was time to prepare for attendance at the synagogue. The shammash also made announcements in the edifice itself, sometimes interrupting the prayers to do so. He carried invitations to private festivities, and reminded members of the congregation of their duties, such as leaving their boots at home on the eve of the Day of Atonement and observing certain mourning rites on the Ninth of Ab in case it fell on the Sabbath.

Functions.

In the large communities and in the Jewish cities which developed in Poland in the sixteenth and following centuries it naturally became impossible for the shammash to perform all the duties which were originally connected with his office in the small communities of the Middle Ages; and many of them devolved upon subordinates or upon special shammashim, while other services were relegated to men who no longer bore the title of shammash. Every synagogue in the Slavonic countries usually has a shammash, who is merely an overseer and is assisted by an "unter-shammash," the latter acting as janitor of the building and performing such manual labor as sweeping the floors, cleaning the candlesticks, etc. The synagogal shammash and his assistant have charge also of the "baḥurim" and "perushim," *i.e.*, the unmarried and the married Talmudical students who make the synagogue their home; and the influence of the shammash is exerted to procure "days" for the former, that is, to find seven households in each of which the poor student may be fed on one day in the week. A large community, however, has besides the "schul-shammash," whose duties and privileges are confined to his own synagogue, one or more "stadt-shammashim" or city shammashim, who are under the immediate jurisdiction of the rabbi and the Ḳahal, or of the representatives and leaders of the entire communal organization. The city shammash usually acts as shammash of the chief place of worship, and in very large communities, where there are often as many as eight or ten city shammashim, each of them in turn fulfils this duty for a certain time.

Schul- and Stadt-Shammash.

The Schulklopfer (one who calls the congregation to the synagogue by rapping on the gates with a wooden mallet), who is now disappearing even from the most backward communities, and who is only a memory in the larger cities of eastern Europe, and the "better" (inviter), who goes from house to house inviting the occupants to a marriage or a "berit milah," are two of the functionaries upon whom have devolved some of the duties of the shammash, but who have not inherited his title. There remains, however, the "bet din shammash," or shammash of the Jewish court of dayyanim, who is the "sheliah bet din" (messenger of the court) of Talmudical times, and whose office probably always had a separate existence, except in very small communities. There is also the shammash of the Ḥebra Ḳaddisha (burial society), whose duties are analogous to those of a sexton.

The Bet Din Shammash.

In the United States every Orthodox synagogue has its shammash, who performs most of the duties of the "schul-shammash" of the Old World. He is as a rule better paid than his confrère in Europe, and often has much influence in congregational matters. The office of bet din shammash is found to-day only in the large Jewish centers where rabbis establish a bet din on their own account. As there are no separate communal organizations forming municipalities in the United States, the office of city shammash does not exist in that country.

In modern Jewish Reform temples the sexton performs all the duties of the original shammash which remain under the new arrangements.

The term "shammash" is applied also to the candle by means of which the Ḥanukkah lights are lighted and which has a defined position in every well-constructed Ḥanukkah lamp.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 8, 55-56, 81, London, 1896; Kohut, *Aruch Completum*, s.v. *Ḥazzan*.

J. P. Wi.

SHANGHAI: Chinese city. The first Jew who arrived there was Elias David Sassoon, who, about the year 1850, opened a branch in connection with his father's Bombay house. Since that period Jews have gradually migrated from India to Shanghai, most of them being engaged from Bombay as clerks by the firm of David Sassoon & Co. The community is composed mainly of Asiatic, German, and Russian Jews, though there are a few of Austrian, French, and Italian origin among them. Jews have undoubtedly taken a considerable part in developing trade in China, and several have served on the municipal councils, among them being S. A. Hardoon, partner in the firm of E. D. Sassoon & Co., who had served on the French and English councils at the same time. During the early days of Jewish settlement in Shanghai the trade in opium and Bombay cotton yarn was mainly in Jewish hands.

Opium Trade.

Early in the seventies a hall was hired for purposes of worship; now (1905) there are two small synagogues in Shanghai. One of these, the Beth El synagogue, is situated in Peking road, one of the principal thoroughfares in the English settlement; the other, the Shearith Israel synagogue, is situated

in Seward road, the best and busiest street in the American settlement. The latter synagogue was established about 1898 by D. E. J. Abraham. At present the German Jews form themselves into a congregation during the New-Year and Yom Kippur holy days, rent a place of worship, and employ their own ḥazzan. The community possesses a cemetery in Mohawk road, presented to it by David Sassoon. In Nov., 1898, a branch of the Anglo-Jewish Association was established at Shanghai.

A Rescue Society was established in 1900 to open communications with the Jews of the orphan colony of K'ai-Fung-Foo, and in April, 1901, eight of the Chinese Jews arrived in Shanghai (see China). In Nov., 1902, it was resolved to form a Talmud Torah school, to be known as the Shanghai Jewish School. The Shanghai Zionist Association was established April 26, 1903, and was represented at the Sixth Zionist Congress, held at Basel. On Feb. 11, 1904, a Jewish Benevolent Fund was founded. A bi-weekly paper entitled "Israel's Messenger" was established on April 22, 1904. The total population of the city is 620,000, of whom about 500 are Jews.

J. N. E. B. E.

SHANGI: Turkish family many members of which distinguished themselves as rabbis and scholars.

Astruc ben David Shangi: Rabbi at Sofia, Bulgaria; died at Jerusalem at the beginning of the seventeenth century. A halakic decision of his is given by Hayyim Benveniste in his "Sheyare Keneset ha-Gedolah" on the Shulḥan 'Aruk, Oraḥ Ḥayyim, 174 (Smyrna, 1671; comp. Conforte, "Ḳore ha-Dorot," 51b).

David Shangi: Rabbi at Constantinople at the end of the sixteenth century and at the beginning of the seventeenth. His scholarship and character were highly praised in the sermon delivered on his death by Isaac ibn Vega, who published it in his "Bet Ne'eman" (1621).

Eliezer ben Nissim Shangi: Rabbi at Constantinople in the seventeenth and eighteenth centuries. He was a prolific writer; but most of his works were destroyed by a fire in 1712. Those which have been published are: "Haḳdamah," preface to the responsa collection "'Edut be-Yehosef" of Joseph Almosnino (Constantinople, 1711); a responsum inserted by Moses Shelton in his "Bene Mosheh" (*ib.* 1712); "Dat wa-Din" (*ib.* 1726), in three parts: (1) sermons arranged in the order of the Sabbatical sections; (2) responsa; and (3) halakic decisions of the author's brother, Jacob Shangi.

Isaac ben Elhanan Shangi: Rabbi at Salonica; died at Jerusalem in the first half of the eighteenth century. He was the author of: "Be'er Yiẓḥaḳ," homilies on Genesis and Exodus, with thirty-two funeral sermons entitled "Be'er Beḥai," published by I. Crispin at Salonica in 1735; "Sefer Be'erot ha-Mayim" (*ib.* 1755), responsa on the four Ṭurim.

Meïr Shangi: Rabbi at Constantinople in the second half of the sixteenth century. He was the author of the preface to the "Yefeh To'ar" of Samuel Jafe (Venice, 1597).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* s.v.; Fürst, *Bibl. Jud.* iii.; Fuenn, *Keneset Yisrael*, pp. 160, 665.

S. I. Br.

SHAPHAN: 1. Son of Azaliah and scribe of King Josiah. He received from Hilkiah, the high priest, the book of the Law which had been found in the Temple. Shaphan was one of those sent by the king to the prophetess Huldah (II Kings xxii.; II Chron. xxxiv.). In Jer. xxxvi. 10–12 mention is made of the hall in which, in the reign of King Jehoiakim, Shaphan's son officiated.

2. Father of Ahikam, who was sent, with others, by King Josiah to the prophetess Huldah, and who subsequently saved Jeremiah from his persecutors (II Kings xxii. 12; II Chron. xxxiv. 20; Jer. xxvi. 24).

3. Father of Elasah, to whom Jeremiah gave a letter to the exiles in Babylon (Jer. xxix. 3).

4. Father of Jaazaniah, who was one of the seventy men whom Ezekiel in his vision of the Temple saw sacrificing to idols (Ezek. viii. 11).

E. G. H. S. O.

SHAPIRA, ISAIAH MEÏR KAHANA: Polish-German rabbi and author; born at Memel, Prussia, July 28, 1828; died at Czortkow, Galicia, Jan. 9, 1887. He is said to have been familiar at the age of thirteen with all the "sedarim" of both Talmudim and with a part of the "posḳim." About 1845 he studied philosophy, mathematics, and astronomy, and as early as 1848 he wrote on ethics for different journals. Shapira engaged in business as a merchant; but a fire destroyed all his belongings, and he was compelled to accept the rabbinate of Czortkow. Before assuming office, however, he went to Lemberg to train himself in the necessary secular studies. He studied philosophy, ethics, and theology in the academy there for nine months, and was installed as rabbi in 1860. After two years a quarrel broke out between the two Ḥasidic sects in the town. Shapira interposing to make peace, the brunt of the dissension was turned against him and his inclination to secular education; and he was for a time even deprived of his livelihood. Peace was, however, soon restored. The last ten years of his life Shapira spent in retirement.

Besides numerous contributions to different Hebrew periodicals, he wrote: "Ḥaḳirat Reshit le-Yamim" (Lyck, 1872), on chronology and the calendar, in opposition to Ḥ. S. Slonimski; and "Sefer Zikkaron" (Eydtkuhnen, 1872), on the oral law, written in the form of a dialogue.

Bibliography: *Ha-Asif*, iv. 78; Fuenn, *Keneset Yisrael*, ii. 359; *Ha-Maggid*, 1887, No. 3; Zeitlin, *Bibl. Post-Mendels.* p. 338.

H. R. A. S. W.

SHAPIRA, M. W.: Polish purveyor of spurious antiquities; born about 1830; committed suicide at Rotterdam March 11, 1884. He appears to have been converted to Christianity at an early age, and to have then gone to Palestine, where he opened a store for the sale of local antiquities. After the discovery of the Moabite Stone he obtained, in 1872, a number of Moabite potteries, which were purchased by the Prussian government for 22,000 thaler. These, however, were proved by Clermont-Ganneau to have been fabricated by one Salim al-Kari, a client of Shapira's. This conclusion was confirmed by Kautzsch and Socin ("Aechtheit der Moabitischen Alterthümer," Strasburg, 1876),

though Schlottmann and Koch for some time upheld their authenticity. The matter was brought before the Prussian Landtag March 16, 1876.

Shapira still continued to buy and sell antiquities and manuscripts, many of the earliest Yemenite Hebrew manuscripts purchased by the Berlin Royal Library and the British Museum being furnished by him. In July, 1883, he offered for sale to the British Museum, it is said for £1,000,000, a number of strips of leather bearing, in archaic Hebrew characters, matter similar to, but with many variations from, the speeches of Moses in the Book of Deuteronomy. These he declared he had received from a Bedouin who had found them in a cave in Moab. Great interest was shown in these fragments, which were examined by C. D. Ginsburg, who published translations of them in the London "Times" Aug. 4, 17, and 22, 1883. Commissioned by the French government to investigate into the authenticity of these writings, Clermont-Ganneau arrived in London Aug. 15, 1883, and applied for permission to see them, which was refused by the British Museum authorities at the request of Shapira. Notwithstanding this, from an examination of the strips exhibited to the public, he was enabled to publish in the "Times" of Aug. 18 a convincing proof of their spurious nature. The forger had taken the lower margin of some scrolls of the Law and written his variants of Deuteronomy upon them, but they still showed traces of the stylus used to mark off the original columns, over which the new writing extended without regard to them. Ginsburg shortly afterward reported to the British Museum that the document was spurious. Shapira then went to Amsterdam and Rotterdam, in which latter city he committed suicide, as stated above. It was never definitely proved that he himself was the forger. The text of the fragments was published by Gnthe ("Fragmente einer Lederhandschrift," Leipsic, 1884).

Bibliography: *Ha-Meliz*, 1883, Nos. 62, 65, 68; 1885, p. 915; *American Hebrew*, 1902, pp. 332-333; Clermont-Ganneau, *Les Fraudes Archéologiques en Palestine*, ch. iii.-iv., Paris, 1885.

S. J.

SHAPIRO, ARYEH LÓB B. ISAAC: Polish rabbi and grammarian; born 1701; died at Wilna April, 1761. He went to Wilna in his childhood, and married a daughter of Mordecai b. Azriel, one of its prominent citizens. His Talmudical knowledge was extensive, and he studied also mathematics, grammar, and logic. In his younger days he corresponded with the Karaite scholar Solomon of Troki, author of "Appiryon." In his later years Shapiro was a dayyan and scribe of the community of Wilna. He was the author of a double commentary on Masseket Soferim, the two parts of which he called respectively "Naḥalat Ariel" and "Me'on Arayot"; they were published together with the text at Dyhernfurth in 1732. He wrote also "Ḳebuẓat Kesef" (Zolkiev, 1741), on Hebrew grammar. One of his responsa, dated 1754, is found in "Teshubat Shemu'el" by R. Samuel of Indura (Wilna, 1859).

Bibliography: Fuenn, *Kiryah Ne'emanah*, pp. 111-112, 269, Wilna, 1860; Fürst, *Bibl. Jud.* iii. 371; Benjacob, *Oẓar ha-Sefarim*, p. 516. For the genealogy of the Shapiro family see H. L. Steinschneider (Maggid), *'Ir Wilna*, p. 299, note.

H. R. P. Wi.

SHAPIRO, CONSTANTIN: Russian photographer and Hebrew poet; born at Grodno, Russia, 1841; died in St. Petersburg March 23, 1900. He obtained his early education in the yeshibot, but at the same time, like the other Maskilim (see Maskil) of his age, he studied secretly the Hebrew language and literature. He lived in a very fanatical circle, and was bitterly persecuted for striving after secular knowledge. Eventually he left his birthplace and went to St. Petersburg. There he entered the Academy of Art; but after a short time he left it and learned photography. As a photographer he published an album containing portraits of Russian writers and a collection of illustrations to "Sapiski Sumashedshavo" by Gogol. He began to write verses for the Hebrew papers and magazines in 1885. His first poem, "Me-Hezyonot Bat 'Ammi," created a very strong impression, and at once gained for him a place in the foremost rank of Hebrew poets. His subsequent poems are distinguished by the same characteristics—strength, lightness, and simplicity of diction. The best known of them are: "Shire Yeshurun"; "Kinnor Yeshurun"; "Amarti Yesh Li Tiḳwah," a translation of Schiller's "Resignation"; and "Sodom," an allegoric description of the Dreyfus affair.

Shapiro lived in material wealth; but his life was nevertheless not a very happy one. In St. Petersburg he separated from his Jewish wife, and, after accepting the Russian Orthodox religion, married a Russian. Till the end of his life, however, he remained at heart a Jew, kindly disposed toward his people. The discordance between his external position in Christian society, which caused him to be very often reminded of his origin, and his internal life, which belonged to the persecuted people whom he had forsaken, resulted in much anguish, which was accentuated by the fact that his former coreligionists and friends blamed him severely for his apostasy. These tortures he expressed in ardent verses, which are among the best lyric compositions in the Hebrew language.

Bibliography: Brockhaus and Efron, *Entziklopedicheskt Slovar*, s.v.

H. R. S. Hu.

SHARON: Large plain of Palestine, with an average elevation of between 280 and 300 feet above sea-level; bounded by Mount Carmel on the north, Jaffa on the south, the mountains of Gilboa on the east, and the Mediterranean Sea on the west. Its principal rivers are the Nahr al-Zarḳa (Crocodile River) and the Nahr Mafjir (the "Dead River" of the Crusaders). The soil is fertile; and the plain is still called "the garden of Palestine," chiefly on account of its red and white lilies and its anemones.

The plain of Sharon was famous in Biblical times as a pastoral region (Isa. lxv. 10); and some of David's herds fed there (I Chron. xxvii. 29). Utter desolation of the country was implied by saying that Sharon was turned into a wilderness (Isa. xxxiii. 9), although in the Messianic time it is to be a fold for flocks (*ib.* lxv. 10). The poet dwells on the beauty of the flowers which blossom there abundantly (*ib.* xxxv. 2); and the Shulamite in Cant. ii. 1 compares herself to the rose of Sharon (comp Rose). The comparison with Carmel (Isa. xxxv. 2

seems to show that at one time there were groves in the plain. Josephus, indeed, speaks of a grove near Antipatris, while, like the Septuagint, he translates the word "Sharon" by "oak-coppice" ("Ant." xiv. 13, § 3; "B. J." i. 13, § 2).

Another Sharon is mentioned by Eusebius ("Onomasticon") as lying between Mount Tabor and Tiberias. To this Sharon the passage Cant. ii. 1 is sometimes referred; but the phrase "rose of Sharon" was a proverbial one, and from Isa. xxxv. 1 *et seq.* it is evident that the rose there mentioned blossomed in the larger plain. The Talmud speaks of the wine produced in this latter Sharon (Men. viii. 2; Shab. 70a), while the prayer of the high priest on the Day of Atonement, "May God watch over the inhabitants of Sharon, lest they be buried in the ruins of their homes" (Yer. Yoma v. 3), can refer only to those who resided in the eastern Sharon, since no earthquakes occurred in the western plain. The statement of Eusebius regarding a Sharon situated in Galilee is confirmed by the existence of the modern Sarona.

In Josh. xii. 18 the King of Sharon is enumerated among the thirty-one kings vanquished by the Israelites. The "Sharon" mentioned in I Chron. v. 16 appears to be the name of a city in the territory of Gad.

Bibliography: Schwarz, *Das Heilige Land*, pp. 46-47, Frankfort-on-the-Main, 1852; Neubauer, *G. T.* pp. 48 *et seq.*; Ritter, *Palestine*, iv. 265; Sepp, *Jerusalem und das Heilige Land*, i. 23, 44; ii. 585 *et seq.*

J. I. Be.—S. O.

SHATZKES, MOSES AARON: Russian Hebrew author; born at Karlin 1825; died at Kiev Aug. 24, 1899. He received a general as well as a Hebrew education, and he devoted himself to literature. His literary labors brought him little material benefit, however, and he was always in straitened circumstances. He spent the last twenty years of his life in Kiev.

The most important work by Shatzkes is "Ha-Mafteaḥ" (Warsaw, 1866-69), in which he applied modern methods of investigation to the allegorical sayings of the Talmud and Midrash. This book at the time of its publication created a stir among the Orthodox Jews on account of its radical views, for it represented an innovation in the field of Hebrew literature. To Judæo-German readers Shatzkes is best known through his "Yüdisher Erev Pesach," a satirical sketch of Jewish life, which has been often republished. He wrote also "Hashḳafah 'al Debar Sefer Iyyob" (in "Ha-Asif," ii. 241-261), on the religious philosophy of the Book of Job. He left a number of manuscripts in Hebrew and Judæo-German.

Bibliography: *Luaḥ Ahiasaf*, viii. 387; *Ha-Meliz*, 1899, No. 187; Zeitlin, *Bibl. Post-Mendels.* p. 339.

H. R. A. S. W.

SHAVING: The Mosaic law prohibits shaving the corners of the head and of the beard (Lev. xix. 27), the priests being particularly enjoined not to desecrate their persons by violating the latter prohibition (*ib.* xxi. 5). The prophet says: "Neither shall they [the priests] shave their heads, nor suffer their locks to grow long; they shall only poll their heads" (Ezek. xliv. 20). The phrase "kasom yiksemu" (poll) is explained in the Talmud as meaning "clipped and artistically cut in the Lylian style, . . . the ends of the hair of one row reaching the roots of the next row." The high priest had his hair treated thus every Friday; the ordinary priest, once in thirty days; and the king, every day (*ib.*; Ta'an. 17a). This mode of hair-cutting among the nobility probably distinguished them from the common people, whose heads were shaved entirely except the ends or ear-locks ("pe'ot") and the ends of their beards; it was very expensive, and Ben Eleasah is said to have squandered a fortune by his endeavor to imitate it (Sanh. 22b).

This Mosaic prohibition, like many others, was intended to counteract the influence on the Israelites of the heathen rites, "the ways of the Amorite." Maimonides says: "The prohibition against rounding the corners of the head and marring the corners of the beard, such being the custom of idolatrous priests . . ." ("Moreh," iii. 37). The custom of shaving the hair of the head with the exception of a central queue is still practised among the Chinese; and it would seem that it was against this style that the prohibition was directed, inasmuch as the Talmud defines the "rounding of the head" thus: "to make the hair of the temples even with the hair behind the ears on a straight line with the forehead" (Mak. 20b). The "corners of the beard" are defined as five ends; namely, two on each cheek, and one on the chin, called "shibbolet" = "ear of corn" (Shebu. 3b; Mak. 20a, b).

The prohibition of shaving applies only to the operation with a razor, but not to the removal of hair with scissors or by means of chemical depilatories.

For the purification of a leper, it was necessary to shave the hair of the entire body (Lev. xiv. 8). The Nazarite at the expiration of his period of separation shaved the hair of his head (Num. vi. 9). The captive woman after her period of mourning was required to shave the hair of her head (Deut. xxi. 12), but in this case cutting of the hair is probably referred to.

Shaving the hair on certain parts of the body, which appears to have been the custom in the fifteenth and sixteenth centuries, was forbidden to males in districts where this was a feminine habit, the prohibition being based on Deut. xxii. 5 (Shulḥan 'Aruk, 182, 1).

The observance of the law was generally relaxed in the western countries of Europe, especially among the Sephardim; and R. Jacob Emden considered it impracticable to enforce the law when the majority of the common people were against it ("She'elat Ya'abeẓ," i., No. 80). In some places in eastern Europe the Ḥasidim still shave their heads, and leave only the pe'ot in long locks.

See also Beard; Pe'ot.

Bibliography: Maimonides, *Yad, 'Akkum*, xi.; *Ṭur* and *Shulḥan 'Aruk, Yoreh De'ah*, 180, 181.

A. J. D. E.

SHE-HEḤEYANU: The benediction "Blessed be the Lord, our God, King of the Universe, who has kept us alive ["she-heḥeyanu"] and sustained us and welcomed us to this season"; in actual usage the blessing begins with the words "She-heḥeyanu,"

the preceding clause being suppressed. The benediction was originally recited on meeting a beloved one after a separation of more than thirty days or less than a year (after a longer period the benediction is "Meḥayyeh ha-metim" = "Who revivest the dead"); on hearing good news in which one is personally concerned; also on acquiring and first making use of a new house, new utensils, new garments, or new books. The benediction was omitted when one acquired trivial objects, except in the case of a poor man, who felt happy in their possession. In modern times the blessing is pronounced only on eating fruits for the first time in their respective seasons—especially on the second night of Rosh ha-Shanah—being recited after the regular benediction. "She-heḥeyanu" is recited after Ḳiddush on the first nights of the festivals; at the blowing of the shofar on Rosh ha-Shanah, at the lighting of the Ḥanukkah candles, and the reading of the Scroll of Esther in public on Purim.

BIBLIOGRAPHY: *Ber.* 54b, 58b, 59b; Maimonides, *Yad, Berakot*, x. 1, 2; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 225.

J. J. D. E.

SHEALTIEL ḤEM. See GRACIAN, SHEALTIEL (ḤEN).

SHEAR-JASHUB: Son of the prophet Isaiah; so named by his father as a prophecy that God would restore the REMNANT of His people that had been carried into captivity by Assyria. Isaiah took his son with him when he went to meet Ahaz and to exhort him to trust in God and not to despair of victory over Rezin of Damascus and Pekah of Israel (Isa. vii. 1 *et seq.*).

E. G. H. S. O.

SHEBA. See SABEANS.

SHEBA, QUEEN OF: Monarch of a south-Arabian tribe, and contemporary with Solomon, whom she visited. The Queen of Sheba, hearing of the wisdom and wealth of Solomon, visited him at Jerusalem, accompanied by a brilliant retinue. There she found that his fame, great as it was, fell far short of the truth, and after exchanging costly presents with him, she returned to her own land, marveling at what she had seen and heard (I Kings x. 1–13). According to Josephus, she was the queen of Egypt and Ethiopia, and brought to Palestine the first specimens of the balsam, which grew in the Holy Land in the historian's time ("Ant." viii. 6, §§ 5–6). The country over which she ruled is usually supposed to have been the district of Saba in southern Arabia, but despite thorough explorations by recent travelers and scholars, no reference to any Queen of Sheba has been found in the numerous Sabean inscriptions. R. Jonathan (*c.* 250 C.E.) asserts that the phrase מלכת־שבא does not refer to a queen, but to a kingdom, and hence to a king, whose contemporary is said to have been Job (B. B. 15b).

In the Bible, Josephus, and the Talmud.

These are all the known historical references to the mysterious Oriental princess, and neither of the two Talmuds contains any other allusions. The legends connected with her name seem, therefore, to have originated in Abyssinia, and especially in Arabia, both of which countries were rivals for her renown, and from them the traditions concerning her entered Jewish circles. The kings of Abyssinia trace their descent back to a certain Menelik, the reputed son of the Queen of Sheba and Solomon (Ewald and Winer). The African traveler Hugues le Roux claims to have discovered in an Abyssinian manuscript in the Geez dialect the earliest version of the story of Solomon and the Queen of Sheba, which had been known previously only through popular tradition ("Deutsche Literaturzeitung," 1904, col. 1826). The present (1905) ruler of Abyssinia, at the time of his victory over the forces of Italy, actually declared himself to be a descendant of the Judean lion. A study on the legend in question as it exists in the tradition of Axum, a place of pilgrimage to the west of Adua, was published by Littmann in 1904.

Abyssinian Legends.

The Temanites, the inhabitants of Arabia Felix, have better grounds for claiming the Queen of Sheba, whom they have adorned with the rich imagery of Oriental imagination. Solomon has become very popular among the Arabs through the tradition which associates his name with hers, and this legend serves to introduce the story of Mohammed and the califs. Solomon commanded the Queen of Sheba to come to him as a subject, whereupon she appeared before him (Koran, sura xxvii. 30–31, 45). His throne, which was renowned in early Arabian legend, originally belonged to this queen, who is called Bilḳis in the commentaries on the Koran. She recognized the throne, which had been disguised, and finally accepted the faith of Solomon. Imagination runs riot in this story, in which spirits, animals, and other creatures appear as the servants of the Jewish king (*ib.* xxvii. 34; comp. also the other Arabic sources quoted by Grünbaum, "Neue Beiträge zur Semitischen Sagenkunde," pp. 211–221).

Arabia.

Jewish tradition has many points in common with the Arabian legend. The story of the Queen of Sheba is found in detail in the Second Targum to Esther (literal translation of the greater portion by Grünbaum, *l.c.* pp. 211 *et seq.*). There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets; the trees dated from the Creation and the waters came from paradise, whence came also the garlands which the people wore. The hoopoe carried Solomon's letter under its wing to the queen, who resided at Kitor. In the letter Solomon commanded her to appear before him, otherwise his hosts of beasts, birds, spirits, devils, and demons of the night would take the field against her. In terror she consulted with her elders and princes, who, however, knew nothing of Solomon. Notwithstanding their ignorance, she loaded her ships with costly woods, precious stones, and pearls, and sent to Solomon 6,000 boys and girls, all born in the same hour, all of the same height and appearance, and all clothed in purple. In the letter to Solomon which they bore with them, she declared that although the journey from Kitor to Jerusalem usually took seven years to accomplish, she would

comply with his mandate and visit him within three years. He in his turn sent a youth "like the dawn" to meet her, and on her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet, and said: "Thy beauty is a woman's beauty, but thy hair a man's hair; hair adorneth man, but disfigureth woman."

Jewish Legends.

The Queen of Sheba propounded to Solomon the following three riddles to test his wisdom: "What is a well of wood, a pail of iron which draws up stones and pours out water?" Solomon answered, "A tube of cosmetic." "What is that which comes from the earth as dust, the food of which is dust, which is poured out like water, and which looketh toward the house?" Solomon answered, "Naphtha." "What is that which precedeth all, like a general; which crieth loudly and bitterly; the head of which is like a reed; which is the glory of the rich and the shame of the poor, the glory of the dead and the shame of the living; the joy of the birds and the sorrow of the fishes?" Solomon answered, "Flax." Other riddles are quoted in the Midrash (Prov. ii. 6; Yalḳ. ii., § 1085): "Seven depart, nine enter; two pour, one drinks." Solomon answered, "Seven days of woman's uncleanness, nine months of pregnancy: two breasts of the mother at which the child is nourished." "A woman saith unto her son, 'Thy father is my father, thy grandfather my husband; thou art my son; I am thy sister.'" Solomon answered, "This mother is one of the daughters of Lot, who were with child by their father" (comp. Gen. xix.). Arabic tradition also tells of Solomon solving riddles and of other proofs of his wisdom, and contains in general most of the stories found in Jewish tradition (Grünbaum, *l.c.*).

The story of the Queen of Sheba was current likewise in Europe. Although legends regarding her are frequent in Jewish circles, the Jews have derived their views of the famous queen from the Christians, adding nothing of their own. The story of the queen has been dramatized in Goldmark's well-known opera "The Queen of Sheba."

The Middle Ages.

Bibliography: Winer, *B. R.* 3d ed., ii. 405; Ewald, *Gesch.* 2d ed., iii. 362–364, Göttingen, 1853; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 199, 211–221, Leyden, 1893; Littmann, *The Legend of the Queen of Sheba in the Tradition of Axum*, Princeton, 1904; Grunwald, *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, v. 10 (on the Jewish Middle Ages).

J. L. B.

SHEBA' ḲEHILLOT: Designation of the following seven populous Jewish communities in the counties of Oedenburg (Sopron) and Wieselburg (Mosony), Hungary: (1) Eisenstadt (Hungarian, Kis-Marton); (2) Deutsch-Kreutz (Német-Keresztur; Judæo-German, צלם); (3) Mattersdorf (Nagy Marton); (4) Lakenbach (Lakompak); (5) Kobersdorf (Kábold); (6) Kittsee (Köpcsény); (7) Frauenkirchen (Boldogasszony). They enjoyed special privileges, and were among the most wealthy communities of Hungary from the end of the seventeenth to the beginning of the nineteenth century.

S. A. Bü.

SHEBARIM. See Shofar.

SHEBAṬ (A. V. "Sebat"; Hebrew, שבט; Greek, Σαβάτ; Assyrian, "Shabaṭu"): Eleventh ecclesiastical and fifth civil month of the Jewish year (Zech. i. 7); I Macc. xvi.), corresponding to January–February, and always consisting of thirty days. The 1st of Shebaṭ, according to the school of Shammai, or the 15th, according to the school of Hillel, is the New-Year for Trees with respect to the tithe (R. H. i. 1). This month was chosen because most of the annual rains occur before Shebaṭ; so that the trees which blossom afterward are considered as belonging to another year (*ib.* 14a). As the school of Hillel is the standard authority, the 15th of Shebaṭ has continued to be observed as a semiholy day. When a community institutes a fast for Mondays and Thursdays, it must not be observed if one of those days falls on the 15th of Shebaṭ ("Mordekai" on R. H., beginning).

There is a tradition that when a goose is killed in Shebaṭ the shoḥeṭ must eat its heart; otherwise he will die. According to another tradition, a goose should not be eaten on the 8th of Shebaṭ (Isserles in Shulḥan 'Aruk, Yoreh De'ah, 11, 4; Simeon Duran, "Tashbeẓ," No. 101). The reason given in the "Sefer ha-Ḳanah" is that in Shebaṭ the demons prevail; so that he who slaughters a goose in that month is likely to die himself ("Be'er Heṭeb" on Shulḥan 'Aruk, *l.c.*).

Bibliography: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. יהוחט; Schürer, *Gesch.* 3d ed., i. 745.

A. M. Sel.

SHEBI'IT ("Seventh Year"; "Year of Release"): Treatise of the Mishnah, Tosefta, and Palestinian Talmud. It belongs to the order Zera'im, in which it stands fifth, and is divided into ten chapters, containing eighty-nine paragraphs in all. According to the Law in the Pentateuch, every seventh year must be a Sabbath of rest for the land, during which neither fields may be sown nor vineyards pruned, while it is also forbidden to reap or gather for the purpose of gain the produce that grows "of its own accord," which is to be eaten by the owner, his servants, and his guests, as well as by the poor (Ex. xxiii. 10–11; Lev. xxv. 2–7). The Law further states that in this year, or, more accurately, at the end of it (Sifre, Deut. 111 [ed. Friedmann, p. 97a]), every creditor must release any loan made to his neighbor (Deut. xv. 1–3); so that on account of this requirement the seventh year bears the name "shenat ha-shemiṭṭah" (year of release). Nine of the chapters of the treatise deal with the exact definition of the laws relating to the soil, while the tenth and last chapter contains the rules for the release of debts.

Contents.

Ch. i.: Concerning fields on which trees grow; what parcels of land are considered fields; and the length of time during which such lands may be cultivated in the sixth year.

Ch. ii.: Concerning treeless fields; how long such lands may be cultivated, fertilized, and otherwise tilled in the year before the seventh year (§§ 1–3); how late in the sixth year crops may be planted, and how long those already planted may be tended (§§ 4–6); concerning fields of rice and millet, and

those in which beans, onions, and gourds are planted (§§ 7–10).

Ch. iii.: The time in the seventh year after which preparatory work in fields, such as fertilizing, fencing, and removal of stones, may be done; concerning labor in a quarry and tearing down a wall, in both of which cases all appearance of work preparatory to cultivating the fields must be avoided.

Ch. iv.: Concerning the clearing of stones, wood, and weeds from fields, this having formerly been permitted, although it was a sort of preparation for actual cultivation, while later it was forbidden on the ground that it frequently led to transgression of the Law (§ 1); cases in which, as a punishment for preparatory work done in the seventh year, the field may not be sown even in the eighth year (§ 2); a Gentile should be encouraged when engaged in tilling the soil in the seventh year; not so a Jew (§ 3); concerning cutting down and pruning trees (§§ 4–6, 10); the time after which one may begin to eat what has grown in the fields in the seventh year, and when one may take it home (§§ 7–9).

Ch. v.: Observances necessary in the case of certain plants, such as white figs, arum, early onions, and madder (§§ 1–5); objects, such as agricultural implements, which may not be sold in the seventh year, and those which may not be lent (§§ 6–9).

Ch. vi.: Distinctions between the provinces with regard to the seventh year, together with an account of the regions of Palestine which were settled by the first Hebrew colonies from Egypt, and those which were occupied by the Jews who came from Babylon under Ezra; details concerning Syria; forbidden exports from and imports to the land of Israel.

Ch. vii.: General rules with regard to matters subject to the regulations of the seventh year; in connection with the prohibition against dealing in the produce of this year (§ 3), many other things are enumerated in which it is forbidden to trade.

Ch. viii.: General regulations for the produce of the seventh year; how it may be sold without being measured, weighed, or counted; the course necessary in case the money received for the produce of the seventh year is spent in the purchase of land, cattle, or any other object.

Ch. ix.: Herbs which may be purchased in the seventh year from any one; use and removal of the produce of the seventh year, and the division of the Holy Land with regard to removing such crops.

Ch. x.: Concerning release from debt; debts which fall due in the seventh year and those which do not; arrangements and form of the Prosbul and cases in which it is invalid; the sages are well pleased with those who pay their debts even though the year of release would cancel them; likewise those who, though not obliged to do so by law, refund a loan received from a proselyte, as well as all those who fulfil their obligations even in cases where they are not legally bound to do so, receive the entire approbation of the Rabbis.

The Tosefta on this treatise is divided into eight chapters, and contains elucidations of many mishnaic laws. Especially noteworthy is the statement in viii. 1 *et seq.* that in ancient times it was customary to take the entire produce of the seventh year from its owner and to store it in the granary of the community, where it was divided every Friday among all the families according to their need.

The Gemara of the Palestinian Talmud discusses and explains the halakot of the Mishnah, and contains, besides, haggadic teachings and interesting accounts of events in the lives of many noteworthy men. Of these latter the following may serve as an example (35a): R. Abba bar Zebina worked in the shop of a Gentile tailor in Rome. One day his employer set before him meat from an animal which had not been slaughtered in the manner prescribed by the ritual, and threatened him with death should he decline to eat it. When, however, despite his threats, R. Abba would not touch the meat, the Roman admitted that he would have killed him had he eaten the meat, "for," said he, "if one is a Jew, one should be a true Jew, and should observe the principles of his religion."

W. B. J. Z. L.

SHEBNA (שבנא, שבנה): Chamberlain of the king's palace, the office being filled also by Jotham (II Kings xv. 5). Shebna may be identified with the officer designated as "ha-soken" (Isa. xxii. 15–19), probably a caretaker or steward (see Bloch, "Phönizisches Glossar," *s.v.* "Zakan").

The prophet censures Shebna because he built for himself a tomb in the upper part of the rock, perhaps near the royal tombs on Mount Zion. The beginning of Isaiah's denunciation, "What hast thou here? And whom hast thou here?" has been construed as implying that Shebna was of alien birth. But probably the meaning implied is that Shebna was an upstart or intruder. His non-Israelitish origin, however, is indicated in the kind of punishment with which he is threatened: Yhwh will roll him like a ball into a country less mountainous than Canaan, but broad—referring to the wide plains of the Euphrates and Tigris.

Shebna favored the political connection of the kingdom of Judah with Egypt; hence it is very probable that he was taken prisoner as an enemy of the Assyrians during an invasion of the latter. The name "Shebna" itself points to a non-Israelitish origin in the more northerly regions, either Phenicia or Syria; the same stem has been found by Levy in שבניו ("Siegel und Gemmen mit Aramäischen, Phönizischen, Althebräischen und Altsyrischen Inschriften," p. 40, Breslau, 1869). Probably Shebna had risen to office under King Ahaz, who favored foreign undertakings and connections.

It has been argued that the Shebna to whom reference is made above is not the same as that mentioned in the following passages: Isa. xxxvi. 3, 11, 22; xxxvii. 2; II Kings xviii. 18, 26, 37; xix. 2, in which, with the exception of II Kings xviii. 18, 26 (where שבנה occurs), the name is uniformly written שבנא. This Shebna, who is called "sofer" (scribe), is everywhere mentioned after Eliakim; but in all likelihood he was identical with the office holder censured by Isaiah.

Bibliography: R. Kittel, *Handkommentar über die Bücher der Könige*, 1900; Marti, *Kurzer Handkommentar über das Buch Jesaja*, 1900; Ad. Kamphausen, *Isaiah's Prophecy Concerning the Major-domo of King Hezekiah*, in the *American Journal of Theology*, 1901, pp. 43 *et seq.*

E. G. H. E. K.

SHEBU'OT ("Oaths"): Treatise in the Mishnah Tosefta, and both Talmuds, dealing chiefly with the various forms of the oath. In most of the editions it is the sixth treatise of the order Neziḳin, and is divided into eight chapters, containing sixty-two paragraphs in all.

Ch. i.: In connection with the statement that oaths may be divided into two classes, which are again subdivided into four, other actions and conditions are enumerated which are similarly divided; *e.g.*, the perception of defilement, carrying from a private domain to the public domain on the Sabbath and vice versa, and the appearance of the different kinds of leprosy (§ 1); further details concerning the method of recognizing uncleanness; manner of effecting atonement, by various private or communal sacrifices, for offenses committed consciously or unconsciously in a state of uncleanness, or for other trespasses against the Law (§§ 2–7).

Contents.

Ch. ii.: Further details relating to the perception of uncleanness; the statement that a person who enters the Temple in a condition of uncleanness must offer a sacrifice, is supplemented by one to the effect that all the apartments subsequently added to the Temple must be regarded in this respect as the Temple proper; in connection therewith the ceremonial accompanying the enlargement of the Temple and of the city is described.

Ch. iii.: On the four kinds of oaths, and the difference of opinion between R. Ishmael and R. Akiba in regard to this subject (§§ 1–5); if a person swears to fulfil or to disregard a religious duty, he is not bound to offer a sacrifice in the case of not fulfilling his vow (§ 6); concerning a thoughtless vow ("shebu'at biṭṭuy") and a vain oath ("shebu'at shaw"), *e.g.*, when a person affirms an absurd statement by an oath, as that a stone is gold, or that he saw a camel fly through the air (§§ 7–8); violation of an oath (§ 9); the punishment for the intentional violation of a thoughtless oath, and the sacrifice which must be offered in the case of an unintentional violation (§ 10); the punishment for transgressing a vain oath (§ 11).

Ch. iv.: Concerning the oath of the witness; if a person asks two witnesses to testify in his favor before the court, and they deny under oath that they can give testimony for him, then they are guilty of violating the witness' oath (comp. Lev. v. 1); cases and persons to whom the witness' oath applies; and forms under which the oath is administered to witnesses by the plaintiff, in order that they may be found guilty of breaking such oath in refusing to testify.

Ch. v.: On the oath relating to a deposit ("shebu'at ha-piḳḳadon"; comp. Lev. v. 21 *et seq.*), *i.e.*, the oath taken in cases where objects have been wrongfully or forcibly acquired or retained; the persons taking it; and the cases in which it is taken.

Ch. vi.: Concerning the oath administered by the judge; in civil cases the judge administers it to the defendant only if he partly confesses his guilt; regulations regarding this oath, the minimum of the claim, and the minimum of the defendant's admission; in order that from the nature of a claim the defendant may be required to take the oath the plaintiff must be an adult of normal mind; the claim must be definitely formulated, and may have reference only to money, goods, or other movable objects; no oath may be enforced in connection with a claim to real estate, slaves, or bills of exchange, nor with a claim on the part of the Sanctuary.

Ch. vii.: The cases in which the plaintiff takes the oath, and wins his case on the strength of it, *e.g.*, in the case of a hireling or storekeeper; other cases in which the defendant may be suspected of swearing falsely; enumeration of the cases in which the defendant may be compelled to take the oath even in reference to indefinite claims; thus every trustee in charge of property may be compelled to take an oath to the effect that he has managed it faithfully and honestly; on an oath occasioned by another oath ("gilgul shebu'ah").

Ch. viii.: The four kinds of wardens (comp. Ex. xxii. 6–14): the unsalaried, the salaried, borrowers, and tenants.

The Tosefta to this treatise is divided into six chapters, and contains some interesting moral maxims, besides additions to the Mishnah. R. Eleazar b. Mattai says that it is unpleasant for a person to behold a man commit crimes; but that a benefit is conferred upon a person if he is fortunate enough to behold a person perform noble deeds (iii. 4). A person who commits an act of unfaithfulness toward his fellow man has thereby committed an act of unfaithfulness toward God. Every crime is a denial of God; for the criminal who is about to commit the crime denies that God has forbidden all unjust and immoral deeds (iii. 6).

The Tosefta.

Both the Gemaras discuss and explain the contents of the Mishnah. The Babylonian Gemara contains in addition some interesting sentences and comments. Ps. xci. is designated as "shir shel pega'im" or "nega'im" (= "the psalm of the plagues"; 15b). An interesting enumeration is given of the names of God occurring in the Bible which really do not designate God, and of other names which must be referred to God, although they apparently do not apply to Him. Thus "Adonai" in the story of Lot (Gen. xix. 18) designates God, although it might seem that Lot was addressing the angels by this name (35b). In the story of Micah (Judges xvii., xviii.) all the divine names that occur must be referred to God, though according to R. Eliezer only a few of them must be so referred. In the Song of Solomon the name "Solomon" designates God, except in one passage, Cant. viii. 12 *et seq.* Noteworthy is R. Joshua's comment on Judges xx. to the effect that the oracle spoke truly all three times, but that the people did not ask the first and second times whether they would be victorious against Benjamin, and that this was not promised to them (*ib.*).

The Gemaras.

W. B. J. Z. L.

SHECHEM (שכם = "shoulder" or "ridge"): **1.** City of central Palestine; called **Sichem** in Gen. xii. 6, A. V.; **Shalem,** according to some commentators, *ib.* xxxiii. 18; **Sychem** in Acts vii. 16; and **Sychar** in John iv. 5. Its situation is indicated as in Mount Ephraim in Josh. xx. 7 and I Kings xii.

25; but from Judges ix. 7 it seems to have been immediately below Mount Gerizim, and it is therefore placed by Josephus ("Ant." iv. 8, § 48) between Gerizim and Ebal. Shechem is elsewhere stated to have been in the neighborhood of Dothan (Gen. xxxvii. 12 *et seq.*), north of Shiloh (Judges xxi. 19).

Earliest Mention.

The first mention of the place occurs in connection with Abraham, who, on his first migration to the land of Canaan, built an altar under the oak of Moreh on the site where later Shechem was built (Gen. xii. 6). At the time of Abraham the place, which could scarcely have been a city, was occupied by the Canaanites.

Shechem first appears as a city in the time of Jacob, who, after his meeting with Esau, encamped in front of it in the field which he bought for 100 pieces of money from Hamor, the prince of the country (*ib.* xxxiii. 18–19). It was then inhabited by the Hivvites (*ib.*). Jacob's arrival at Shechem marked a very important period in its history; for the defilement of Dinah, which took place there, resulted in the pillage of the city and the massacre of all the male inhabitants by Jacob's sons (*ib.* xxxiv. 2–29). This narrative shows also that Shechem was at that time a commercial center, and rich in sheep, oxen, and asses. The oak-tree under which Abraham had built an altar still existed in the time of Jacob, who hid under it the images and the earrings of the Shechemites (*ib.* xxxv. 4). The surrounding territory afforded good pasturage; and therefore during Jacob's stay at Hebron his sons drove their flocks to Shechem (*ib.* xxxvii. 12 *et seq.*). Jacob had previously promised the city to Joseph (*ib.* xlviii. 22, Hebr.); and it was allotted by Joshua to Ephraim, and Joseph's remains were buried there. Afterward it was assigned to the Levites, becoming also a city of refuge (Josh. xx. 7, xxi. 20–21, xxiv. 32).

After the conquest of Canaan, Shechem became an important religious center. The two mountains,

Religious Center.

Gerizim and Ebal, between which the city was situated, had been previously designated as the places where the Levites should recite their blessings; and under Joshua this arrangement was carried into effect (Deut. xxvii. 11; Josh. viii. 32–35). It was at Shechem that Joshua drew up the statutes of the Mosaic religion and set up a stone as a monument in the temple of YHWH under the oak-tree (Josh. xxiv. 1–28). Shortly before his death Joshua assembled at Shechem the elders and judges of Israel, giving them his last recommendations and exhorting them to adhere to the cult of YHWH.

After Gideon's death the inhabitants of Shechem, separating themselves from the commonwealth, elected Abimelech as king, and solemnly inaugurated him in the temple under the oak-tree (Judges ix. 1–6). At the end of three years, however, they revolted and were all slain, the city being destroyed and sown with salt (*ib.* verses 23–45). It was restored later and regained its former importance; for after Solomon's death all the tribes of Israel assembled there to crown Rehoboam. It was there that the ten tribes, whose demands were spurned by Rehoboam, renounced their allegiance to him and elected Jeroboam as king (I Kings xii. 1–20). The latter fortified Shechem and made it for a time his

Capital of Jeroboam.

capital (*ib.* verse 25). From that time no mention is made of the place. It was most probably included in "the cities of Samaria" which were conquered by the Assyrian kings, and whose inhabitants, carried away into captivity, were replaced by colonists from other countries (comp. II Kings xvii. 5–6, 24; xviii. 9 *et seq.*).

People of Shechem, probably proselytes, are mentioned as having been slain by Ishmael, the son of Nethaniah (Jer. xli. 5), while on their way to the Temple at Jerusalem, to which they were carrying gifts, not knowing that it had been destroyed. After the Exile, Shechem became the religious capital of the Samaritans, whose temple was on Mount Gerizim (comp. Joshua, Son of Sirach, i. 26). Thus Shechem was to the Samaritans what Jerusalem was to the Jews; and its religious prominence was maintained for nearly 200 years, when it was captured by John Hyrcanus (129 B.C.), who destroyed the temple (Josephus, "Ant." xiii. 9, § 1; *idem*, "B. J." i. 2, § 6). Later, Alexander Jannæus met with a crushing defeat near Shechem ("Ant." xiii. 14, §§ 1–2; "B. J." i. 4, §§ 4–5).

The place seems to have been completely destroyed during the Jewish wars, and on its site an-

Destroyed Under Vespasian.

other city was built by Vespasian (72 C.E.), to which he gave the name "Neapolis" ("B. J." iv. 8, § 1; Pliny, "Historia Naturalis," v. 13, § 69); this was afterward changed by the Arabs to "Nablus." The identification of Shechem with Neapolis by Josephus and Pliny is supported by Num. R. xxiii. 14, which renders "Shechem" by "Neapolis" (נפולין). Eusebius ("Onomasticon," *s.v.* "Sichem"), however, places Neapolis in the vicinity of the site of Shechem. On coins from Neapolis that city is called "Flavia Neapolis" (Eckhel, "Doctrina Nummorum Veterum," iii. 433 *et passim*). Both Josephus and Pliny declare that Shechem or Neapolis was called by the natives "Mabortha" (Μαβορθά) or "Mamortha." This name is evidently a corruption of the Aramean "Mabarakta," or "the blessed city," so called by the Samaritans in opposition to Jerusalem, as they similarly term Mount Gerizim "the blessed mountain" in opposition to Mount Moriah, which they designate "the accursed mountain" (Gen. R. lxxxi. 3). Great hostility to the Jews was manifested by the Samaritan inhabitants of Neapolis. R. Ishmael ben Jose, who once passed Neapolis (ניפולים) in order to go to Jerusalem to pray, relates that he was the object of their derision (Yer. 'Ab. Zarah v. 4).

Under the Roman emperors Neapolis became one of the most important cities of Palestine. Septimius Severus once deprived it of the "jus civitatis," but he restored it later (Spartianus, "Vita Severi," ch. ix.). Under Zeno (474) riots occurred in Neapolis between the Samaritans and the Christians. In 1184 the city was captured by the troops of Saladin. It has been remarked above that the name "Neapolis" was corrupted into "Nablus" by the Arabs; and the city has been generally known under the latter name since the Middle Ages. Its history is closely connected

with that of the Samaritans. It may be added that the tomb of Joseph (comp. Josh. xxiv. 32) has always been the chief object of attraction for visitors to Nablus. This fact is first mentioned by Benjamin of Tudela ("Itinerary," ed. Asher, pp. 32–33)—who, by the way, relates that in his time there were no Jews at Nablus—and after him by the French traveler R. Jacob, who was at Nablus in 1258 (Carmoly, "Itinéraires," p. 186). Isaac Ḥelo (14th cent.) says (*ib.* p. 251) that people came from afar to Nablus to visit the tomb of Joseph and Jacob's well, and that there were in the place few Jews, but many Samaritans. The author of the "Yiḥus ha-Ẓaddikim" (*ib.* p. 386) is more precise in placing Joseph's tomb in the village of Al-Balaṭah, near Nablus, adding that visitors recite over the tomb Ps. lxxvii., lxxx., and lxxxi. Finally, the author of "Yiḥus ha-Abot" (*ib.* p. 445) says that the village Al-Balaṭah, which contains Joseph's tomb, is a Sabbath-day's journey (2,000 cubits) north of Nablus. Samuel b. Samson (*ib.* p. 150), however, places Joseph's tomb at Shiloh. Nablus at present has a population of about 24,000, including 170 Samaritans and 150 Jews.

Tomb of Joseph.

Bibliography: Besides the sources mentioned in the article, Guérin, *Samarie*, i. 372 *et seq.*; Neubauer, *G. T.* pp. 168 *et seq.*; Robinson, *Researches*, iii. 96 *et seq.*, 113 *et seq.*; idem, *Later Researches*, p. 131; Schürer, *Gesch.* 3d ed., i. 50–51; Stanley, *Sinai and Palestine*, pp. 233 *et seq.*

2. Son of Hamor, Prince of Shechem; he probably derived his name from that town. He is particularly known for his defilement of Dinah, Jacob's daughter, which misdeed led to the destruction of his family and the massacre of all the male inhabitants of Shechem (Gen. xxxiv. 1–26). See Dinah; Hamor.

3. Son of Gilead and grandson of Manasseh, and head of the family of Shechemites, according to Num. xxvi. 31 and Josh. xvii. 2. In I Chron. vii. 19, however, he is said to have been the son of Shemida and, consequently, the grandson of Gilead.

E. G. H. M. Sel.

SHEDIM. See Demonology.

SHE'EH NE'ESAR (שעה נאסר): The pizmon or responsory hymn in the Selihot of the fast of the Seventeenth of Tammuz, the "fast of the fourth month" in Zech. viii. 19. It is signed with the acrostic Shelomoh (Ibn Gabirol; comp. Zunz, "Literaturgesch." p. 412), and deals with the four disasters of which the fast is traditionally the anniversary; viz.: (1) the breaking of the two tablets of the Law by Moses; (2) the cessation of the Temple daily offering; (3) the storming of the outer defenses of Jerusalem; and (4) the burning of the scroll of the Law by Apostomus. For the traditional melody see Jew. Encyc. ix. 133, *s.v.* Music, Synagogal.

A. F. L. C.

SHE'ELOT U-TESHUBOT ("questions and answers," or "interpellations and decisions"): The Hebrew designation for the "responsa prudentium," connoting the written decisions and rulings given by eminent rabbis, teachers, or heads of academies to questions addressed to them in writing. These responsa constitute a special class of Talmudic and rabbinical literature, which in form differs both from the commentaries and from the codifications of rabbinical Judaism, yet in content is similar to both. While the commentaries are devoted solely to the exegesis and hermeneutics of the Bible, the Mishnah, the Talmud, and the older codes, and while the codes themselves and the writings of the casuists contain the rules and regulations for all ordinary incidents of life, the responsa include both these types of literature. Many of the questions were theoretical in character, since they requested information concerning all departments of knowledge. The responsa accordingly contain rulings on the philosophy of religion, astronomy, mathematics, chronology, and geography, as well as interpretations of difficult passages in the Bible, the Mishnah, and the Talmud. The older responsa in particular are important for readings and emendations of the Mishnah and the Talmud, affording valuable material for textual criticism. The questions were for the most part, however, practical in nature, since they were concerned with specific new contingencies for which no provision had been made in the codes, and the responsa thus supplement the literature of codification.

While early Jewish literature can show but few historical works, many important notes on the history of Judaism have been introduced into the responsa undesignedly, and for this reason they bear the marks of truth. The responsa likewise contain invaluable material for general history, as many events are cursorily mentioned in them which are either noted obscurely or totally ignored by contemporary historians, yet which illustrate and explain the conditions of the times. The responsa thus contribute much to a knowledge of the cultural circumstances of the Jews and of the people among whom they have lived. From these questions based on the problems of daily life falls much light on the moral and social relations of the times, on occupations and on undertakings, on the household, on customs and on usages, on expressions of joy and of sorrow, on recreations and on games. The responsal literature covers a period of 1,700 years, but the responsa of the first five centuries are not contained in special works, being scattered through the transactions and expositions of both the Talmudim. Works devoted especially to responsa first appear in the post-Talmudic period. Many responsa have been lost, but those which are extant number hundreds of thousands, the collections thereof being nearly a thousand. The most important of these works are listed in Ersch and Gruber, "Encyc." xxvii. 453.

The history of responsal literature may be divided into six periods, which resemble one another in so far as all are characterized by the same spirit of search for truth and knowledge of the Law, and in them all are expressed the same religiosity, the same rigid impartiality, the same unswerving sense of right, and the same conscientiousness which gives a decision only after most thorough consideration. On the other hand, external circumstances, the spirit of the times, and the more or less strict methods of investigation give the responsa of various periods a peculiar degree of individuality.

Six Periods.

Neither responsa nor letters concerning specific

legal questions are known before the conclusion of the Mishnah; indeed, it is doubtful whether any were written even at that period. The reason for this lies in the custom which then prevailed that no halakah should be reduced to writing; and it may readily be seen from the following story that this prohibition or reluctance was extended to communications of a legalistic nature. In the first half of the fourth century R. Dimi went to Palestine, where he heard a new interpretation of the Mishnah. Desiring to communicate this exegesis to R. Joseph, the head of the Academy of Pumbedita, he said: "If I could find any one to send the letters to Babylonia, I would include this interpretation in my message." This remark of R. Dimi's was the occasion of a debate in the academy, and the question was raised how it would be possible to communicate exegetic decisions by means of letters, since it was forbidden to reduce halakot to writing. The academy finally justified R. Dimi by laying stress on the fact that in this instance it might have been a matter of a new and hitherto unknown interpretation, and in such a case it was allowable to commit even a legal subject to writing (Tem. 14a, b). It thus becomes evident that even when the prohibition or the reluctance against writing halakot became partially obsolete, letters of a legal content might be written only in cases where halakot might likewise be reduced to writing. While the rule prevailed, therefore, that no halakot should be written, no communications of legalistic content were made by means of letters. Questions were always communicated orally, or proposed to the academy by a teacher, who transmitted the answer and the decision by word of mouth. The rarity of letters on legal problems in the tannaitic period may readily be seen from a passage in the Tosefta (Ter. ii. 13) which states that R. Gamaliel secretly despatched a messenger with an answer to a question; for if he desired to keep his decision secret, he would probably have sent a letter had such replies been customary at that time.

In the tannaitic period statements, publications, contributions concerning the calendar, and notifications were the only documents regularly committed to writing. On the other hand, it can not positively be asserted that no halakic ruling whatsoever had been given in writing before the completion of the Mishnah: certain exceptions were doubtless made, exactly as halakic notes were written in isolated instances (comp. Hor. 13b), although these sporadic decisions are no longer extant. Immediately after the completion of the Mishnah, however, when the prohibition or reluctance against writing halakot had in great part disappeared, the learned question and the elucidative responsum began to appear, traces being preserved in the Talmud. With the beginning of the third century these scholarly inquiries frequently appear in letters from Babylonia to Palestine. Thus Rab (Abba Arika) wrote a letter to R. Judah ha-Nasi I. concerning a certain legal regulation (Ket. 69a; Yer. Giṭ. v. 3), receiving an answer which seems likewise to have been in epistolary form. Rabbi Johanan of Palestine carried on an active correspondence with Rab and Samuel, addressing the former in the words, "To our teacher and master in Babylonia," but terming the latter simply "Our colleague." From Samuel, moreover, he received thirty scrolls with questions and erudite discussions on dubious pathological symptoms in animals (Ḥul. 75b; comp. Tos. *ad loc.* s.v. "Tresar"). At a later period, likewise, the authorities in control of the Palestinian academies issued their rulings in the form of letters which were used as baraitot, being made the subject of citation and exegesis (Yer. Ned. v. 5). In this learned correspondence both in Babylonia and in Palestine the form usually employed was that of familiar verses of Scripture. Thus Mar 'Uḳban, who asked R. Eleazar whether he might lodge information against certain adversaries that punishment might be meted out to them, was answered in the words of Ps. xxxix. 1 and xxxvii. 7 (Giṭ. 7a), while another responsum to a question consisted of Hosea ix. 1 (*ib.*; comp. Yer. Meg. iii. 2). This method may have been chosen to avoid, so far as possible, any direct violation of the prejudice against committing halakot to writing, since this reluctance had not yet been entirely outgrown. By the end of the third century the correspondence between Palestine and Babylonia had become more active, and the responsa sent in letters from the one to the other had become far more numerous. These rulings and responsa from Palestine seem to have been regarded as authoritative and demanding obedience; and the threat was made to R. Judah ben Ezekiel, head of the Academy of Pumbedita, that a letter would be brought from Palestine to annul his decision (B. B. 41b). Another teacher likewise protested against R. Judah's ruling, and warned him that he also would produce a letter from Palestine to refute him (Shebu. 48b), the same experience befalling Mar 'Ukba (Sanh. 29a). In like manner, the frequent use in the Talmud of the phrase "shalḥu mi-tam" (they sent from yonder, *i.e.*, from Palestine), presupposes letters containing such responsa, and proves that they were regarded as authoritative, since passages introduced by "Shalḥu mi-tam" are generally employed in refuting rulings. Abin, who went from Babylonia to Palestine and instituted inquiries everywhere regarding doctrines and opinions, wrote repeated epistles to Babylonia containing the results of his investigations (Ket. 49b; B. B. 139a; B. M. 114a; Niddah 68a), these letters beginning with the formula, "I asked my teachers concerning these matters, and they answered me in the name of their teachers." Many other rulings are found in the Talmud which are designated as sent by Abin, the method of transit apparently being by letter, although no direct statement on the subject is made. Further details on the form of the responsa and on the manner in which they were communicated may be gathered from the following examples: Tanḥum b. Papa sent R. Jose a request for information on two distinct problems concerning the purity of blood of two families in Alexandria. One case was decided unfavorably by R. Jose, who wrote as his reply the Biblical verse on incest (Deut. xxiii. 3), while he declared the purity of the second family to be unchanged. He then directed his pupil R. Mani to sign the responsum with him, which was done. R. Berechiah, on the

Correspondence Between Babylonia and Palestine.

other hand, whom he likewise requested to attach his name to his ruling, refused, but, changing his mind in the course of the day, he went to R. Jose to sign the responsum, which, however, had already been despatched (Yer. Ḳid. iii. 12). This story shows that often questions were settled by a single letter, as was later the case with the Geonim, who exchanged a series of responsa. The halakic replies and the decisions, moreover, were signed by pupils and colleagues, so that, strictly speaking, the responsa were issued by a board.

Other statements likewise exist in the Talmud regarding halakic matters which were discussed in written responsa, if the opening words may be taken as a criterion. In these responsa occurs the introductory phrase "Hawu yod'in" (take cognizance of; R. H. 20a; Yer. Ḳid. ii. 5) or the honorific greeting, "Health and peace to thee, dear colleague" (Ket. 69a). In sending his query, one scholar modestly wrote: "I am not worthy that you should lay your doubts before me. . . . but the opinion of your pupil inclines thus . . ." (B. B. 165b). These formulas were probably used also in giving verbal decisions. The question itself, when communicated in writing, was introduced by the words: "May our teacher instruct us in this" (Giṭ. 66b). The responsa of the Talmudic period may be compared with the responsa of the Roman jurists and the epistles of the Christian patriarchs, while they are characterized by pregnant brevity and rigid restriction to their subject-matter. It is impossible to trace in all its phases the development from these jejune Talmudic responsa to those of the geonic type, with their literary form and their discursiveness, for no responsum has been preserved either of the saboraic or of the later amoraic period. From the second half of the fourth century all information regarding a learned correspondence is lacking; but the maturity of style and of epistolary form which characterizes the responsa of even the earliest geonim in the middle of the eighth century, and which differentiates them so widely from the brief decisions of the Talmudic age, justifies the inference that between the former and the latter there had been many forms of transition, and that there had been a learned correspondence between teachers and pupils in the period extending from the end of the fourth to the beginning of the eighth century, although these letters have been lost.

Responsa of the Geonim.

In the geonic period the elucidative letter and the scholarly responsum are characterized, as already noted, by a more developed and rounded literary style, conditioned and fostered by the revolution which had taken place in Jewish literature. The Talmud had been definitively completed and was recognized as authoritative, and, being committed to writing, it was accessible to scholars, even though they lived far from the academies, the seats of Talmudic learning. With an accurate knowledge of the Talmud and a correct interpretation of it, scholars might deduce for themselves rulings for any of the specific cases which might present themselves. Even in instances in which the questioner was not versed in the Talmud and the responsum was required to give only a brief decision on the case under consideration, the ruling was not a mere "yes" or "no," "permitted" or "forbidden," "right" or "wrong," but in the shortest responsa themselves it was generally the custom for the scholars who prepared them to cite a passage from the Talmud in support or proof of their decisions, or to controvert any possible opposition on the basis of some other Talmudic passage by a refutation of it and a correct exegesis of the section of the Talmud in question. In most instances, however, the questioner himself knew the Talmudic passage from which he might draw the ruling for any specific case, the problem being whether he was able to apply this passage correctly. There were cases, on the other hand, in which he was either altogether ignorant of the application, or made it falsely, thus reaching an erroneous conclusion. In such instances the respondent was required to give an explanation of the Talmudic passage in question and its correct application to the specific case, often proving the correctness of his decision by a comparison with another passage, and adding a refutation of any other possible interpretation. He was frequently obliged, moreover, to take into consideration any consequences which might result from his decision or exegesis, and was constrained many times to explain points which, strictly speaking, had not been asked specifically, although they were more or less closely related to the subject under discussion. Many of these questions have no practical contingencies for their basis, but are concerned with the correct comprehension and explanation of certain passages of the Talmud, and the corresponding responsa are therefore restricted to detailed elucidations and fundamental interpretations. In the main, therefore, the geonic responsa are scholarly treatises, although this does not characterize them all to an equal degree, since in the course of the four centuries of the geonic period the responsum developed in form and character, and was subjected to many changes.

In the days of the earliest geonim the majority of the questions asked them were sent only from Babylonia and the neighboring lands, where the inhabitants were more or less acquainted with the Talmud and could, in case considerable portions of it were unintelligible to them, visit the academies in the Kallah months to hear Talmudic interpretations and explanations. The questions which were submitted in writing were accordingly limited to one or more specific cases, while the responsum to such a query gave in brief form the required ruling and a concise reason for it, together with a citation of an analogous Talmudic instance (Judah Gaon, in "Sha'are Ẓedek," iv. 4, 69, p. 71), and a refutation of any possible objection (*ib.* iv. 5, 27, p. 76b). More discursive were the responsa of the later geonim after the first half of the ninth century, when questions began to be sent from more distant regions, where the inhabitants were less familiar with the Talmud, even if they possessed it, and were less able to visit the Babylonian academies, the only seats of Talmudic learning. Talmudic difficulties were often the subject of these inquiries. Although a gaon (Sar Shalom, in "Teshubot Geonim Ḳadmonim," No. 46, p. 9) declared it difficult to write elucidations of perplexing problems in many Talmudic passages, he sought

nevertheless, to give such interpretations for entire treatises and themes in the Talmud. In like manner, even those responsa which were not sent to distant lands assumed a discursive and prolix form, for though the questioner sought information only for a specific case and requested a Talmudic basis for it, the responsum was not restricted to the mere decision which might be deduced from the Talmudic passage under consideration, but included the entire context as well. It thus frequently contained more than a simple basis and foundation for the ruling drawn from the Talmud, and discussed the subject under consideration in fullest detail and in all its import, even though this had not been requested. More than this, other subjects which had but a slight bearing on the problem in question received their quota of discussion ("Ḥemdah Genuzah," No. 70, p. 14b; "Sha'are Ẓedeḳ," p. 22b); and the respondent added also the ruling which would have been given had the point at issue been slightly different from that on which information was requested (*ib.* p. 46a).

The later geonim did not restrict themselves to the Mishnah and Talmud, but used the decisions and responsa of their predecessors, the elder geonim, whose sayings and traditions were generally regarded as authoritative, although there were occasional exceptions, such as the assertion of Hai Gaon that the ruling of R. Naṭronai was incorrect ("Toratan shel Rishonim," ii. 51, No. 3). These responsa of the later geonim were, strictly speaking, disquisitions on Talmudic themes, and since a single letter often answered many questions, it frequently attained the compass of an entire book. The letters of the Geonim, which, for the most part, contained replies to many problems, assumed a definite and official form. They began with the statement that the questions had been correctly received, read, and considered, and that the corresponding answers had been given in the presence of the gaon and with his approval. The introductory formula, used in the letters of the Geonim, may be illustrated by the following example: "Amram ben Sheshna, head of the academy of the city of Meḥasya [Sura], to all scholars and their disciples and to those of our brethren of the house of Israel who dwell in Barcelona, and who are dear, beloved, and revered unto us, may their prosperity increase and wax great! Receive ye greeting from us and from R. Ẓemaḥ, the president of the court, from the heads of the Kallah ["reshe Kallah"], from the authorized teacher, and from all other scholars and disciples of the academy, all of whom ever pray for your health, that God in His great mercy may have compassion on you. The questions which ye have laid before us we have caused to be read unto us, while the president of the court and the allufim and the other sages and disciples sat before us. We have studied them, and weighed all that is written in them, and with divine help have given to them the following answers" ("Teshubot ha-Geonim," ed. Lyck, No. 56, p. 21). In other introductions are found the concluding words, "We commanded and directed that the answers to your questions be written you as we have perceived them with the help of God" (Harkavy, "Teshubot ha-Geonim," pp. 32, 76). This citation shows that there were regular secretaries who prepared the letters, and it is likewise clear that the judicial board and its president formulated the replies and then presented them to the gaon, who approved and signed them if they were found correct (comp. Harkavy, *l.c.* No. 198, p. 88). After this general introduction the various questions and their answers were given in regular order in the letter. Each question was introduced by the phrase "she-sha'altem" (="as to what ye have asked"), and was then repeated, either word for word or in content. The answer to each question then followed, either without any introductory phrase, or with the words, "thus is it," "the answer to this question is," "if the matter is as your letter of inquiry states, it seems to us as follows," "we regard it thus," "thus the sages say," "thus have we learned from earlier sages," "know ye," or "thus hath Heaven revealed unto us," which, however, is simply equivalent to the phrase "with divine help we have found." The answer was frequently concluded with the formulas, "thus is the final decision" ("halakah"), "thus is the correct practise," "thus is the usage in the academies," or "such cases come daily before the academies, and in them all we decide thus." After all questions and their answers had been given, the formal conclusion of the letter came. Occasionally this was the brief phrase, "may God grant us to decide according to the Law, and to teach according to valid decision" (Harkavy, *l.c.* No. 350, p. 179), but more frequently, especially when the letter was sent to foreign lands, it concluded with a blessing on him who had asked the question, such as, "may God reveal unto thee, oh, friend and colleague, and unto all the scholars and disciples of thy city, the Torah of wisdom and of understanding, and clothe you with a mantle of glory" (Harkavy, *l.c.* No. 264, p. 135; comp. also No. 369, p. 185, and No. 344, p. 172).

Mode of Reply.

Geonic responsa are written in three languages, Hebrew, Aramaic, and Arabic. In the earliest period Aramaic, the language of the Gemara, prevailed exclusively, but in the middle of the ninth century Hebrew began to appear in the responsa side by side with it. This innovation was doubtless due, on the one hand, to the study and knowledge of Hebrew which spread through rabbinical circles as a result of the Karaite movement, and, on the other, to the fact that the rulings of the Geonim were thenceforth sent to distant lands, where the inhabitants were unfamiliar with Aramaic, so that it became necessary to write to them in Hebrew, the dialect of the Mishnah. When Arabic became the prevailing language of the Jews in the dominions of the califs, questions were frequently addressed to the Geonim in that tongue, whereupon the scholars of the academies used the same language in reply, thus accounting for the mass of Arabic responsa.

Collections of Geonic Responsa.

Some of the responsa that have survived are unmutilated and in their original form, while others are extant only in extracts. The first collection appeared, together with brief geonic rulings, at Constantinople in 1516 under the title "Halakot Pesuḳot min ha-Geonim" (Brief Rulings of the Geonim), and in 1575 another corpus,

entitled "She'elot u-Teshubot me ha-Geonim," was published in the same city. At Salonica in 1792 Nissim ben Ḥayyim edited a collection of geonic responsa under the title "Sha'are Ẓedek" (Gates of Justice), which contains 533 responsa arranged according to subject, and an index by the editor. For the majority of these responsa the name of the author is cited, and many of them are reproduced in their original form with their Talmudic proofs and disquisitions. In 1858 another collection was published at Leipsic with the title "Sha'are Teshubah," ten years after David Cassel had issued his corpus, which was entitled "Teshubot Geonim Ḳadmonim" (Responsa of the Earliest Geonim). A collection of responsa was published at Jerusalem in 1863 with the title "Ḥemdah Genuzah," and in the following year Jacob Mussafia edited his "Teshubot ha-Geonim" at Lyck, this being succeeded seven years later by Naḥman Nathan Coronel's "Teshubot ha-Geonim" (Vienna, 1871). In 1882 Ḥayyim M. Horowitz published at Frankfort-on-the-Main a number of geonic responsa under the title "Toratan shel Rishonim" (Responsa of the Earlier Authorities). The most important corpus of responsa, however, is that contained in a manuscript of the Royal Library of St. Petersburg and edited by Harkavy under the title "Teshubot ha-Geonim" (Berlin, 1885), which includes many Arabic decisions, while numbers of the rulings still preserve the name of the questioner and the date of his inquiry. Yet another corpus of geonic responsa has been edited by Joel Müller in his "Teshubot Geone Mizraḥ u-Ma'arab" (Responsa of the Geonim of the East and West), Berlin, 1885. In addition to these collections, a number of geonic responsa have been published in other works, as in the "Ṭa'am Zeḳenim" of Eliezer Ashkenazi (Frankfort-on-the-Main, 1856) and the "Ḳebuẓat Ḥakamim" of H. Warnheim (Vienna, 1867), as well as in the halakic works of older authorities, such as the "Halakot" of Asheri, the responsa of Solomon b. Adret, and the responsa of Meïr of Rothenburg. The most recent collection is that edited by L. Ginzberg on the basis of genizah fragments and entitled "Genizah Studies" (1905).

As stated above, the responsa of the Geonim were by no means restricted to problems of legalism or ritualism, but in addition referred to all departments of human life and knowledge, treating of liturgical, theological, philosophical, exegetic, lexicographical, archeological, and historical questions; and they likewise contain abundant material for a study of the conditions of the times in which they were written, and for the culture-history and the commercial relations of the Jews, as well as for a knowledge of the manners and customs then prevailing in Judaism. A few examples of brief geonic responsa may be cited as characteristic of the views and customs of the times: "As to what ye have asked: 'How is it with regard to the theft of non-Jewish property in cases where it has not already been forbidden as a desecration of the divine name?' thus is our ruling: The prohibition of theft has naught to do with desecration of the divine name, but is a clearly established law which forbids any theft whatever from a non Jew. Desecration of the divine name is mentioned only in association with objects which have been lost. According to R. Phinehas b. Jair, 'Whensoever it leads to a desecration of the divine name, one is forbidden to appropriate anything which a non-Jew has lost.' The vine said to have been abstracted from the garden of a Gentile by R. Ashi was evidently taken in return for compensation," etc. ("Sha'are Ẓedek," iv. 1, 6). "And as to what ye have asked: 'After the burial of a corpse many wipe their hands on the ground.' no such custom prevails among us. And as to what ye have heard: 'While returning from the cemetery many are wont to wash their hands before reaching the house and to sit down on the way; what is the reason for this?' thus is our opinion: The washing of the hands is not obligatory, but where it is the custom one should wash them. The bidding of the sages that one must sit down seven times while returning from a corpse is intended to apply solely to the case in which one goes to the place of burial and returns from it, and solely for the kinsmen, and solely for the first day, and, above all, solely for those places where the usage is customary. The sevenfold repetition of sitting down is on account of the evil spirits which follow the returning mourners, that a demon may disappear each time the bereaved sit down" (*ib.* iii. 4, 19–20). It is noteworthy, furthermore, that the famous Letter of Sherira Gaon, which is the chief legal source for the Talmudic and geonic periods, was a responsum of this character, sent in reply to the questions of an African community.

Rise of Local Responsa.

During the entire geonic period the Babylonian schools were the chief centers of Jewish learning, and the Geonim, the heads of these schools, were recognized as the highest authorities in Talmudic matters. Even in the most distant lands the Jews looked upon these academies and their heads as once their ancestors had regarded the high court of the "Bet Din ha-Gadol," which had been reverenced as the one place whence came valid instruction and whence rulings might be drawn. Despite the tremendous difficulties which hampered the irregular communications of the period, the Jews who lived even in most distant countries sent their inquiries concerning religion and law to these high officials in Babylonia. In the latter centuries of the geonic period, from the middle of the tenth to the middle of the eleventh, their supremacy suffered in proportion as the study of the Talmud received fostering care in other lands. The inhabitants of these regions gradually began to submit their doubts to the teachers and heads of the schools of their own countries, and soon, in view of the attendant expense and difficulty, entirely ceased despatching their questions to the seat of the Geonim, so that during this period responsa of eminent rabbis of other lands appeared side by side with geonic rulings. To this class belong, for example, the responsa of R. Kalonymus of Lucca, contained in the collection "Teshubot Geonim Ḳadmonim," Berlin, 1848, Nos. 106–118, and of his son R. Meshullam (*ib.* Nos. 119–151; comp. Rapoport, Pref.), and the responsa of R. Gershom b. Judah of Mayence appeared in the works of later authorities, especially in the collection of R. Meïr of Rothenburg (Nos. 5

572, 847, 850, 862, 865, 928, 929) and in the "Sefer ha-Yashar" of R. Tam (Nos. 366, 399). Of the responsa of R. Moses b. Enoch of Cordova only two have been preserved, in the collection "Sha'are Zedek" (iii. 2, 21; iv. 1, 21), while his son R. Enoch cited another one by him (*ib.* iv. 5, 9), the same collection including also the rulings of R. Joseph b. Isaac ibn Abitur, the contemporary and opponent of Rabbi Enoch of Cordova (ii. 28; iii. 1, 27; iv. 4, 5, 6, 8, 21, 23, 42). A single responsum of R. Samuel ha-Nagid of Cordova is contained at the end of the collection entitled "Pe'er ha-Dor," while a number of responsa of Hananeel b. Hushiel of Kairwan have likewise been preserved. These responsa of non-geonic authorities from the latter part of the epoch of the Geonim form the transition from the geonic to the first rabbinical period, and they resemble the rulings of the Geonim both in form and in the introductory phrases, "as to what ye have asked," "we have meditated on this question," or "the answer to this question is, if the matter is as your letter of inquiry states," while the conclusion of the answer is followed by a brief greeting, "may your health be great," or simply "and health unto you," after which the letter is signed. The non-geonic responsa, however, were not dominated by the official style and the self-conscious tone which characterized the geonic rulings. Decisions of this type are written in Hebrew, and contain many theoretical interpretations of Talmudic passages in addition to the rulings governing practical cases. The responsa of this period of transition may be represented by the following ruling of R. Hananeel of Kairwan, cited from a manuscript by Berliner in his "Migdal Hananel" (Leipsic, 1876, p. xix.): "As to what ye have asked, whether the Talmudic saying that it is better to let the children of Israel transgress laws unconsciously which they would transgress consciously were they fully instructed, be not contradictory to many passages of Scripture, such as Lev. xix. 17, 'Thou shalt in any wise rebuke thy neighbor'; Ezek. xxxiii 9, 'If thou warn the wicked of his way,' etc.; and Prov. xxiv. 5, 'But to them that rebuke him shall be delight,' this is the answer: It is true that the children of Israel are commanded to rebuke one another and thus it is written in the prophets and in the sages, whether one man or a community be guilty of a transgression. If the violation of the words of the Torah is conscious, the transgressor must be warned, and, if necessary, he may be punished, while, on the other hand, all efforts must be made to win him back to righteousness. If, however, all this is without avail, then 'thou hast delivered thy soul' (Ezek. xxxiii. 9). In case the transgression is unconscious and there is reason to suppose that the children of Israel would obey if they were instructed, they must be warned and enlightened concerning the teachings of the Law and the way of righteousness. It is otherwise, however, when what is forbidden is regarded as permitted, and when a prohibition is regularly taken with little seriousness on account of the assumption of the presence of due precaution against violation of the Law. Thus, on the eve of the Day of Atonement folk sit at meat in broad daylight, but their meal lasts until evening draws near. Those who eat intend to finish the meal in due time and wish to fix the proper moment arbitrarily. They say 'It is still time,' while darkness is approaching; and though we should warn them they would not listen. In such cases it is better for us to remain silent, and not to cause them to become guilty of conscious sin. This case is to be differentiated from one in which we see another transgress a law consciously, for then we are in duty bound to lift up our voices against him on the chance that he may harken to us."

First Rabbinic Epoch.

The third period, or the first rabbinic epoch, comprises responsa of the teachers of the earlier Spanish and French schools in the eleventh and twelfth centuries. With the decline of the gaonate in the first half of the eleventh century, the Jews of various countries lost the central spiritual authorities who had hitherto given their decisions in doubtful problems. Thenceforth the appeal in religious and legal questions was to be made to the rabbinical authorities of one's own or a neighboring country, so that inquiries sent during this period to Babylonia were rare and exceptional. The responsa of the epoch came from various countries, and from schools having different tendencies, thus showing the position and the type of spiritual life in general and of Talmudic learning in particular, since all these factors prevailed in the different countries at the time. Especially noteworthy is the divergence between the French and the Spanish school in the twelfth century, the second half of this period. The questions were by no means restricted to practical problems, but many of them, in case the interpretation of a halakic or haggadic passage in the Talmud was the subject of inquiry, were theoretical in nature. In their discussion of theoretical problems the responsa of the Spanish scholars are noteworthy for the untrammeled scientific spirit which permeates them far more than is the case with those of the French school. Even in those responsa which are practical in bearing a distinction may be drawn between the two schools.

For the most part the rulings of this period receive their basis or their confirmation from a passage in the Talmud, and in this motivation the difference between the French and the Spanish exegesis of the Talmud is clearly shown. The Spanish school was the more logical, and strove for brevity and lucidity in the deduction of its rulings from the Talmud, while the French school was more dialectic, and frequently gave full play to casuistry at the expense of clearness. The chief representative of the French school in the eleventh century was Solomon ben Isaac (Rashi), and many of his responsa have been preserved in the "Pardes" and in the Vitry Mahzor. His decisions are written in Hebrew, without formulas either of introduction or of conclusion, although an interesting phrase which is peculiar to him and was apparently invented by him occurs once, running as follows: "I, the undersigned, was asked whether . . . thus have I heard from my teachers, and thus is my own opinion likewise inclined, . . . " the ruling being followed by the signature "Solomon b. Isaac," without any concluding formula (Vitry Mahzor, pp. 434–435). The leader of the Spanish school

in the same century was Isaac Alfasi, who left many responsa, an entire collection being printed at Leghorn in 1780, under the title "She'elot u-Teshubot ha-RIF" (= "Isaac Alfasi"). These decisions were written in Arabic, and were translated into Hebrew at an early date, being extant only in this version. In his introduction Isaac Alfasi employed the same formulas as had been used by the Geonim, such as "know ye," "I have meditated on this question, and the answer seems to me thus," or "thus our opinion is inclined." At the conclusion some brief greeting, such as "health to you, Isaac b. Jacob," was employed before the signature, which was frequently introduced by the formula, "I sign my name Isaac b. Jacob." Such a responsum was apparently written by his secretary, and the author was required simply to affix his own signature. Numerous other rulings have the concluding phrase, "by me, Isaac b. Jacob," a phrase which he was apparently the first to use. Many of the responsa of Alfasi are devoted to the interpretation of haggadic passages of the Talmud, and manifest the broad and lucid spirit of the Spanish school. Here two brief examples only can be cited. In responsum No. 13 he declares that the strange story told of R. Bannaah in the Talmud (B. B. 58a) was not a real occurrence, but merely a dream. The story of Rabbah bar bar Ḥana (*ib.* 74a) that he had wandered into the desert and had found the place where heaven and earth touch was interpreted by Alfasi (responsum No. 314) as follows: According to a tradition a king of Alexandria had erected an observatory in the desert, and had placed there a globe of the heavens and of the earth near each other, thus affording a basis for the anecdote.

The French School.

The chief representatives of the French school of the twelfth century were Jacob Tam, Abraham b. David of Posquières, and Eliezer b. Nathan of Mayence. The responsa of Rabbi Tam are contained in his "Sefer ha-Yashar" as well as in the works of other authorities, such as R. Meïr of Rothenburg and Mordecai. Tam's style was refined and poetic, and he often prefixed a versified introduction in praise of his questioner; in like manner his concluding formulas were flowing and sentimental, such as "My love for thee is firm and fast founded in my heart; peace and health be on thee and on all of thine." The responsa of Eliezer b. Nathan, contained in his "Eben ha-'Ezer," are partly exegetic in character and partly devoted to practical decisions. Especially interesting are his interpretations of Biblical passages, as that of Prov. xxx. 1–5 in responsum No. 119, where he explains "ha-massa" as "hamasite," and regards Agur as the descendant of the Massa mentioned in Gen. xxv. 14. In his rulings he often employed a form of introduction which laid stress on his own slight importance and on the great dignity of his questioner, such as, "but what do I know that thou knowest not?" "I know that thou needest me not," or "although I am not worthy, yet will I answer according to my scanty knowledge," his concluding formula being: "May God illumine mine eyes with His wisdom." The responsa of Abraham b. David are included in the collection entitled "Tummat Yesharim" or "Temim De'im" (Venice, 1622). Particularly noteworthy is his injunction to submit to the governance of the laws of the land, basing his argument on the Talmudic saying: "The law of the land is valid" (*ib.* responsum No. 50).

The chief representatives of the Spanish school in the twelfth century were Joseph ibn Migas and Maimonides. The responsa of the former include both practical decisions and theoretical elucidations and explanations of difficult passages in the Mishnah and the Talmud, the first group being written in Arabic and later translated into Hebrew, while the greater portion of the second category was composed by the author himself in the Talmudic Hebrew idiom. These rulings are contained in a collection entitled "She'elot u-Teshubot, . . . Yosef ha-Levi ibn Migas," which was printed with the novellæ of Naḥmanides at Salonica in 1791, besides a number of responsa in the "Shiṭṭah Mekubbeẓet" of Bezalel Ashkenazi. In responsum No. 204 he explains the various forms of synagogal poetry, such as the "piyyuṭ," "pizmon," and "kuklon." Especially striking is the remarkable circumstance mentioned by him in responsum No. 120 that the Jews of Andalusia buried their dead in their houses (probably gardens). The responsa of Maimonides, which were written in great part in Arabic, are contained in the collections entitled "Pe'er ha-Dor" (Lemberg, 1859) and "Ḳobeẓ Teshubot ha-RaMBaM" (Leipsic, 1859); the decisions in the former collection were translated by Mordecai Tamma from Arabic into Hebrew in 1761, and published at Amsterdam. These rulings contained brief decisions of problems of a ritual or legal content, as well as replies to inquiries concerning difficult passages in the author's monumental "Yad" and elucidations of astronomical and chronological questions ("Pe'er ha-Dor," Nos. 43–44; "Ḳobeẓ Teshubot ha-RaMBaM," No. 172). Among the responsa of Maimonides is one of special interest ("Ḳobeẓ Teshubot ha-RaMBaM," No. 160) concerning a Mohammedan proselyte to Judaism, in which it was declared that Mohammedans were not to be regarded as heathens, since actual idolatry had vanished from among them, and although they still retained many idolatrous customs, they interpreted them differently, and believed in the unity of God. Noteworthy likewise is the responsum addressed to the scholars of Marseilles (*ib.* ii. 24–26), in which Maimonides demonstrated the futility of astrology and astrological reckonings. Yet another responsum is his "Iggeret Teman," which he addressed to Yemen in reply to a question of the South-Arabian scholar Jacob Al-Fayumi regarding a fanatic who had proclaimed himself the Messiah. In his responsa Maimonides is extremely brief, and frequently dispenses altogether with formulas of introduction, although when he does employ them they are the same as those adopted by his predecessors and contemporaries, with the additional phrase "by me, Moses b. Maimon." The concluding formulas likewise are the same as those of his predecessors, although before his signature the phrase "we-katab" (and this hath he written) frequently occurs.

The fourth period, or the second rabbinic epoch, includes responsa from the teachers of the later Spanish and French schools during the thirteenth and fourteenth centuries. In this period the dif-

ference between the Spanish and the Franco-German schools vanished so far as the responsa were concerned; for, on the one hand, the scientific spirit of the Spanish school partially entered the academies of southern France, and, on the other hand, the dialecticism of the French rabbis steadily increased in influence in Spain, so that here as well as in France and Germany the same system was adopted for deciding questions and proving these rulings by the help of the Talmud. The chief representatives of the Spanish responsa in the thirteenth century were Naḥmanides, R. Solomon b. Adret, and R. Nissim b. Reuben. Very few responsa by Naḥmanides have been preserved; those which are extant are contained in a work entitled "She'elot u-Teshubot" (Venice, 1523; Zolkiev, 1798), in which are included in great part the responsa of Solomon b. Adret. The rulings of this scholar mark the climax in the development of responsal literature. To him came questions from the most distant communities, and he answered them all with marvelous lucidity and scholarship. His responsa number about three thousand, and in content are partly practical and partly devoted to exegesis, ethics, and religious philosophy. The exegetic rulings interpreted difficult passages of the Bible, the Talmud, and the works of older authors, while the practical responsa comprised decisions as to the ritual, civil and marital law, communal relations, and the contemporary political affairs of the Jews. The responsa of Solomon b. Adret fall into five parts. The first part (Bologna, 1539; frequently reprinted) contains 1,255 responsa; part two, entitled "Sefer Toledot 'Olam" (Leghorn, 1654), contains 405; part three (*ib.* 1778) contains 445; part four (Salonica, 1803) contains 330; and part five (Leghorn, 1805) contains 298. Other responsa by him are included in the "She'elot u-Teshubot." A few examples of his decisions may be given. When asked concerning many discrepancies between the books of Chronicles and the other books of the Bible, he replied as follows (i., No. 12): "A change in phraseology without an alteration of meaning is not surprising. Even in the Pentateuch apparent discrepancies of this kind are found, so that one of the sons of Simeon is called Zohar in Gen. xlvi. 10 and Ex. vi. 15, and Zerah in Num. xxvi. 13, but since both names signify 'magnificent,' the double nomenclature is explained." In responsum No. 395 he describes his abolition of several superstitious customs, one of which was to kill an old cock, and to hang its head at the door on the occasion of the birth of a boy. Particularly noteworthy is responsum No. 548, in which he gives a decision regarding a marvelous child at Avila, who had originally been idiotic, but later frequently fell into trances during which he composed works whose contents he declared had been communicated to him by an angel.

Second Rabbinic Epoch.

The chief representative of the German school in the thirteenth century was R. Meïr b. Baruch of Rothenburg. Like Solomon b. Adret, questions were addressed to him from all sides, and his replies were characterized by accuracy and directness. A large number of his responsa have been preserved, the oldest collection being the "She'elot u-Teshubot" (Cremona, 1557) with 315 responsa, while another corpus, which contained 1,022 responsa, appeared under the same title at Prague in 1608. A collection of unedited responsa was issued at Lemberg in 1860, and in 1891 Moses Bloch published at Berlin a new corpus of unedited responsa of Meïr of Rothenburg under the title "Sefer Sha'are Teshubot Maharam." The special interest of Meïr's responsa is the picture which they give of the wretched condition of the German Jews of his time, and of their sufferings from the caprice of princes and from heavy taxation. His style is the stereotyped diction of the responsum of the period, each one being introduced by a greeting in praise of the questioner, and concluding with a greeting and with benedictions. The collections of the responsa of Meïr of Rothenburg contain also the rulings of other older and contemporary rabbis of the Franco-German school.

The German School.

The principal representatives of the fourteenth century were Asher b. Jehiel and Isaac b. Sheshet Barfat. The responsa of the former, which are remarkable for their clearness, first appeared at Constantinople in 1517 under the title "She'elot u-Teshubot," while an enlarged edition was published at Venice in 1607 and again at Zolkiev in 1803. This collection of responsa is arranged according to 108 subjects, each of which has a special chapter, called "kelal," while at the head of every rubric stands a résumé of its contents and a numerical list of the responsa treating of each subject. This arrangement, however, was scarcely the work of R. Asher himself, but was made probably by one of his pupils, possibly by his son R. Judah, who made certain additions. From the responsa of R. Asher may be gleaned many curious customs of the Spanish communities. To a question addressed to him from Burgos, Asher responded (No. 68, 10) that according to Talmudic law no arrests could be made for debt, even in cases where the debtor had pledged his own person, although, on the other hand, he noted that it was the custom of the communities in Spain to imprison one who had failed to pay his quota of the royal tax until he should discharge his debt.

The 518 responsa of Isaac b. Sheshet were published at Constantinople in 1546–47 as "She'elot u-Teshubot," while a new corpus has recently been prepared by David Frenkl at Munkacs under the title "She'elot u-Teshubot ha-Ribash ha-Ḥadashot." These responsa contain many interesting disquisitions illustrative of the conditions of the times, including rulings on marriage and marital relations in the case of Jews who had been forcibly baptized, as well as other decisions relating to those who had been compelled to accept Christianity (*e.g.*, Nos. 1, 4, 6, 7, 12, 43). Especially interesting are the responsa which describe the prevailing customs and regulations of the communities of the period, as in No. 158, which contains a noteworthy account of the usages observed in many places with regard to the seven days of mourning after the death of a kinsman.

The fifth period, or the third rabbinic epoch, extends from the fifteenth to the eighteenth century, and includes responsa of Italian, Turkish, German, and Polish rabbis. These rulings are totally differ-

ent from those of the previous periods in the nature of the problems presented, in the method of treatment, and in the arrangement of subject-matter. In former times the questions had been devoted to many departments of knowledge, both sacred and profane, being concerned with halakic and exegetic themes as well as with ethical and philosophical problems, so that there was scarcely a subject of human activity or thought on which the responsa might not expatiate. In this fifth period, on the other hand, the responsa were restricted almost entirely to legal regulations, and since the pronouncement of judgment was regarded as a religious duty, and since in most countries the Jews were unwilling to submit to a non-Jewish court, legal questions formed a large part of the responsa. While the decisions of the earlier epochs had been so clear and lucid that the reader, if at all acquainted with the subject, could easily follow them and readily gain an accurate survey of the course of the argument and its result, the responsa of this period had changed completely, for the pilpulistic methods which had been in vogue since the middle of the fifteenth century in the study of the Talmud and the halakic works forced their way into responsal literature as well. The responsa are remarkable for the hair-splitting dialectics which characterizes them and often robs them of lucidity, and awakens in the reader suspicion as to the correctness of their decisions. In originality, moreover, the responsa of this period were inferior to their predecessors, for the most characteristic ones were evoked by the persecutions and the wretched political status which resulted in bringing so much misery upon the Jews.

Third Rabbinic Epoch.

These evils, however, were not entirely new, for even in the previous periods the same circumstances and distressing conditions had existed in greater or less degree — conversion to Mohammedanism or Christianity, the distribution of the heavy burdens laid on the Jews by princes, the extortion of large sums of money to avert threatening dangers, and the feeling of uncertainty produced by expulsions from home—all these had existed in times long past, so that the ancient responsa contained decisions for the most varied circumstances. With little difficulty an analogue might be found, and the determination of a point of contact with the older responsa was no hard task. On the other hand, the responsa of this period are noteworthy for their erudition. Since the respondents now belonged to the "aharonim" and no longer enjoyed the independence of the "rishonim," they sought to base their rulings and decisions on the older authorities. The field had already been thoroughly worked, and the respondent was consequently obliged to have studied it in all its aspects, and to have made a careful search for the question propounded to him or one analogous to it, while, in case one was found, it was necessary for him to search through the entire Talmudic and rabbinical literature to see whether his ruling was unimpeachable in the eyes of the older scholars. The lack of originality in the responsa of this period, therefore, finds its compensation in depth of learning and accuracy of reproduction. In external arrangement, moreover, the decisions of this epoch are superior to their predecessors. In the older rulings systematic sequence was almost entirely lacking, but the responsa of the new period had as models the "Arba' Ṭurim" of Jacob b. Asher and, after the sixteenth century, the "Shulḥan 'Aruk" of Joseph Caro, so that many of the responsa were arranged according to these two works, while among the later scholars this practise became the rule.

This period is likewise the richest in responsal literature, and it would be impossible to enumerate all the collections made within it, so that it must suffice to mention the chief representatives of each century and country. The most important German respondents of the fifteenth century were Israel Isserlein and Israel Bruna. The collection of the responsa of the former is entitled "Terumat ha-Deshen," and comprises 354 decisions, which are important as describing many characteristic features of the time. Several of them (Nos. 341–346) discuss the apportionment of the taxes and the assessments, while others are concerned with the attitude to be observed toward a repentant apostate (No. 198). Particularly interesting is the responsum (No. 197) devoted to the problem whether Jews might so disguise themselves as to escape recognition in countries where they were absolutely forbidden to reside. The responsa of Israel Bruna, entitled "She'elot u-Teshubot" (Stettin, 1860), likewise contain many interesting allusions to contemporary conditions, as in the case of No. 71, which discusses the problem whether the Jews might attend races. In Italy the chief representatives of the fifteenth century were Joseph Colon and Judah Minz. Especially important in the responsal literature of this century were the Turkish rabbis, among whom the chief were Jacob Berab, Levi b. Ḥabib, Elijah Mizraḥi, and Moses Alashkar. The most interesting of the responsa of Levi b. Ḥabib (printed at Venice in 1560) are Nos. 8 (p. 16a), treating of the belief in the transmigration of souls ("gilgul"), and 144 (pp. 249 *et seq.*), on the chronological determination of the Sabbatical year and the year of jubilee. Among the responsa of Elijah Mizraḥi special stress may be laid on the decisions (Nos. 13–15, 53) governing the authorization of communal institutions and ordinances, as well as those determining the validity of the regulations of the congregation, while those responsa are also important which define the attitude of the Rabbinite Jews toward the Karaites (Nos. 57–58). The most noteworthy responsa of Moses Alashkar (printed at Sabbionetta in 1554) are those which discuss the problem whether a converted Jew may be compelled by means of the provincial court to give his Jewish wife a bill of divorce according to Jewish procedure (No. 75, pp. 136b–137a), and the question of the covering of the head and the concealment of the hair in the case of a married woman (No. 35, pp. 94 *et seq.*). In the fifteenth century but one Polish rabbi, Shalom Shekna, of the latter part of this period, is known to have left responsa, while in the following century, on the other hand, responsal literature is represented almost exclusively by the Polish and the Turkish rabbis, Germany having practically no respondent of prominence and Italy

Israel Isserlein.

only a few. The chief Polish representatives of the sixteenth century were Moses Isserles, Solomon Luria, and Meïr Lublin; the responsa of these scholars throw a flood of light on the condition of the Jews of the period, who evidently took high rank in Poland and were not unfamiliar with military arts, since they offered their services to the duke or to the prince on the outbreak of a war (comp. responsum, No. 43 of Meïr Lublin). The chief Turkish respondents of this period were Joseph Caro, Joseph ibn Leb, Samuel of Modena, and David abi Zimra. Of the responsa of the last-named, which are contained in several collections and which are characterized by lucidity and strict logic, one (iv. 92) may be noted as especially interesting in that it discusses the problem whether a Jew is permitted to abjure his religion and accept Islam when threatened with death. Abi Zimra considers the question in detail, and determines the cases in which a Jew may thus save his life and the contingencies in which he should rather choose death. The only important Italian respondent of the sixteenth century was Menahem Azariah da Fano, whose responsa were edited at Dyhernfurth in 1788.

In the seventeenth century rabbis of various countries prepared responsa, but the Polish scholars were in the great majority. The chief German representative of responsal literature was Jair Ḥayyim Bacharach, the author of a collection of responsa entitled "Ḥawwot Ya'ir." Among the Italian respondents the most important was Samuel Aboab, whose decisions appeared at Venice in 1702 under the title "Debar Shemu'el," while of the Turkish authorities the most prominent were Joseph b. Moses di Trani (MaHaRIT) and Jacob Alfandari, whose responsa, entitled "Muẓẓal me-Esh," were published at Constantinople in 1718. The principal Polish rabbis of the seventeenth century who wrote responsa were Aaron Samuel Kaidanover and Menahem Mendel Krochmal. The decisions of the former, which were published at Frankfort-on-the-Main in 1683 under the title "Emunat Shemu'el," afford a glimpse of the wretched plight of the German Jews of the time, and tell of the oppression and persecution which were their lot. The responsa of Menahem Mendel Krochmal appeared posthumously; they were edited by his son under the title "Ẓemaḥ Ẓedeḳ" (Amsterdam, 1775). The most noteworthy of his rulings is one (No. 2) in which he decided in favor of universal suffrage in the community, making no distinction between rich and poor, taxed and untaxed, learned and ignorant, but giving all an equal share in the choice of the rabbi, the dayyan, and the president.

In the eighteenth century, in like manner, the rabbis of various countries contributed to responsal literature, but the most important were still the Polish scholars. The chief representative of Germany was Jacob Emden, whose responsa form the collection entitled "She'elot Ya'abeẓ" (2 parts, Lemberg, 1884), the most interesting being one (i., No. 46) which discusses the problem whether a Roman or an Italian convert to Judaism might marry a Jewess, since the Romans were regarded as Edomites, and Edomitic proselytes were forbidden by Deut. xxiii. 8–9 to form family ties with the Jews before the third generation of the former. The principal Italian respondent of the eighteenth century was Samson Morpurgo, whose posthumous decisions were edited by his son Moses Ḥayyim Shabbethai under the title "Shemesh Ẓedaḳah" (Venice, 1743). The most important Turkish rabbi in this field was Jonah Nabon, whose responsa were published at Constantinople in 1748, as the "Neḥpah ba-Kesef." Among the Polish scholars who prepared responsa may be mentioned Meïr Eisenstadt and Ezekiel Landau. Particularly interesting in the collection of the former, which is entitled "Panim Me'irot," is one (ii., No. 152) in which he stigmatizes as presumptuous arrogance the practise of ostentatiously wearing white garments in the fashion of the cabalists, while the general custom was to wear black clothing. The collection of responsa by Ezekiel Landau, known as "Noda' bi-Yehudah," was highly esteemed by rabbis and Talmudic scholars, being distinguished both for its strictly logical discussion and for its independence with regard to the rulings of later authorities as contrasted with its adherence to the writings of earlier scholars ("ḳadmonim").

The Polish School.

In their formulas of introduction and conclusion the responsa of this period show little deviation from those of previous centuries. They generally begin with an apostrophe which eulogizes the fame and the glory of the questioner, this portion being frequently written in verse, and the responsum often concludes with the phrase, "what my scanty wisdom hath given me I have written thee," or, "what hath seemed right according to my scanty wisdom, I have written thee," the decision then ending with a greeting. In some responsa the date is written at the beginning and in others at the close.

The sixth period, or the fourth rabbinic epoch, comprises the responsa issued in various countries from the beginning of the nineteenth century to the present. As regards the "teshubot," or responsa proper, this period is identical with the preceding, both in external form and in the method of discussion, but the great factor which differentiates this century from those before it lies in the questions which evoked the responsa. In foregoing centuries the decisions, in so far as they were intended to be practical, were based on questions taken from real life. The responsa of the nineteenth century, however, and especially those of the latter half of it, were evoked for the most part by problems which were merely hypothetical. Impelled by a desire for notoriety, the questioner evolved a problem which could occur seldom or never in real life, and which consequently found no solution in the older responsa or codes, so that a question was asked which was apparently new and thitherto undecided. Yet in this period as in the others many responsa deal with problems taken from actual experience. This is especially true of decisions evoked by many great inventions which have wrought sweeping changes in the relations of life in general, or by changes in the conditions of the Jews in different countries, or by movements within Judaism itself; *e.g.*, those of Reformed and national Judaism and Zionism. Only a few examples can be cited here. In a responsum ("Ḥatam Sofer, Oraḥ Ḥay-

Fourth Rabbinic Epoch.

yim," No. 28) Moses Sofer discussed the problem whether the "bimah" (almemar) might be removed from the center and placed near the Ark, as is now the case in all Reform and even in many Orthodox synagogues, but which was then interdicted as an innovation. In another responsum (*ib.* "Yoreh De'ah," No. 128) he debated whether a Jewish sculptor was permitted by his religion to carve human figures. The movements for the reform of Judaism evoked many responsa in reply to questions concerning the location of the bimah, organ accompaniments, the covering of the head in the synagogue, the seating of men and women together, and prayers in the vernacular. Among the collections of such responsa written in opposition to Reform may be mentioned the "Eleh Dibre ha-Berit" (Amsterdam, 1819), by Moses Sofer, Akiba Eger, and others, protesting against prayers in the vernacular and against the use of the organ on the Sabbath; the "Zeror ha-Ḥayyim" of Abraham b. Aryeh Löb, rabbi at Emden (*ib.* 1820); the "Torat ha-Ḳena'ot" (*ib.* 1845), a collection of letters and responsa controverting the resolutions of the rabbinical conference at Brunswick; and the "Meḥolat ha-Maḥanayim," by Israel David Margolies-Schlesinger-Jaffe (Presburg, 1859).

In a responsum Joseph Saul Nathanson discussed the problem of the transfer of a corpse from one place of burial to another ("Sho'el u-Meshib," i., No. 231). In another responsum (*ib.* iii., No. 373) he replied in the affirmative to a question sent him from New York asking whether a Protestant church might be changed into a synagogue. Isaac Schmelkes passed judgment ("Bet-Yiẓḥaḳ," i., Przemysl, 1901, No. 29) on the question of civil marriage, which is permitted by the laws of Hungary between Jews and non-Jews, and he debated also (*ib.* ii., Przemysl, 1895, No. 31) whether electric lights may be used for Ḥanukkah, and (*ib.* No. 58) whether the telephone or the phonograph may be used on the Sabbath. The Jewish colonization of Palestine in recent times has been the occasion of many responsa on questions connected with agriculture and horticulture in the Holy Land, including the problems of the cessation of all labor in the fields during the Sabbatical year and the use of etrogs from the Jewish colony of Palestine.

In addition to the collections of responsa already mentioned, the following may be noted as the most important examples of responsal literature in the nineteenth century: the "Ḥesed le-Abraham" of Abraham Te'omim (Lemberg, 1898), the "Ketab Sofer" of Abraham Samuel Benjamin Sofer (Presburg, 1873–84), and the "Be'er Yiẓḥaḳ" of Isaac Elhanan Spektor (Königsberg, n.d.).

Bibliography: Responsal literature as a whole has as yet found no literary historian; single periods have been discussed while others have been entirely neglected, the works on these separate epochs including: Joel Müller, *Briefe und Responsen aus der Vorgaonäischen Jüdischen Literatur*, Berlin, 1886; idem, *Einleitung in die Responsen der Babylonischen Geonen*, ib. 1891; Zacharias Frankel, *Entwurf einer Geschichte der Literatur der Nachtalmudischen Responsen*, Breslau, 1865. The responsa by European and American rabbis to problems arising in America are summarized by J. D. Eisenstein, *The Development of Jewish Casuistic Literature in America*, Baltimore, 1905.

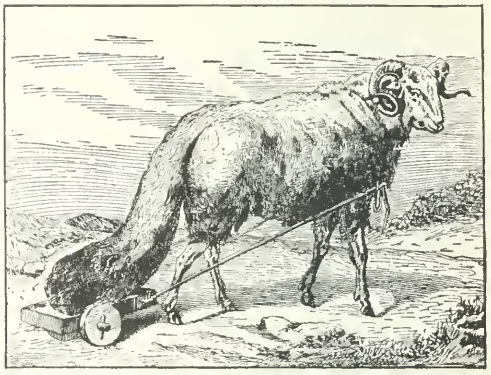
W. B. J. Z. L.

SHEEP.—Biblical Data: The most usual terms for the sheep are "seh" and "kebes" ("keseb"); "kar" (Deut. xxxii. 14; Isa. lviii. 7) denotes the young lamb in pasture; "ṭeleh" (Isa. xl. 11 *et al.*), the suckling lamb; "ayil," the ram; "raḥel," the ewe. In the Aramaic portions of the Old Testament the term "emer" occurs (Ezra vii. 17), which term is found also in the cognate languages. The word "ẓon" is used collectively for small cattle, including sheep and goats.

The important place held by the sheep in the husbandry of Palestine is shown by the hundreds of Biblical references to it. It is the first animal distinguished by name (Gen. iv. 4). In patriarchal times sheep formed the chief part of the flocks and herds and the principal source of wealth (comp. Gen. xii. 16, xxiv. 35 *et al.*; Ex. ii. 16). The existence of large numbers of sheep is referred to throughout the Biblical narrative (comp. Num. xxxi. 32; Josh. vi. 21; I Sam. xiv. 32, xv. 3, xxvii. 9; Job i. 3; I Chron. v. 21). Even kings did not disdain to be breeders of sheep (II Kings iii. 4; I Chron. xxvii. 31; II Chron. xxvi. 10, xxxii. 29; comp. Eccl. ii. 7).

Uses of the Sheep.

The uses of the sheep were manifold. Its flesh, especially that of lambs, was a favorite dish (I Sam. xxv. 18; I Kings iv. 23; Isa. xxii. 13; Amos vi. 4); the ewe's milk also was consumed (Deut. xxxii. 14). The shofar was made of the horn of the ram (Josh. vi. 4), which was used also as a receptacle for oil, etc. (I Sam. xvi. 1). The skin served as covering for tents (Ex. xxvi. 14), and probably as clothing (Heb. xi. 37). But it was chiefly for its wool that the sheep was valued (Deut. xviii. 4; Prov. xxvii. 23, 26; xxxi. 13; Job xxxi. 19), and sheep-shearing was the occasion of a festival (Gen. xxxviii. 12; I Sam. xxv. 2; II Sam. xiii. 23). The white wool of Damascus is especially mentioned (Ezek. xxvii. 18).



Palestinian Sheep, with Cart Supporting Tail.

The sheep was preeminently the animal for sacrifice (Gen. iv. 4; Lev. i. 10 *et passim*; I Kings viii. 5; II Chron. xv. 11). The morning and evening offering in the Sanctuary consisted of a yearling lamb (Ex. xxix. 38; Num. xxviii. 1).

The plain east of the Jordan, and Ammon, Moab, Gilead, Bashan, Carmel, and Sharon were particularly devoted to sheep pasture (Num. xxxii. 4; Isa. lxv. 10; Micah vii. 14; II Kings iii. 4). Arabia also was rich in sheep (Isa. lx. 7; Ezek. xxvii. 21; II Chron. xvii. 11).

The sheep now most common in Palestine is the broad-tailed variety, characterized by a deposit of fat in the tail ("alyah"; comp. Ex. xxix. 22; Lev. iii. 9 *et al.*). In northern Palestine a horned variety similar to the merino is found. Sheep are still abundant east of the Jordan.

Flock and shepherd are often used figuratively in reference to the people and their leaders (Num. xxvii. 17; I Kings xxii. 17; Ezek. xxxiv. 17, xxxix. 18; Zech. xi. 7; Ps. xlix. 15, cxix. 176). The ram is also the emblem of one of the great monarchies (Dan. viii. 3). The patience and meekness of the lamb are alluded to in Isa. liii. 7, Jer. xi. 19, and Ps. xliv. 12, 23 (A. V. 11, 22).

a field" (Ḥul. 84a, b). The most valuable part of the sheep is its wool, and great pains were taken in the care of it (Shab. 6b; Ḥul. 137a). Sheep bearing fine wool were protected by covers to keep the wool clean (Shab. 54a). Shorn sheep wore on the forehead a sponge or a piece of woolen cloth saturated in oil as a protection against cold (*ib.*). Of the ram, the horns were made into wind-instruments, the hollow thigh-bones into flutes, the large intestine into lute-strings, and the small intestine into harp-strings; while from its wool were made the pomegranates in the garment of the high priest, against which the striking of small golden bells produced a tinkling sound (comp. Ex. xxviii. 33–35). Hence the adage:

PALESTINIAN SHEEP AND SHEPHERD.
(From a photograph by the American colony at Jerusalem.)

——**In Rabbinical Literature:** A number of additional terms for the sheep are used in the Talmud; *e.g.*, אימרא (Ker. 28b *et al.*), יובלא (R. H. 26a). In the first month of the second year the sheep is called פלנא, נוקד, פרכרינמא (Parah i. 3). The ram is called also זכר של רחלים ("the male of the ewes"; Yeb. 121b), and in the plural דיכרי (Ḥul. 39b); while to the great ram the term ברחא is applied (Shab. 18b). עתודים (properly, "he-goats") occurs sometimes for sheep in general (Ḥul. 84a). The wild ram is איל הבר ("ram of the field"; Ḥul. 80a). Sheep carrying their heavy tails on little wagons are mentioned (Shab. 54b).

The high estimation in which sheep are held in the Talmud is illustrated by the advice: "Sell thy field to buy sheep, but do not sell thy sheep to buy "The ram alive produces only one sound; dead, seven sounds" (Ḳin. 25a). The sheep conceives, as a rule, when it is two years old, and its period of gestation is five months. It copulates with the goat (Bek. 19b). In parturition the young comes forth with the lips first, not with the ears, as does the goat (Bek. 35a). To aid the sheep in parturition pieces of cloth dipped in oil and warmed were bound on its forehead and belly (Shab. 54b). To fatten female sheep their udders were bound up so as to prevent the formation of milk (Shab. 54a). The best sheep were those of Hebron (Soṭah 34b).

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E. G. H. I. M. C.

SHEEPFOLD. See SHEPHERD.

SHEFAR'AM (שפרעם; called by the Arabic geographers **Shefa'ram**; modern name, **Shefa 'Amr**): Place in Palestine, three hours distant from Haifa, governed by a mudir. In the second century it served as a refuge for the Sanhedrin (see Usha). Nothing is known of the early history of its Jewish community, which was probably dispersed by the many conquerors that from time to time invaded Palestine. Shefar'am is not mentioned by any traveler, either Jewish or Gentile, since it is not on the highway to Haifa, nor on that from Acre to Tiberias or Safed.

About 1741 or 1742 a large number of Palestinian Jews settled at Shefar'am, encouraged by Rabbi Hayyim Abulafia of Smyrna, who established a community at Tiberias also. The Jews of Shefar'am were at first employed in agriculture, but as the government oppressed them with taxes, they left their farms and engaged in commerce. The local authorities gave the lands to the Druses, but when these refused to pay the taxes the lands were taken away from them and restored to the Jews. The latter, though engaged in business also, cultivate some acres of land and raise olives.

In a total population of 1,345 inhabitants there were in Shefar'am in 1901 seven Jewish families aggregating forty-five individuals. Among them are three haberdashers and dealers in dry-goods, one greengrocer, one oculist, one druggist, and an official who combines the functions of ḥazzan, shoḥet, moḥel, and teacher. Shefar'am possesses a school subsidized by the Alliance Israélite Universelle, a small synagogue, a bath for women ("miḳweh"), and an abandoned synagogue, several centuries old, which contains ancient scrolls of the Law.

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D. M. Fr.

SHEFELAH. See Palestine.

SHEFTALL (SHEFTAIL): American family, well known in Georgia, members of which are at present living in Savannah.

Benjamin Sheftall: American merchant; born in England at the beginning of the eighteenth century; died at Savannah. He was one of forty immigrants who arrived at Savannah in July, 1733. He left two sons, Levi and Mordedai. Benjamin commenced the well-known "Sheftall manuscript," completed by his son Mordecai, in which the immigration of the Jews to Georgia in 1733 is described. He was known for his antislavery views, and was one of the founders of the Union Society of Savannah. His eldest son, Levi, was a merchant in Savannah, and held, like his father, a leading place in the affairs of the Jewish congregation.

A. F. T. H.

Mordecai Sheftall: American soldier, and patriot in the Revolutionary war; born at Savannah, Ga., 1735; died there 1797. He was one of the first white children born in the colony, being a son of Benjamin Sheftall, who arrived in Savannah shortly after Oglethorpe, and whose name is mentioned in the first deed of Georgia. Mordecai received a fair education, and, on attaining manhood, became a prominent merchant. Long before the Revolution he was a member of the well-known Union Society. For several years the only Jewish place of worship in Savannah was a room fitted up by him in his own house, where services were held until about 1774. In 1773 he deeded a piece of land to his coreligionists for the purpose of erecting a synagogue; but the project was abandoned owing to the excitement preceding the troubles with Great Britain.

From the very outbreak of the Revolution Sheftall was prominently identified with the American cause. He became chairman of "the Parochial Committee," organized to regulate the internal affairs of Savannah, and composed of patriots opposed to the royal government. As chairman of this rebel committee he was subsequently denounced and persecuted by the British. In 1777 Sheftall was appointed commissary-general to the troops of Georgia and to the Continental troops also; in October of the following year he became "Deputy Commissary of Issues in South Carolina and Georgia"; and he figured as a staff-officer in the Continental line of the Georgia brigade during the war. When the British attacked Savannah in 1778, Sheftall not only took an active part in its defense, but he also advanced considerable sums of money for the American cause. After the city had been taken he was captured, but he resisted all inducements to give up the cause of liberty; as a result he suffered severely from persecution on the part of the British, and was placed on board a prison-ship. It was probably during this captivity, part of which was spent in the West Indies, that he wrote the details of his imprisonment in a journal, which seems to have been subsequently published under the title "Capture of Mordecai Sheftall, Deputy Commissary-General of Issues," etc. Excerpts from this work are given in White's "Historical Collections of Georgia," in which Sheftall's captivity is graphically described. The British appear to have spoken of Sheftall as "a very great rebel." Georgia historians point with pride to his successful efforts during this dark period in preserving the Union Society, which is still one of Savannah's representative organizations. With the aid of three fellow prisoners who were among the leading patriots of the colony, the meetings of the society were regularly held and its anniversaries celebrated, Sheftall being chosen president. When, in 1825, Lafayette laid the corner-stone of the Pulaski monument at Savannah, there was deposited therein, among other precious relics, "a piece of the oak-tree from Sunbury, Liberty county, Georgia, under which in 1779 the charter of the Union Society was preserved; and Mr. Mordecai Sheftall, then a prisoner of war, was elected president."

Imprisonment.

In 1780 Sheftall figured as a witness at the court martial of Major-General Howe, who, in the course of his successful defense, remarked: "Mr. Sheftall is an honest man, and from the testimony of such I know that I have nothing to fear." Sheftall's name appears near the head of the list in the "Disqualifying Act" passed by the British in 1780, in which it is associated with those of the foremost patriots of Georgia, he being described as "Chairman of Rebel

Parochial Committee." In 1782 he appears at Philadelphia, which was then the haven for patriot refugees, as one of the founders of the Mickvé Israel congregation. In the following year he, in common with other officers, received a grant of land in what was called "The Georgia Continental Establishment," in token of his services during the war. He subsequently figures as one of the incorporators of the Union Society (1786); and his name is also closely associated with the early history of freemasonry in the United States.

After the Revolution Sheftall was one of the foremost reorganizers of the Savannah congregation; and he was largely instrumental in securing the first enclosed Jewish burial-ground in that city. The records of Congress show that Sheftall subsequently made efforts to recover some of the money he had advanced to the American cause. The documents connected with this case are quite numerous; but, though the claim was favorably reported, the money has not been paid to the heirs.

A. L. Hü.

Moses Sheftall: Son of Mordecai Sheftall; born in Savannah Oct. 12, 1796. He practised as a physician in his native town and was elected twice to the state legislature. He was also a judge of the county court.

Sheftall Sheftall: Son of Mordecai Sheftall; captured by the British while acting as deputy commissioner in the Revolutionary war and sent as prisoner to the West Indies.

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A. F. T. H.

SHEḤIṬAH: The ritual slaughtering of animals. While the practise that prevailed among the nations of antiquity other than the Hebrews, of cutting off a limb from a living animal and eating it, is condemned in several passages in the Bible (see CRUELTY TO ANIMALS; DIETARY LAWS), no definite mode of slaughter is prescribed. In connection with the preparation of an animal for sacrifice the term "shaḥaṭ" is used (Lev. i. 5, 11; iii. 2, 8, 13); but this denotes merely that the animal is to be killed, and not how it is to be slaughtered.

Origin Traditional.

There can be but little doubt, however, that in slaughtering the sacrificial animals the priests followed some uniform mode akin to that which was later adopted by all Israel and which is known as "sheḥiṭah" (see Sifre to Deut. xii. 21). Speculating on the etymology of the words "shaḥaṭ" and "zabaḥ," the Rabbis endeavored thereby to establish on a Scriptural basis the law that an animal should be slaughtered by cutting the throat (Ḥul. 27a). The current opinion, however, was that all the laws of sheḥiṭah were given orally to Moses by God (*ib.* 28a, based on Deut. xii. 21). One opinion is to the effect that Moses was commanded concerning the sheḥiṭah of mammals only, and not concerning that of birds, the latter, therefore, being merely a rabbinic institution (*ib.* 27b, 28a).

The laws of sheḥiṭah apply only to mammals and birds, not to fishes and locusts (*ib.* 27b, based on Num. xi. 22). The latter, however, should not be eaten alive (Shulḥan 'Aruk, Yoreh De'ah, 13, 1, Isserles' gloss). The young found in an animal which has been duly slaughtered may be eaten without the carrying out of the usual form of sheḥiṭah, provided it did not "step on the ground," *i.e.*, if it is used for food soon after being found in its mother's womb (Ḥul. 74a).

The slaughtering of animals is entrusted only to persons versed in the Law and skilled in their work. Sheḥiṭah may not be performed by the following: a deaf-mute, idiot, or minor (*ib.* 2a); one who is intoxicated (Yoreh De'ah, 1, 8, and Isserles' gloss); an old man whose hands tremble, it being apprehended that he may press the knife against the throat of the animal instead of gently moving it forward and backward (comp. "Be'er Heṭeb" and "Piṯḥe Teshubah," on Yoreh De'ah, 1, 5); a non-Jew, even though not an idolater (Ḥul. 13a, b); a Jew who spitefully transgresses the laws of Judaism ("mumar le-hak'is"; Yoreh De'ah, 2, 5; see HERESY). Some authorities considered women incompetent to perform sheḥiṭah (Tos. to Ḥul. 2a, *s.v.* "Ha-kol"; Yoreh De'ah, 1, 1, Isserles' gloss), an opinion that came to be generally accepted.

Qualifications of Shoḥaṭim.

At the present time the custom is to allow no one to slaughter unless he has passed a rigid examination before a competent authority in all the laws of sheḥiṭah and of ṬEREFAH, especially those pertaining to the examination of the lungs, and has received a written certificate ("ḳabbalah") of his knowledge of such laws, of his expertness in examining the knife, and of his skill in slaughtering. Even after he has received such a certificate and has been permitted to slaughter animals, the shoḥeṭ is enjoined to review the laws of sheḥiṭah occasionally (at least every thirty days), so that he may remain well versed in them (*ib.* 1, 1, Isserles' gloss).

The Knife.

The length of the knife ("ḥallaf") with which sheḥiṭah is performed must be twice the width of the throat of the animal about to be slaughtered, the maximum length being fourteen fingerbreadths (*ib.* 8, Isserles' gloss). The knife must be sharp, smooth, and without any perceptible notch; and it must be thoroughly examined before the slaughtering, by passing first the finger and then the finger-nail over its edge and both sides (Ḥul. 17b). It should be similarly examined after the slaughtering; and if a notch in it should then be found the animal becomes ritually unfit for food (*ib.* 10a). It is customary for the shoḥeṭ to occasionally submit his knife to the rabbi for examination (*ib.* 18a). In Yoreh De'ah, 18, 17, the opinion is expressed that this examination is no longer necessary, since only pious and learned men are now appointed as shoḥaṭim. The custom, however, still prevails. Before slaughtering, the following blessing is pronounced: "Blessed art Thou . . . who sanctified us with His commandments and commanded us concerning slaughtering." In case many animals are to be slaughtered at the same time one blessing is sufficient. After the bless-

ing has been pronounced no irrelevant conversation is permitted (Ḥul. 86b; Yoreh De'ah, 19).

The act of slaughtering proper consists in cutting through the windpipe and the gullet in mammals, or either of these in birds. If the greater part of both these organs is cut through (or, in birds, the greater part of either), the animal is considered ritually slaughtered (Ḥul. 27a). The veins along both sides of the neck of a bird must be pierced at the time of slaughtering (*ib.*; Yoreh De'ah, 21, 22). The many details of shehiṭah were summarized by the Rabbis under the following five laws, which were supposed by them to have been delivered by God to Moses (Ḥul. 9b):

The Process.

(1) "Shehiyah" (delay). There should be no delay or interruption while the slaughtering is being performed. The knife should be kept in continuous motion, forward and backward, until the organs are cut through. A delay of even one moment makes the animal unfit for food ("nebelah"; Yoreh De'ah, 23).

(2) "Derasah" (pressing). The knife must be drawn gently across the throat, without any undue exertion on the part of the shoḥeṭ. It is therefore forbidden to lay one's finger on the blade while slaughtering, as the least pressure renders the animal unfit for food (*ib.* 24, 1–6).

(3) "Ḥaladah" (digging). The knife must be drawn over the throat. If it is placed between the windpipe and the gullet, or under the skin, or under a cloth hung over the neck of the animal, so that any part of the knife is not visible while shehiṭah is being performed, although the slaughtering is otherwise correctly executed, the animal is unfit for food (*ib.* 24, 7–11).

(4) "Hagramah" (slipping). The limits within which the knife may be inserted are from the large ring in the windpipe to the top of the upper lobe of the lungs when inflated, and the corresponding length of the pharynx (*ib.* 20). Slaughtering by the insertion of the knife in any part above or below these limits is called "hagramah," and renders the animal unfit for food (*ib.* 24, 12–14).

German Jewish Slaughtering-Yard of the Early Eighteenth Century.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

(5) "'Iḳḳur" (tearing). If either the windpipe or the gullet is torn out or removed from its regular position during the slaughtering, the animal becomes unfit for food. If this has happened while the animal was yet alive, the latter is not regarded as "nebelah," and its eggs or milk may be used for food; but the animal itself can not become ritually fit for food through slaughtering (*ib.* 24, 15–20).

Soon after shehiṭah the shoḥeṭ must examine the throat of the animal and ascertain whether the windpipe and the gullet are cut through according to the

GERMAN JEWISH SLAUGHTERING-YARD OF THE EIGHTEENTH CENTURY.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

requirements of the Law (Ḥul. 9a; Yoreh De'ah, 25). In the case of birds and of permitted wild beasts, some of the blood shed in the course of shehiṭah must be covered with earth or ashes (Lev. xvii. 13), the following benediction being first pronounced: "Blessed art Thou . . . who sanctified us with His commandments and commanded us to cover blood with earth" (Ḥul. vi; Yoreh De'ah, 28). For the prohibition against slaughtering an animal and its young on the same day, see CRUELTY TO ANIMALS.

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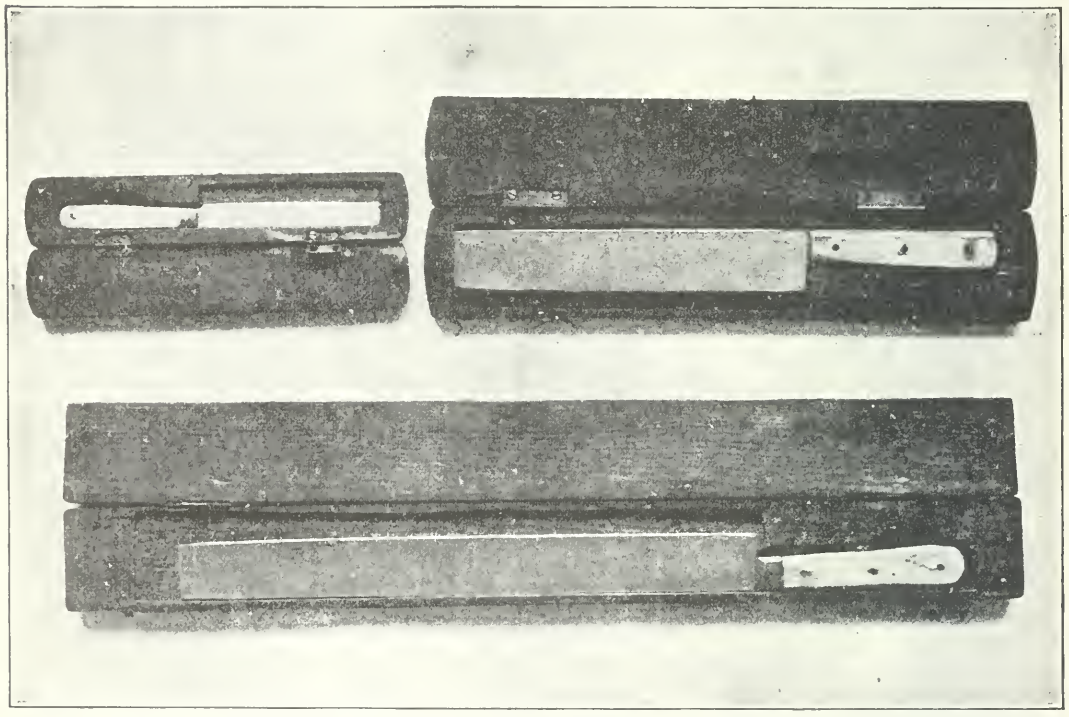
W. B. J. H. G.



SLAUGHTERING-KNIVES.
(In the possession of Maurice Herrmann, New York.)

SHEIN, PAVEL VASILYEVICH: Russian ethnographer; born in 1826; died at Riga Aug. 14, 1900. He studied at the University of Moscow, and after conversion to Protestantism he became in the fifties a teacher of Russian in the district school of Tula and later in the school of Yasnaya Polyana, established by Count Leo Tolstoi. Deeply interested in the language and customs of his country, he devoted himself to the study of Russian folk-lore, and notwithstanding the fact that he was crippled he visited numerous villages and hamlets in various parts of the country, collecting songs and stories from the peasants.

Shein's most important work was "Bytovaya i Semeinaya Zhizn Byelo-Russi v Obryadakh i Pyesnyakh" (St. Petersburg, 1890), which was published under the auspices of the St. Petersburg Academy of Sciences. He was the author also of "Velikorus v Svoikh Pyesnyakh, Obryadakh, i Pr.," which was one of his last works.

BIBLIOGRAPHY: *Nyedelya*, Aug. 20, 1900, No. 34, p. 1146; *Novoye Vremya*, Aug. 26, 1900, No. 8799, p. 3.

H. R. J. G. L.

SHEITEL. See WIG.

SHEḲALIM: Treatise of the Mishnah, the Tosefta, and the Jerusalem Talmud, dealing with the half-shekel tax which was imposed for defraying the expenses of the Temple service (comp. Ex. xxx. 12 *et seq.*; Neh. x. 33); also with the other institutions of the Temple at Jerusalem. In most of the Mishnah editions the treatise is the fourth in the order Mo'ed, and is divided into eight chapters, containing fifty-one sections in all.

Contents: Ch. i.-iii.

Ch. i.: Concerning the method of calling for payment of the tax on the first day of the twelfth month, Adar; public works undertaken on the fifteenth of Adar; on that day the money-changers set up their tables in Jerusalem for the purpose of exchanging foreign moneys for the coin in which the tax was payable; on the twenty-fifth of Adar the changers set up their tables in the Temple itself; on the last-mentioned date also they began to take pledges from those persons who had not paid the tax, no pledges being exacted from the priests, although they were obliged to pay the tax, and committed a sin in refusing to do so; women, slaves,

and minors were not required to pay the tax, though their money was accepted if they offered it; the tax was not accepted from pagans and Samaritans, even if they wished to pay it; cases in which a small sum was paid in addition to the half-shekel.

Ch. ii.: Concerning the changing of the shekalim into gold coin, in order to transport the money more easily to Jerusalem; the boxes placed in the Temple and throughout the province, into which every person dropped his half-shekel; cases in which the money was lost or stolen en route to Jerusalem; cases in which a person paid his tax with consecrated money; the different kinds of coin in which the tax was paid at different times during the Second Temple; ways of using money collected for certain purposes.

Ch. iii.: Concerning the three days of the year on which the gold coin handed in was taken from the treasury and placed in three baskets, from which it was subsequently taken for the purchase of the sacrifices; manner of removing this money from the treasury so that the persons engaged in the work might in no wise be suspected of theft; manner of marking, either with Hebrew or with Greek letters, the three baskets in which the money was placed.

Ch. iv.: Relating to the things purchased with the money taken from the treasury, and what was done with the money remaining there; regulations for disposing of the remnants of other dedicated objects (§§ 1-5); manner of disposing of objects suitable for sacrifices, which were included in property that a person had left to the Temple (§§ 6-8); manner of determining once in thirty days the price of the wine, oil, and meal needed in the Sanctuary (§ 9).

Ch. iv.-viii.

Ch. v.: Enumeration of the fifteen offices connected with the Sanctuary, and the names of the heads of these offices; the four checks or counters representing the measures used in the different sacrifices; the sacrificer requiring wine, oil, and meal for his sacrifice went to the keeper of these checks, and received one on payment of the requisite sum; with this check he went to the keeper in charge of the ingredients of the sacrifice, who gave him what he needed for his offering; subsequent treatment of the checks; the two apartments in the Temple in which gifts were placed; one of them was called "secret chamber," because the names of the donors as well as those of the poor who received relief from such gifts were kept secret.

Ch. vi.: Occurrence of the number thirteen in connection with the Sanctuary; the thirteen jars, thirteen tables, and thirteen obeisances made in thirteen different places therein; where the Ark of the Covenant was concealed; once a priest in doing some work noticed that a certain part of the floor was different from the rest; when he mentioned the fact to his colleagues, he was immediately stricken dead, whereupon they perceived that the Ark was concealed below that portion.

Ch. vii.: Regulations regarding the disposal of money, meat, or cattle found in the Sanctuary at Jerusalem or in the vicinity of that city; seven regulations issued by the court ("bet din") in reference to sacrifices and to dedicated objects.

Ch. viii.: Regulations regarding the cleanness or uncleanness of saliva, and of vessels and slaughtering-knives found in Jerusalem; purification of the curtain of the Temple when defiled in any way; value of the curtain before the Sanctuary; the half-shekel tax and the offering of the firstlings of the fruit ceased with the destruction of the Temple.

The Tosefta on this treatise is divided into three chapters, and contains many interesting additions and supplements to the Mishnah. Noteworthy is the discussion of the question whether the Ark of the Covenant was taken to Babylon or whether it was concealed in the ground below the spot where it had stood in the Sanctuary (ii. 18); regulation regarding the time of apprenticeship which the Levites were required to serve in order to become qualified to enter into the Temple service (iii. 26).

Tosefta and Gemara.

The Babylonian Talmud having no Gemara to this treatise, the Palestinian Gemara is printed in the editions. The latter contains, besides comments on the Mishnah, many sentences and haggadic interpretations, as well as legends and myths. Some of the sentences may be quoted here. "The pious and the sages need no monuments; for their wise sayings and noble deeds commemorate them forever in the minds of men" (ii. 7). "If the sentence of a dead sage is repeated, his lips move in the grave" (*i.e.*, he speaks though no longer living; *ib.*). "When David was about to build the Temple, God asked him, 'For what is the Temple intended? For the purpose of bringing sacrifices to Me there? I prefer the exercise of right and justice to all sacrifices'" (Prov. xxi. 3) (*ib.*). "R. Meïr said: 'Whoever lives in Palestine, speaks Hebrew, observes the laws of purification, and reads the "Shema'" every morning and evening is sure of participating in the future life'" (iii. 5, end). There is also an interesting criticism of persons who spend large sums in erecting buildings for academies, though this money might be employed to better advantage in aiding the students (v. 15, end).

W. B. J. Z. L.

SHEKANẒIB (שכנציב): Small town near Nehardea, in Persia, perhaps identical with Al-Zib on the Tigris, and possibly with זיפתא ('Er. 64a, MS. reading). According to M. Ḳ. 28b, its women were noted for the beautiful songs of mourning which they sang at burials. Rabbi Judah ha-Nasi refused to allow his children to live there because it was a town of mockers (Pes. 112b); but Rab Naḥman married a woman of Shekanzib (Yeb. 37b). Sherira Gaon states in his letter (in Neubauer, "M. J. C." i. 29) that Rabba bar Abuha fled to that town when Papa ben Naẓar captured Nehardea.

Bibliography: Levy, *Neuhebr. Wörterb.* iv. 554; Neubauer, *G. T.* p. 363.

J. S. O.

SHEKEL (שקל): Name of (1) a weight and of (2) a silver coin in use among the Hebrews.

1. Weight: It has long been admitted that the Israelites derived their system of weights and coins from the Babylonians, and both peoples divided the talent (כבר) into 60 minas (מנה), each mina consisting of 60 shekels, so that the talent contained 3,600 shekels. This division into 3,600 shekels is

generally supposed to be implied in Ezek. xlv. 12 (comp. Riehm, "Handwörterbuch," p. 509), but the inference is incorrect, for the passage is almost certainly corrupt (comp. Smend, Cornill, and Krätzschmar, *ad loc.*). In fact, it actually states that the mina contained 50 shekels, which would make the talent equal to 3,000 shekels, so that a mina equals 818.6 grams, and a talent equals 49.11 kilograms. A similar talent is found among other peoples, for the Greeks and Persians likewise divided the mina into 50 shekels, while the division of the talent into 60 minas was universal. This division into 50 is evidently a consequence of the conflict of the decimal and the sexagesimal system, the Egyptian influence making itself felt side by side with the Babylonian.

It may possibly be inferred from Ezek. xlv. 12 that in the exilic period and the time which immediately preceded it the division of the mina into 50 shekels became customary among the Jews, and that this was simultaneous with the division of the shekel into 20 gerahs (גרה), since this coin is mentioned only in Ezekiel and in the Pentateuch (Ex. xxx. 13; Lev. xxvii. 25; Num. iii. 47). In the pre-exilic period half-shekels (בקע) and quarter-shekels are mentioned, while in the Pentateuch the Temple tax was determined according to the "shekel of the sanctuary," which was equal to 20 gerahs. The meaning of the phrase "shekel of the sanctuary" is uncertain, but at all events there is no justification for the rabbinical assumption that in addition to it there was also a common shekel of one-half its value, for there are no references whatever to the latter. It is possible, however, that the "shekel of the sanctuary" may be contrasted with the smaller silver shekel, and that it may have received its name from the fact that the standard weight was kept in the Temple.

2. Coin: The shekel was the unit of coinage as well as of weight, and the pieces of metal which served for currency were either fractions or multiples of the standard shekel. As already noted, the struggle of the Egyptian decimal and the Babylonian sexagesimal system for supremacy was especially evident in the gold and silver weights, and the fact that the mina of 50 shekels became the standard was probably due to Phenician influence. The gold shekel was originally $\frac{1}{60}$ of the weight of the mina, and the silver shekel, which was intended to correspond in value to the gold one, should consequently have been $\frac{40}{3} \times \frac{1}{60} = \frac{2}{9}$ of the weight of the mina, since the ratio between gold and silver had gradually become as 40 to 3. Since this shekel could not have been commonly used as currency, however, a demand arose for a smaller coin of practical size, which might be made either by dividing the silver equivalent of the gold shekel into ten parts, thus giving a silver shekel of $\frac{2}{90} = \frac{1}{45}$ of the weight of the mina, or by dividing the silver equivalent into fifteen parts, giving a silver shekel of $\frac{2}{9 \times 15} = \frac{2}{135}$ of the weight of the mina. When the decimal system had become established the gold and the silver mina each were reckoned at 50 of these shekels. Hence there were (1) the Babylonian silver mina, equal to $\frac{50 \times 1}{45} = \frac{10}{9}$ of the weight of the mina, and (2) the Phenician silver mina, equal to $\frac{50 \times 2}{135} = \frac{100}{135} = \frac{20}{27}$ of the weight of the mina.

In the original Babylonian silver currency the silver shekel was divided into thirds, sixths, and twelfths, while in the Phenician currency it was divided into halves, fourths, and eighths. These Phenician silver shekels were current among the Jews also, as is shown by the fact that the same division is found among them, a quarter of a shekel being mentioned in I Sam. ix. 8, while a half-shekel is mentioned as the Temple tax in the Pentateuch. The extant shekels of the Maccabean period vary between 14.50 and 14.65 grams, and are thus equivalent to $\frac{2}{135}$ of the great "common" Babylonian mina —14.55 grams. The mina was equivalent, therefore, to 725.5 grams, and the talent to 43.659 kilograms. The Babylonian shekel, which was equal to $\frac{1}{9}$ of the weight of the mina, was introduced in the Persian time, for Nehemiah fixed the Temple tax at a third of a shekel. This Persian monetary system was based on the small mina, its unit being the siglos, which was equal to one-half of the Babylonian shekel, its ratio to the Jewish shekel being 3 to 8. It was considered the hundredth instead of the fiftieth part of the mina, and weighed between 5.61 and 5.73 grams, while the mina weighed between 565 and 573 grams, and the talent between 33,660 and 34,380 kilograms.

In the Maccabean period the Phenician silver shekel was again current, the Temple tax once more being a half-shekel (Matt. xvii. 24-27, R. V.). See Numismatics.

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E. G. H. W. N.

SHEKINAH (שכינה; lit. "the dwelling"): The majestic presence or manifestation of God which has descended to "dwell" among men. Like Memra (= "word"; "logos") and "Yeḳara" (*i.e.*, "Kabod" = "glory"), the term was used by the Rabbis in place of "God" where the anthropomorphic expressions of the Bible were no longer regarded as proper (see Anthropomorphism). The word itself is taken from such passages as speak of God dwelling either in the Tabernacle or among the people of Israel (see Ex. xxv. 8, xxix. 45-46; Num. v. 3, xxxv. 34; I Kings vi. 13; Ezek. xliii. 9; Zech. ii. 14 [A. V. 10]). Occasionally the name of God is spoken of as descending (Deut. xii. 11; xiv. 23; xvi. 6, 11; xxvi. 2; Neh. i. 9). It is especially said that God dwells in Jerusalem (Zech. viii. 3; Ps. cxxxv. 21; I Chron. xxiii. 25), on Mount Zion (Isa. viii. 18; Joel iv. [A. V. iii.] 17, 21; Ps. xv. 1, lxxiv. 2), and in the Temple itself (Ezek. xliii. 7). Allusion is made also to "him that dwelt in the bush" (Deut. xxxiii. 16, שכני סנה); and it is said that "the glory of the Lord abode upon Mount Sinai" (Ex. xxiv. 16). The term "Shekinah," which is Hebrew, whereas "Memra" and "Yeḳara" are Aramaic, took the place of the latter two in Talmud

and Midrash, and thus absorbed the meaning which they have in the Targum, where they almost exclusively occur. Nevertheless the word "Shekinah" occurs most frequently in the Aramaic versions, since they were intended for the people and were actually read to them, and since precautions had therefore to be taken against possible misunderstandings in regard to the conception of God. The word "dwell" in the Hebrew text is accordingly rendered in the Targumim by the phrase "let the Shekinah rest" (*e.g.*, Ex. xxv. 8; xxix. 45, 46; Num. v. 3, xxxv. 34; Deut. xxxii. 10 [R. V. "he compassed him about"]; Ps. lxxiv. 2). Onḳelos translates "Elohim" in Gen. ix. 27 by "Shekinah": and wherever the person, the dwelling, or the remoteness of God is mentioned, he paraphrases by the same word (Num. xiv. 14, 42; xvi. 3; xxxv. 34; Deut. i. 42, iii. 24, iv. 39, vi. 15, vii. 21, xxiii. 16, xxxi. 17); so too, wherever the Name occurs, he substitutes for it the term "Shekinah" (Deut. xii. 5, 11, 21), and "presence" or "face" is translated the same way (Ex. xxxiii. 14-15; Num. vi. 25; Deut. xxxi. 17-18; see Maybaum, "Anthropomorphien," etc., pp. 52-54). Targ. pseudo-Jonathan and Yerushalmi adopt a like system, as in Ps. xvi. 8, lxxxix. 47, Lam. ii. 19, and Cant. vi. 1 (*ib.* pp. 64 *et seq.*). Where the text states that God dwells in the Temple above the cherubim (as in Hab. ii. 20; I Sam. iv. 4; II Sam. vi. 2; I Kings viii. 12, 13; xiv. 21; Ps. lxxiv. 2), or that God has been seen (Isa. vi. 6 *et seq.*; Ex. iii. 6; Ezek. i. 1; Lev. ix. 4), the Yerushalmi has "Shekinah"; and even where it describes God as abiding in heaven, the same word is used (Isa. xxxiii. 5; Deut. iii. 24, iv. 39). This statement holds true also of allusions to His remoteness or to the hiding of His face (Hos. v. 6; Isa. viii. 17, xlv. 15; Hastings, "Dict. Bible," iv. 488b). The Temple is called the "house of the Shekinah" (Targ. Onḳ. to Deut. xii. 5; Ps. xlix. 15, cviii. 8); and the term likewise occurs in connection with "glory" ("yeḳara"; Ruth ii. 12; Cant. iii. 6, iv. 6, v. 6; Ps. xliv. 25, lxviii. 19, cxv. 16; Jer. xix. 18) and with "holiness" (Cant. i. 10, ii. 2. iii. 2. vi. 1; Ps. lxxiv. 12, lxxxvi. 3).

In the Targumim.

Since the Shekinah is light, those passages of the Apocrypha and New Testament which mention radiance, and in which the Greek text reads δόξα, refer to the Shekinah, there being no other Greek equivalent for the word. Thus, according to Luke ii. 9, "the glory of the Lord [δόξα Κυρίου] shone round about them" (comp. II Peter i. 17; Eph. i. 6; II Cor. iv. 6); and it is supposed that in John i. 14 and Rev. xxi. 3 the words σκηνοῦν and σκηνή were expressly selected as implying the Shekinah. The idea that God dwells in man and that man is His temple (*e.g.*, Col. ii. 9; II Cor. vi. 16; John xiv. 23) is merely a more realistic conception of the resting of the Shekinah on man.

In the Apocrypha and New Testament.

Maimonides ("Moreh," i. 28 [Munk's translation, "Guide des Egarés," i. 58, 73, 88, 286, 288; iii. 43, 93]; Maybaum, *l.c.* pp. 5, 34) regarded the Shekinah, like the Memra, the Yeḳara, and the Logos, as a distinct entity, and as a light created to be an intermediary between God and the world; while Naḥmanides (Maybaum, *l.c.*), on the other hand, considered it the essence of God as manifested in a distinct form. So in more modern times Gfrörer saw in "Shekinah," "Memra," and "Yeḳara" independent entities which, in that they were mediators, were the origin of the Logos idea; while Maybaum, who was followed by Hamburger, regarded the Shekinah merely as an expression for the various relations of God to the world, and as intended to represent: (1) the dwelling of God in the midst of Israel; (2) His omnipresence; (3) His personal presence, etc. (Maybaum, *l.c.* pp. 51–54). That the Shekinah was not an intermediary is shown by the Targum to Ex. xxxiii. 15, xxxiv. 9 (Maybaum, *l.c.* pp. 5, 34), where the term "Shekinah" is used instead of "God." The word often occurs, however, in connections where it can not be identical with "God," *e.g.*, in passages which declare that "the Shekinah rests," or, more explicitly, that "God allows His Shekinah to rest," on such a one. In short: in the great majority of cases "Shekinah" designates "God"; but the frequent use of the word has caused other ideas to be associated with it, which can best be understood from citations. In this connection the statements of the Talmud and Midrash are more characteristic than those of the Targumim, because they were spontaneous and were not made with reference to the text of the Bible. The Shekinah is frequently mentioned, even in the very oldest portions; and it is wholly unjustifiable to differentiate the Talmudic conception thereof from the Targumic, as has been attempted by Weber, although absolute consistency is observed neither in Targum, nor in Talmud and Midrash, since different persons have expressed their views therein.

Nature of the Shekinah.

Jose (*c.* 150) says: "The Shekinah never came down to earth, nor did Moses and Elijah ever ascend to heaven, since it is said, Ps. cxv. 16: 'The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men'" (Suk. 5a, above). The Shekinah is here identical with YHWH. This view was, however, challenged even in the Talmud. Ab. R. N. xxxviii. says: "The Shekinah descended to earth, or will have descended, ten times (as to the tenth see Schechter's note, Recension A, *ad loc.*): to the garden of Eden (Gen. iii. 8); when the Tower of Babel was built (*ib.* xi. 5); to Sodom (*ib.* xxi.); to Egypt (Ex. iii. 8); to the Red Sea (II Sam. xxii. 10); upon Sinai (Ex. xix. 10); in the pillar of cloud (Num. xi. 25); to the Sanctuary (Ezek. xliv. 2); and it will again descend at the time of Gog and Magog (Zech. xiv. 4). The Shekinah appeared also in the burning bush (Ex. R. ii.), and it was everywhere (B. B. 25a). Two arks came up out of Egypt with Israel: one containing the Shekinah, and the other the body of Joseph (Soṭah 13a). Canaan was the only land worthy of the Shekinah, which rested in the territory of Benjamin (Mek., ed. Friedmann, p. 31a; Zeb. 54b); the country beyond the Jordan was not worthy thereof (Num. R. vii.). Although the Shekinah was enthroned in heaven, it observed and scrutinized man-

Appearances of the Shekinah.

kind (Ex. R. ii.). The Tabernacle was erected in order that the Shekinah might dwell on earth (Num. R. xii.); and it actually entered the Holy of Holies (Sanh. 103b). Wheresoever the Israelites went in exile the Shekinah accompanied them; and when they were redeemed it likewise was released (Meg. 29a; see also R. H. 3a; B. Ḳ. 25a; Zeb. 118b; Soṭah 5a; Shab. 67a).

The Shekinah was one of the five things lacking in the Second Temple (Targ. to Hag. i. 8; Yer. Ta'an. 65a, and parallel passages). Shunning the Gentiles, it rested solely among the Israelites (Shab. 22b), and even there only when they numbered at least 2,002 myriads (Ber. 7a; Yeb. 64a; B. B. 15b; comp. Sanh. 105b), confining itself solely to those of this multitude who were of pure and therefore aristocratic lineage (Ḳid. 70b) and who were wise, brave, wealthy, and tall (Shab. 92a; comp. Ned. 38a); but even for such it would not descend into an atmosphere of sadness (Shab. 30b and parallel passages), since there can be no sorrow in the presence of God (Ḥag. 5b); nor should one pray in a sorrowful frame of mind (Ber. 31a).

Those on Whom the Shekinah Rested.

The polemic attitude which the conception of the Shekinah betrays toward the founder and the ideal of Christianity is unmistakable. The Shekinah rested upon the priests even if they were unclean (Yoma 56b); and if it was lacking, none approached them for an oracle (*ib.* 75b). Prominent doctors of the Law were considered worthy of the Shekinah, but both their generation (*i.e.*, their contemporaries) and their place of residence (*i.e.*, in a foreign land) deprived them of its presence (Suk. 28a; B. B. 60a; Soṭah 48b; M. Ḳ. 25a). In all these statements the Shekinah is identical with the Holy Spirit. It was received by thirty-six pious persons (Suk. 45b), a number which recalls the thirty-six nomes of Egypt and their gods. The Shekinah was also believed to be a protection, as is still the case in the night prayer: "on my four sides four angels, and above my head the Shekinah of God" (comp. Ḳid. 31a). The Shekinah is found at the head of the sick (Shab. 12b) and at the right hand of man (Targ. to Ps. xvi. 8). Pharaoh's daughter saw it at the side of Moses (Soṭah 11a; comp. Targ. to Judges vi. 13), and it spoke with the prophet Jonah twice (Zeb. 98a), with Adam, with the serpent (Bek. 8a; Shab. 87a; Pes. 87b *et passim*), and with others.

Unsullied thoughts and pious deeds render one worthy of the Shekinah, which is present when two are engaged with the Torah (Ab. iii. 3), when ten pray (Ber. 6a; Ab. 3, 9), and when the mysticism of the Merkabah is explained (Ḥag. 14b); and it is likewise attracted by the study of the Law at night (Tamid 32b); the reading of the "Shema'" (Shab. 57a); prayer (B. B. 22a); hospitality (Shab. 127a; Sanh. 103b); benevolence (B. B. 10a); chastity (Derek Ereẓ i.); peace and faithfulness in married life (Soṭah 17a); and similar deeds and qualities (Ket. 111a; Ber. 67a; Men. 43b; Sanh. 42b; Yer. Ḥag. i. *et passim*). Sins, on the other hand, cause the Shekinah to depart (Targ. to Isa. lvii. 7; Jer. xxxiii. 5 *et passim*). It inspires correct judgment in upright judges (Sanh. 7a), while unrighteous magistrates cause it to depart (Shab. 139a). It appeared on the day on which the Tabernacle was first erected (Num. R. xiii.). Before the Israelites sinned the Shekinah rested on every one; but when they did evil it disappeared (Soṭah 3b). In like manner it departed from David when he became leprous (Sanh. 107a). Among the transgressions which have this result are the shedding of blood (Yoma 81b) and idolatry (Meg. 15b; others are cited in Soṭah 42a; Kallah, end; Ber. 5b, 27b; Shab. 33a; and Sanh. 106a). Whosoever sins in secret or walks with a proud and haughty bearing "crowds out the feet of the Shekinah" (Ḥag. 16a; Ber. 43b; comp. *ib.* 59a).

To Whom Does the Shekinah Appear?

The Hellenists, both Jews and Gentiles, characterized the god of the Jews as unseen, and translated the Tetragrammaton by "invisible" (*ἀόρατος*). In like manner Ḥag. 5b declares that "God sees, but is not seen," although כבוד was rendered by *δόξα* ("glory"), even in the Septuagint (Deissmann, "Hellenisirung des Semitischen Monotheismus," p. 5). According to this view, the Shekinah appeared as physical light; so that Targ. to Num. vi. 2 says, "Yhwh shall cause His Shekinah to shine for thee." A Gentile asked the patriarch Gamaliel (*c.* 100): "Thou sayest that wherever ten are gathered together the Shekinah appears; how many are there?" Gamaliel answered: "As the sun, which is but one of the countless servants of God, giveth light to all the world, so in a much greater degree doth the Shekinah" (Sanh. 39a). The emperor (Hadrian) said to Rabbi Joshua b. Hananiah, "I desire greatly to see thy God." Joshua requested him to stand facing the brilliant summer sun, and said, "Gaze upon it." The emperor said, "I can not." "Then," said Joshua, "if thou art not able to look upon a servant of God, how much less mayest thou gaze upon the Shekinah?" (Ḥul. 60a). Rab Sheshet (*c.* 300) was blind, and could not perceive when the Shekinah appeared in the Shaf we-Yatib synagogue of Nehardea, where it rested when it was not in the synagogue at Huzal. In the former synagogue Samuel and Levi heard the sound of its approach and fled (Meg. 29a). The Shekinah tinkled like a bell (Soṭah 9b), while the Holy Spirit also manifested itself to human senses in light and sound. The Holy Spirit had the form of a dove, and the Shekinah had wings. Thus he who acknowledged God took refuge under the wings of the Shekinah (Shab. 31a; Sanh. 96a); and Moses when dead lay in its pinions (Sifre, Deut. 355; Soṭah 13b; Targumic passages in Maybaum, *l.c.* p. 65). The saints enjoy the light of the Shekinah in heaven (Ber. 17a, 64a; Shab. 30a; B. B. 10a).

The Shekinah as Light.

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K. L. B.

SHELA: Babylonian teacher of the latter part of the tannaitic and the beginning of the amoraic period; head of the school ("sidra") at Nehardea (Yoma 20a; Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 28). When Abba Arika (Rab) visited Babylon, he once officiated as an expounder (amora) for R. Shela at his public lectures (Yoma *l.c.*). The school at Nehardea was named in honor of Shela; and its scholars were accordingly known as "Debe R. Shela."

With the exception of a mishnaic interpretation (Yoma 20a), none of Shela's teachings is known, although some of the sayings of his pupils, the Debe R. Shela, are mentioned in the Talmud (Pes. 39b; R. H. 23b; Giṭ. 52b; Ḳid. 43a).

Bibliography: Weiss, *Dor*, iii. 746-747; Halevy, *Dorot ha-Rishonim*, ii. 223-225; Bacher, *Ag. Bab. Amor.* p. 35.

W. B. J. Z. L.

SHELAH: Youngest son of Judah by the daughter of the Canaanite Shuah; born in Chezib in the shephelah of Judah. His extreme youth at the time of the death of his brother Onan was the ostensible excuse alleged by his father for the refusal to permit him to marry his sister-in-law Tamar (Gen. xxxviii. 5–12). Shelah became the ancestor of many families (I Chron. iv. 21–23), as had been betokened, according to rabbinical interpretation, by his name (Gen. R. lxxxv. 5).

W. B. J. Z. L.

SHELIAḤ ẒIBBUR: Congregational messenger or deputy or agent. During the time of the Second Temple it was the priest who represented the congregation in offering the sacrifice, and who, before the close of the service, pronounced the priestly benediction. Similarly the high priest on the Day of Atonement, after having confessed his own sins and those of his house, offered the confession of sins and the prayer of atonement for the whole people. When the Synagogue substituted prayers for the sacrifices, the function of the priest was assumed by the sheliaḥ ẓibbur. He offered the prayers for all while the congregation listened in silence; and its participation in the service consisted in responding "Amen" after every benediction (Rashi on Suk. 38b). For this reason he was called "ḳaroba," *i.e.*, "he who offers" (Yer. Ber. i. 3c; Lev. R. xx.; Comp. Yer. Ber. iv. 8b). The function of the sheliaḥ ẓibbur was regarded as a most honorable one, and it was delegated only to the worthiest men of the congregation. In Talmudic times such distinguished men as R. Akiba, R. Eliezer, R. Alexander, and R. Eleazar b. Simeon acted in this capacity.

The term Ḥazzan was not used for the sheliaḥ ẓibbur until the sixth century, when the reading of prayers before the congregation became a profession to which a salary was attached. Since that time more attention has been often paid to the sweetness or pleasantness of the reader's voice than to his superior character, dignity, and scholarship.

A. M. Lan.

SHEM.—Biblical Data: The eldest of Noah's sons, according to the position and sequence of the names wherever all three are mentioned together; *e.g.*, "and Noah begat Shem, Ham, and Japheth" (Gen. v. 32). In the table of nations in Gen. x., however, Shem and his posterity are placed last, probably because the compiler of that record expected to trace his descendants far down into history, while those of the other two sons were confined to early ages. Shem's prominence among the peoples of pre-Christian times may be partially suggested by the ethno-geographical table of Gen. x. For descendants see Semites.

E. G. H. I. M. P.

——In Rabbinical Literature: Although Shem is unanimously declared by the Rabbis to have been the youngest son of Noah (comp. Japheth in Rabbinical Literature), yet he is always named first, being the most important of the three brothers. Indeed, he was born circumcised; he was the ancestor of Abraham, Isaac, and Jacob; he was priest and prophet; and he was one of the eight righteous who are mentioned twice in Gen. xi. 10 and who were allotted a portion both in this world and in the world to come (Sanh. 69b; Tan., Yelammedenu, Noaḥ; Midr. ha-Gadol on Gen. ix. 18, xi. 10, ed. Schechter, cols. 142, 186). Shem is styled "the great one" ("Shem rabba"; Sanh. 108b). According to Gen. R. xxx. 6, it was Shem who offered the sacrifices on the altar after Noah came out of the ark (comp. Gen. viii. 20), as the latter, having been crippled by the lion (see Noah in Rabbinical Literature), was unfit for the priestly office. Noah gave to Shem the priestly garments which he had inherited from Adam (Num. R. iv. 6). Shem is extolled by the Rabbis for his filial devotion in covering his father's nakedness (Gen. ix. 23). Although his brother Japheth assisted in this praiseworthy act, it was Shem who suggested and began it, his brother not arriving on the scene until Shem was already on his way with the garment. Therefore Noah, in blessing these two sons (*ib.* verse 27), declared, so the Rabbis think, that the Shekinah was to dwell only in the tents of Shem (Yoma 10a; Tan., Noaḥ, 21; Gen. R. xxxvii. 9; comp. Jubilees, vii. 9, where it is said that the garment was Shem's). Shem's reward for this deed is seen in the fact that the Jews, his descendants, cover themselves with the ṭallit and phylacteries, and remained untouched when the Assyrians, who also were descendants of Shem, were destroyed by an angel in the time of Hezekiah (Tan., Yelammedenu, *l.c.*; Ex. R. xviii. 5).

The Most Important Son of Noah.

The Rabbis identify Shem with Melchizedek, King of Salem, who is termed "a priest of the Most High," and who came to meet Abraham after the latter had defeated the four kings led by Chedorlaomer (Gen. xiv. 18–20). According to this account, Shem, as a priest, came to Jerusalem (with which Salem is identified by the Rabbis), of which city he became king, it being the proper place for the establishment of the cult of Yhwh. He went to meet Abraham to show him that he was not angry with him for having killed the Elamites, his descendants (Midr. Agadah on Gen. *l.c.*). Shem, however, forfeited the priesthood by mentioning in his blessing Abraham's name before that of God, so that God took his office from him and gave it to Abraham (Ned. 32b; Pirḳe R. El. xxvii.). According to the Midrash Agadah (*l.c.*), Shem himself asked God to

give the priesthood to Abraham, as he, in his prophetic capacity, knew that he (Shem) would have no children eligible for the sacerdotal office. Contrary to the Pirḳe R. El. and Gen. R. (xliii. 10), the Midrash Agadah explains that it was Shem who gave tithes to Abraham, showing that he recognized him as priest (see Gen. R. xliii. 7). The Rabbis point out that in certain cases Shem ranked as the equal of Abraham; so that the latter was afraid lest Shem might be angry at him for having slain the Elamites and might curse him (Gen. R. xliv. 8; Tan., Lek Leka, 19). In another instance God made a compromise between Shem and Abraham, namely, with regard to the name of the Holy City, the place of the Temple, which Abraham had called "Jireh" (Gen. xxii. 14; see Jehovah-jireh) and which Shem had called "Salem." God united both names; and thus arose the name "Jerusalem" (Gen. R. lvi. 16).

Legends.

Shem is supposed by the Rabbis to have established a school ("bet ha-midrash") in which the Torah was studied, and among the pupils of which was Jacob. Later, Shem was joined by Eber; and the school was called after both of them. Besides, the school was the seat of a regular bet din which promulgated the laws current in those times. Thus Esau was afraid to kill Jacob, lest he should be condemned by the bet din of Shem and Eber. The bet din of Shem proclaimed the prohibition of and the punishment for adultery; and according to this law Judah condemned Tamar to be burned ('Ab. Zarah 36b; Gen. R. lxiii. 7, lxvii. 8). Shem's bet din was one of the three in which the presence of the Shekinah was manifested (Mak. 23b). At Abraham's death Shem and Eber marched before his bier; and they indicated the place that was suitable for his burial (Gen. R. lxii. 6, according to the emendation of the text in Yalḳ., Gen. 110). At the division of the earth among the three sons of Noah, Shem's lot consisted of twenty-six countries, thirty-three islands, twenty-six out of seventy-two languages, and six out of sixteen scripts. Thus Shem took one script more than either of his two brothers; and this was the Hebrew script, in which the Torah was written. The other five were Egyptian, Libyan, Assyrian, Chaldean, and Guṭazaki (Guzarati ?) (Midr. ha-Gadol on Gen. x. 32, col. 182).

W. B. M. Sel.

——**Critical View:** Shem is not an individual, in the sense that one person by that name came forth with his father and brothers from the ark, and had a share in the scene described in Gen. ix. 18-27. Neither does the name in itself suggest geographical or racial entities. It recalls more probably some ethnic deity that had become the "heros eponymus" of his worshipers. As it now occurs, the name has no theophorous character; but it has been suggested that "Shem" must be considered a corruption or abbreviation of a name similar to Shemu'el (see Samuel), the element "Shem" meaning "son" in the combination. This suggestion—though none of the critics seems to have noticed it—receives a strong degree of probability from the blessing spoken over Shem (*ib.* verse 26). There is no doubt that the pointing of the text is incorrect. Budde proposes to omit the אלהי (which Grätz would read "ohole" = "tents"), and then vocalize: "Beruk Yhwh Shem" = "Shem is blessed of Yhwh." This would at once place this "blessing" in the category, so numerously represented in Genesis, of name oracles. From the oracle the name is readily reconstructed as "Shemaiah" or "Shemu'el," the "Elohe Shem" in the text indicating the latter possibility.

These oracles are always the primary elements from which the legend in which they are found embedded is a development. That Japheth also originally had a theophorous form is indicated in the oracle spoken concerning him (Gen. ix. 27; comp. the name פתואל). It is plain that Canaan should not appear in this group. Ham is the brother of Shem; and it was he who committed the unseemly deed. The substitution of Canaan for Ham is secondary. The curse upon him (Canaan) displays the temper of the centuries when Yhwh and Baal were struggling for the ascendency (see Elijah). As Shem represents Yhwh, he is proclaimed the master, while Canaan is doomed to servitude. As Israel is the people of Yhwh, Shem(yahu), *i.e.*, "the *son* [of Yhwh]," naturally must be Israel's progenitor. In substance this is also the explanation of those scholars who reject the suggestion that "Shem" is a name like "Shemu'el." They read into "Shem" the signification of "prominence," "mastership." The people descended from Shem is thus the master people destined to "lord it" over Canaan, the slave people committing such dire atrocities as are hidden in the legend of Noah's exposure. According to Budde, Japheth—which name means "beauty"—represents the Phenicians, while Canaan, signifying "lowness," "vulgarity," represents the aboriginal population of Palestine. Thus this triad would result: lordship (Shem), beauty (Japheth), and meanness (Canaan).

In the table given in Gen. x. 1-xi. 9 Shem is recorded as the father of five sons, among whom are named some that are not Semites. This catalogue, however, is geographical and not ethnic. In this list of Shem's descendants (*ib.* x.) verses 22 and 23 are assigned to P, verse 24 to R, and verses 25-30 to J. In the last-mentioned passage the tendency to connect Shem and Eber is patent. See Semites.

E. G. H.

SHEM HA-MEFORASH (Hebrew, שם המפורש): Ancient tannaitic name of the Tetragrammaton. The exact meaning of the term is somewhat obscure; but since the Tetragrammaton is called also "Shem ha-Meyuḥad" (שם המיוחד), it may be assumed that "meyuḥad" is used elsewhere in the terminology of the tannaitic schools as a synonym for "meforash," both words designating something which is distinguished by a characteristic sign from other objects of its kind (see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," p. 71). In connection with "shem" (= "the name [of God]"), both terms mean also "preeminent." "Shem ha-Meforash," therefore, denotes the name of God which differs from all the other names applied to Him, and is, consequently, the excellent name, the Tetragrammaton. In the old exegesis of Num. vi. 27 ("my name") one version (Sifre *ad loc.*) has "Shem ha-Meforash"; the other (Soṭah 38a), "Shem ha-Meyuḥad." Further explanations of the term are given by the authorities cited in the bibli-

ography of this article. In the tannaitic halakah, in the first place, this designation of the Tetragrammaton is found, as already stated, in the note on Num. vi. 27, while the Mishnah (Soṭah vii. 6; Tamid vii. 2) says, in conformity with this interpretation: "In the Sanctuary the name of God [in the three blessings, Num. vi. 24–26] is to be pronounced in the Priestly Benediction as it is written [יהוה]; but outside the Sanctuary it must be given the paraphrastic pronunciation [אדני]." The high priest spoke the name of God on the Day of Atonement in his recitation of Lev. xvi. 30 during the confession of sins; and when the priests and the people in the great hall heard him utter the "Shem ha-Meforash," they prostrated themselves and glorified God, saying: "Praised be the glorious name of His kingdom for ever and ever" (Yoma vi. 2). When a very young priest, the well-known tanna Ṭarfon witnessed this ceremony; and he declares that the high priest uttered the holy name of God so that his voice was merged in the song of the priests (Yer. Yoma 40d, below; Ḳid. 71a; Eccl. R. iii. 11), although it was believed that when, at this point in the ritual, the priest pronounced the name of God he was heard as far as Jericho (Tamid iii. 7; comp. Yoma 39b). Ṭarfon's account, that the voice of the high priest was drowned by the song of the other priests, also confirms the synchronous statement (Yer. Yoma 40b) that in former times the high priest uttered the Name with a loud voice, but that subsequently, when immorality had become more and more prevalent, he lowered his voice lest the Name should be heard by those unworthy to hear it. The mishnah (Berakot, end) mentions also an utterance of the Tetragrammaton outside the Sanctuary which was permitted and even commanded, saying that "it was ordained that the name of God should be used in the ordinary forms of greeting, which were the same as those exchanged between Boaz and the reapers [Ruth ii. 2], or the salutation of the angel to Gideon [Judges vi. 12]." According to Grätz ("Gesch." 2d ed., iv. 458), this injunction was given at the time of the Bar Kokba war, and the greeting, which contained the Tetragrammaton instead of the word "Adonai" (= "Lord"), was the shibboleth which distinguished the Jews from the Judæo-Christians, who regarded Jesus also as Lord. A haggadist of the third century, Abba bar Kahana, states (Midr. Teh. on Ps. xxxvi., end) that "two generations used the Shem ha-Meforash, the men of the Great Synagogue and those of the period of the 'shemad' [the Hadrianic persecution]." According to Sanh. vii. 5, actual blasphemy is committed only when the blasphemer really pronounces the Tetragrammaton ("Shem ha-Meyuḥad"; comp. Sifra, Emor, xix. [ed. Weiss, p. 104d]).

Meaning of Term.

Mode of Utterance.

These details indicate that the long-sanctioned dread of uttering the Shem ha-Meforash was by no means without exceptions, and that the correct pronunciation was not unknown. Abba Saul (2d cent.) condemned the profanation of the Tetragrammaton by classing those "that speak the Name according to its letters" (יהוה) with those who have no part in the future world (Sanh. x. 1); and according to 'Ab. Zarah 17b, one of the martyrs of Hadrian's time, Hananiah b. Teradion, was burned at the stake because he so uttered the Name. A Palestinian amora of the third century (Mana the Elder) exemplified the apothegm of Abba Saul (Yer. Sanh. 28b, above) by the statement, "as, for instance, the Samaritans who swear"; he meant thereby that in their oaths the Samaritans pronounce the Tetragrammaton exactly as it is written. According to Theodoret, the Greek Church father, who flourished in the fifth century, they gave it the sound of 'Ιαβέ (see Löw, "Gesammelte Schriften," i. 193).

The Shem ha-Meforash as an object of the esoteric knowledge of scholars appears in the statement of Johanan (Ḳid. 71a): "Once each week the sages give their pupils the Four-Lettered Name." A tannaitic passage in Yer. Yoma 40d, however, says: "In former times the Name was taught to all; but when immorality increased it was reserved for the pious," although this statement refers, according to the baraita in Ḳid. 71a, to teaching the Twelve-Lettered Name to the priests. It is related that in the fourth century the well-known haggadist Phinehas b. Ḥama refused the offer of a physician (or of a man by the name of Assi) of Sepphoris to "teach him the Name" (Yer. Yoma 40d), while another scholar of the same century offered to "transmit the Name" to the amora R. Ḥanina of Sepphoris, although this was not done (*ib.*). The curious anecdote is also told (*ib.*) that Samuel (a Babylonian amora of the third century) heard a Persian curse his son by using the Tetragrammaton (according to Eccl. R. iii. 11, however, it was a Persian woman who cursed her son). This story assumes that the Gentile had managed to obtain a knowledge of the Shem ha-Meforash, which was used like a magic formula (see Blau, "Das Altjüdische Zauberwesen," p. 129).

The earliest instance of the dread of pronouncing the Tetragrammaton, and of the use of the paraphrasis "Adonai" instead, is found in the Septuagint rendering of Κύριος = "Lord." The Samaritans read the Four-Lettered Name as "Shema," the Aramaic equivalent of השם ("the Name"), which, even without the qualifying word, connotes the Shem ha-Meforash in the language of the Tannaim, as in the maxim of Abba Saul cited above. According to Josephus' paraphrase of Ex. iii., "God declared to him [Moses] His holy name, which had never been discovered to man before; concerning which it is not lawful for me to say any more" ("Ant." ii. 12, § 4). When Aquila made his Bible translation, which, in the spirit of Akiba's Biblical exegesis, adheres to the text with extreme rigidity, he could not follow the Septuagint, Κύριος being only a free paraphrase of the name of God. Since, therefore, he could not give an exact rendering he introduced the word bodily into his translation, writing it ΠΙΠΙ, a form which is found in the Hexaplar manuscripts of the Septuagint and is the representation in the Greek alphabet of the letters of יהוה read from left to right (see Swete, "Introduction to the Old Testament in Greek," p. 30; Nestle, in "Z. D. M. G." xxxii. 468, 500, 506).

Objections to Pronouncing the Tetragrammaton.

The prohibition against pronouncing the Tetra-

grammaton as written was based on Ex. iii. 15 by Abina, a Babylonian amora, who paraphrased the last words of that passage as follows: "'I am not read,' says God, 'as I am written; I am written with "yod," "he" [יהו], and pronounced with "alef," "dalet" [אדני]'" (see Ḳid. 71a; Pes. 50a). This seems to be an old tannaitic midrash on Ex. iv. 15, to which Jacob bar Aḥa alludes in Yer. Sanh. 28b, above. In like manner the words לעלם (Ex. *l.c.*) and העלם (Eccl. iii. 11) were explained as referring to the non-utterance of the Tetragrammaton. In his interpretation of the latter passage, Ahabah b. Ze'era (4th cent.) says as follows: "Men slay one another —so saith God—even by pronouncing the paraphrasis of the Divine Name; what would they do if I should teach them the Shem ha-Meforash?" The miraculous power of this word, which was sometimes fatal in its might (see Zunz, "S. P." p. 145), is mentioned as early as the tannaitic haggadah. Thus, R. Nehemiah says that Moses killed the Egyptian (Ex. ii. 14) by pronouncing "the Name" over him (Lev. R. xxxii.; Ex. R. ii.); and he also answered the question to Ps. cxiv. 2 [A. V. 3], "What did the sea behold?" with the words, "It beheld the Shem ha-Meforaš graven on Aaron's staff, and fled" (Pesiḳ. 140a; Midr. Hallel, in Jellinek, "B. H." v. 95). In a haggadic passage which occurs in several places, Simeon ben Yoḥai, another pupil of Akiba, mentions an ornament given to the Israelites at Mt. Sinai on which the Shem ha-Meforash was engraved (Cant. R. i. 4 *et passim*; see Bacher, "Ag. Tan." ii. 118), while a chain and a ring on which were inscribed the Name are mentioned in the legend of Solomon and Asmodeus (Giṭ. 68b). The "weapons of war" mentioned in Jer. xxi. 4 are the Tetragrammaton (Midr. Teh. on Ps. xxxvi., end); and Pirḳe R. El. xxxviii., end, states that Ezra, Zerubbabel, and Joshua pronounced the great ban on the Samaritans by means of the "mystery of the Shem ha-Meforash." According to Midr. Shemu'el xv. the scholars explained the words in Ex. iv. 28 as meaning that Moses revealed the Four-Lettered Name to Aaron. Phinehas b. Jair, one of the last tannaim, asked the question: "Why are the prayers of Israel not heard?" and answered it, according to Joshua b. Levi, thus: "Because they know not the mysteries of the Shem ha-Meforash" (Pesiḳ. R. 14.); but, according to Eleazar b. Pedat, the expression "halleluyah" (Ps. cxiii. 1 and frequently elsewhere) implies that God will be praised by His full name not in this world, but in the world to come (Midr. Teh. on Ps. cxiii.; comp. 'Er. 18b). In interpreting "and his name one" (Zech. xiv. 9), Naḥman b. Isaac, a Babylonian amora of the fourth century, said (Pes. 50a): "The future world is not like this world. Here the name of God is written יהו and read אדני; there it is also read יהו." The view that prayer is more effectual if the name of God is pronounced in it as it is written caused the scholars of Kairwan to address a question in the eleventh century to Hai Gaon with reference to the pronunciation of the Shem ha-Meforash, to which he answered that it might not be uttered at all outside the Holy Land (Hai Gaon, "Ṭa'am Zeḳenim," p. 55; see Löw, "Gesammelte Schriften," i. 204).

Not Read as Written.

From the earliest times the Tetragrammaton has been an extremely important element in Jewish mysticism. According to the "Sefer Ḥanok" (in Jellinek, "B. H." ii. 117), it was Hillel who transmitted the name of God to the generations after Ezra, while Abbahu and Ze'era (3d and 4th cents.) and the "men of faith" ("anshe emunah") are mentioned as possessing this knowledge after Hillel. There are several other names, in addition to the Tetragrammaton, which are designated according to the number of their letters, as the Twelve-Lettered and the Forty-two Lettered Name (see Ḳid. 71a; Bacher, "Ag. Bab. Amor." pp. 17 *et seq.*), and the Seventy-two Lettered Name (see Lev. R. xxiii.; Gen. R. xliv.). The view became current that the high priest uttered on the Day of Atonement the Forty-two Lettered Name (Hai Gaon, *l.c.*), and it appears from two remarks of Rashi (on Sanh. 60a and on 'Er. 18b) that there was a general belief that the Forty-two Lettered Name was represented by the Shem ha-Meforash. Maimonides opposed this idea with the express statement that יהו was the Shem ha-Meforash ("Yad," Yesode ha-Torah, vi. 2; *ib.* Tefillah, xiv. 10; *idem*, "Moreh," i. 62).

In the Cabala.

Among the earlier examples of the belief in the supernatural power of the Name may be mentioned the Chronicle of Ahimaaz ("Sefer Yuḥasin," ed. Neubauer, in "M. J. C." ii. 111 *et seq.*; comp. "R. E. J." xxxii. 147 *et seq.*), and the story related by Benjamin of Tudela that David Alroi completed a journey of twenty-one days in a single day by means of the Shem ha-Meforash ("Massa'ot," etc., ed. Grünhut, p. 74).

The Jewish philosophers of religion who discuss the Tetragrammaton include Judah ha-Levi ("Cuzari," iv. 1–3; see Kaufmann, "Gesch. der Attributenlehre," pp. 165 *et seq.*; Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 122), Abraham ibn Ezra (excursus in his commentary on Ex. iii. 15 *et passim*; see D. Rosin in "Monatsschrift," 1898, xlii. 156 *et seq.*), and Maimonides ("Moreh," i. 61; see Kaufmann, *l.c.* pp. 467 *et seq.*; Bacher, "Die Bibelexegese Moses Maimûni's," pp. 62 *et seq.*). See also Ba'al Shem; Names of God; Tetragrammaton.

Bibliography: M. Grünbaum, *Ueber Shem Hammephorasch*, in *Z. D. M. G.* xxxix., xl. (= *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, pp. 238–434); L. Löw, *Die Aussprache des Vierbuchstabigen Gottesnamens*, in *Gesammelte Schriften*, i. 187–212; E. Nestle, *Jacob von Edessa über den Schem Hammephorasch*, etc., in *Z. D. M. G.* xxxii. 465–508; Fürst, *Schem Hammephorasch*, ib. xxxiii. 297–300; A. Nager, *Ueber Schem Hamephorasch*, ib. xxxiv. 162–167; D. Oppenheim, *Ueber die Bedeutung der Worte* שם המפורש, in *Monatsschrift*, xviii. 545; D. Cassel, *Noch Etwas über* שם המפורש, *ib.* xix. 73; W. Bacher, *Eine Neue Erklärung für* שם המפורש, *ib.* xx. 382; A. Sidon, *Sens et Origine du Schem Hamephorasch*, in *R. E. J.* xvii. 239; W. Bacher, *Le Schem Hammephoraseh*, etc., *ib.* xviii. 290; A. Geiger, *Urschrift*, pp. 263 *et seq.*; Zunz, *S. P.* pp. 144 *et seq.*; L. Blau, *Das Altjüdische Zauberwesen*, pp. 124 *et seq.*

W. B.

SHEM-ṬOB BEN ABRAHAM IBN GAON: Spanish Talmudist and cabalist; born at Soria, Spain, 1283; died, probably in Palestine, after 1330. From his genealogy given in the preface to his "Keter Shem-Ṭob," Azulai ("Shem ha-Gedolim," ii., *s.v.* "Keter Shem-Ṭob") concluded that "Gaon" must have been the proper name of one of Shem-Ṭob's ancestors. Zunz (in his "Zeitschrift für die

Wissenschaft des Judenthums," p. 137) and Geiger ("Jüd. Zeit." v. 397), however, suppose "Gaon" to be the Hebrew transliteration of "Jaen," indicating that Shem-Ṭob's family originally came from that Spanish city. After he had studied Talmud under Solomon b. Adret and Cabala under Isaac b. Todros (RIBaṬ, which is the abbreviation, Conforte declares in his "Ḳore ha-Dorot," p. 24b, of "R. Joseph b. Tobiah"), Shem-Ṭob betook himself to Palestine in the hope of finding in the Holy Land a more suitable place for cabalistic meditation. He sojourned for some time in Jerusalem, and then settled at Safed.

Settles in Safed.

At Safed Shem-Ṭob wrote the following works, of which only the first two have been published: (1) "Migdal 'Oz," a commentary on Maimonides' "Yad"; in this he defends Maimonides against the strictures of Abraham b. David. The part covering the first volume of the "Yad" was printed with the text at Constantinople in 1509; and parts of other volumes, also with the text, at Venice in 1524. Certain rabbis, Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 45b, Amsterdam, 1697) among them, ascribe the "Migdal 'Oz" to Yom-Ṭob b. Abraham (RIṬBA). (2) "Keter Shem-Ṭob" (Leghorn, 1839). (3) "Badde ha-Aron u-Migdal Ḥanan'el," a cabalistic work in five parts, finished in the month of Iyyar, 1325, and named by Shem-Ṭob after his traveling companion, Ḥananeel b. Azkara, who died before reaching his destination. (4) Supercommentary on Abulafia's "Ginnat Bitan," a cabalistic commentary on Genesis. (5) Commentary on Saadia Bekor Shor's cabalistic poem, which he quotes in his "Badde ha-Aron." (6) "Sefer ha-Pe'er," cabalistic treatise on phylacteries. De Rossi (Parma MS. No. 68, 8) declares the author's name to be doubtful, since the manuscript is anonymous; but Assemani ("Catalogue of Hebrew MSS. in the Vatican Library," No. 235) concludes that its author was Shem-Ṭob of Soria. (7) "Zibḥe Ẓedeḳ" and (8) "Rosh ha-Shalishim," mentioned in the "Badde ha-Aron," while in his "Keter Shem-Ṭob" (section "Yesode ha-Torah," ch. i.) Shem-Ṭob speaks in general terms of his "other works."

The "Keter Shem-Ṭob" is a supercommentary on and continuation of Naḥmanides' commentary (particularly on the cabalistic part) on the Pentateuch, from whose interpretations those of Shem-Ṭob differ in many places. Shem-Ṭob says in his preface that at first he had entitled his work "Sitre Setarim," and that he then revised it and gave it the title "Keter Shem-Ṭob," the work having been completed at Safed in 1315. Isaac b. Samuel of Acre, in his "Me'irat 'Enayim," violently attacks the "Keter Shem-Ṭob," saying that most of the author's theories are not those of the older cabalists, but are simply his own inventions. This work is printed at the end of Judah Koriat's "Ma'or wa-Shemesh" (Leghorn, 1839), where it is entitled "Perush Sodot ha-Torah"; and the preface has been published in Jehiel Ashkenazi's "Hekal Adonai" (Venice, n.d.) under the title "Perush Liḳḳuṭim."

His "Keter Shem-Ṭob."

In a manuscript containing piyyuṭim of various liturgists there is one written by a Shem-Ṭob b. Abraham, whom L. Dukes ("Orient, Lit." vi. 147 *et seq.*) supposes to be identical with the subject of this article. But Dukes seems to have distinguished between Shem-Ṭob b. Abraham and Shem-Ṭob of Soria, the author of the "Sefer ha-Pe'er." On the other hand, Conforte (*l.c.*), confusing Shem-Ṭob b. Abraham with Shem-Ṭob Ardutial, wrongly ascribes to the former the "widdui" (confession) recited on Yom Kippur in the Musaf prayer.

The following works are erroneously attributed to Shem-Ṭob b. Abraham ibn Gaon by Wolf ("Bibl. Hebr." iii., No. 2152) and by other bibliographers: "Keter Shem-Ṭob" (Venice, 1601), a collection of sermons, and "Ma'amar Mordekai" (Constantinople, 1585), a commentary on Esther, the author of both works being Shem-Ṭob Melammed; also a cabalistic treatise by an unknown author on the crowns ("taggin") of the letters.

Bibliography: Carmoly, *Itinéraires*, pp. 312–313; Fürst, *Bibl. Jud.* iii. 265; Grätz, *Gesch.* 3d ed., vii. 281; Landauer, in *Orient, Lit.* vi. 226; De Rossi, *Dizionario*, ii. 123; Steinschneider, *Cat. Bodl.* cols. 2520 *et seq.*; idem, *Jewish Literature*, p. 110.

K. M. Sel.

SHEM-ṬOB DE CARRION. See Santob (Shem-Ṭob) de Carrion.

SHEM-ṬOB BEN ISAAC OF TORTOSA (known also as **Babi ha-Ṭorṭosi**): Spanish scholar and physician of the thirteenth century; born at Tortosa 1196. He engaged in commerce, and his business necessitated his traveling much both by sea and by land. Being once at Acre, he was reminded by its rabbi of his insufficient knowledge of the Jewish religion; and he left the city (1226), resolving to abandon commerce and to devote himself exclusively to rabbinical and scientific studies. He first studied at Barcelona under Isaac b. Meshullam; then he devoted himself to medicine; and after twenty years' study he became, as will be seen below, a skilful physician. He lived afterward in Montpellier, France, but chiefly at Marseilles, where he practised his profession.

Abandons Commerce for Rabbinics.

Shem-Ṭob's first work was his Hebrew translation, under the title of "Bi'ur Sefer ha-Nefesh," of Averroes' middle commentary on Aristotle's "De Anima." In the month of Elul, 1254, at the age of fifty-eight, he began the translation into Hebrew of Al-Zahrawi's "Kitab al-Taṣrif," a medical work in thirty books. He finished it at Marseilles in the month of Nisan, 1258, entitling it "Sefer ha-Shimmush." This translation is preceded by a long introduction, which forms a treatise in itself, and in which he deals with man as composed of four elements, and with the relation between diseases and the four seasons of the year. According to the superstitions of his time, he believed in the influence of the planets on man; and accordingly an entire treatise deals with astrology. His translation was undertaken with the view of spreading medical science among the Jews, so that they might not be dependent on Christian physicians (comp. 'Ab. Zarah ii. 2). The translation is not literal; and in this Shem-Ṭob departed from the method of the earlier translators. As to the various

Translates "Kitab al-Taṣrif."

names of diseases and medicaments, Shem-Ṭob employs all that he could find in the Bible and in Talmudic literature. Others he explains in a glossary. He also gives directions to physicians on the treatment of patients and the preparation of medicaments.

In 1264 Shem-Ṭob translated into Hebrew Al-Razi's "Al-Manṣuri," a work in ten treatises which that author had dedicated to Al-Manṣur. Shem-Ṭob states that he also transliterated many Arabic medical works in Hebrew characters in order that Jews might be able to read them. According to De Castro ("Biblioteca Española," i. 231), Shem-Ṭob of Tortosa was the author also of the "Pardes Rimmonim," which is generally attributed to Shem-Ṭob b. Isaac ibn Shaprut. De Castro concludes this from the date 1267, which is given in the Escorial manuscript of the work in question and which is a century earlier than the time of Shem-Ṭob ibn Shaprut.

BIBLIOGRAPHY: Carmoly, *Histoire des Médecins Juifs*, pp. 78–80; Fürst, *Bibl. Jud.* iii. 259 (where Shem-Ṭob of Tortosa is confused with Shem-Ṭob ibn Shaprut); Munk, in *R. E. J.* v. 256 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, p. 592; De Rossi, *Dizionario*, ii. 124; *Parma De Rossi MS.* No. 347; Steinschneider, *Cat. Bodl.* cols. 2549–2551; idem, *Hebr. Uebers.* pp. 148, 725, 741 *et seq.*; idem, *Jewish Literature*, pp. 362 (No. 83), 378.

J. M. SEL.

SHEM-ṬOB (BEN JOSEPH) IBN SHEM-ṬOB. See IBN SHEM-ṬOB, SHEM-ṬOB (BEN JOSEPH ?).

SHEM-ṬOB IBN PALQUERA. See FALAQUERA (PALQUERA), SHEM-ṬOB BEN JOSEPH.

SHEMA': Initial word of the verse, or chapter, recited as the confession of the Jewish faith. Originally, the "Shema'" consisted only of the one verse, Deut. vi. 4 (see Suk. 42a; Ber. 13b); the regular "Shema'" in the liturgy, however, consists of three portions: Deut. vi. 4–9, xi. 13–21, and Num. xv. 37–41. The first verse, "Hear, O Israel: the Lord our God is one Lord," has ever been regarded as the confession of belief in the One God. The first of the three portions of the "Shema'" contains the command to love God with heart, soul, and might; to remember all commandments and instruct the children therein; to recite the words of God when retiring or rising; to bind those words on the arm and the head, and to inscribe them on the doorposts and on the city gates. The second portion contains the promise of reward for the fulfilment of the laws, and the threat of punishment for their transgression, with a repetition of the contents of the first portion. The third portion contains the law concerning the ẓiẓit, as a reminder that all the laws of God are to be obeyed, as a warning against following the evil inclinations of the heart, and, finally, in remembrance of the exodus from Egypt. The commandment to read the "Shema'" twice daily is ascribed by Josephus to Moses ("Ant." iv. 8), and it has always been regarded as a divine commandment (see, however, Sifre, Deut. 31 [ed. Friedmann, p. 72b, note 17]).

"Shema'" Ritual.

The reading of the "Shema'" morning and evening is spoken of in the Mishnah (Ber. i. 1–2) as a matter of course, and rests upon the interpretation of בשכבך ובקומך ("when thou liest down, and when thou risest up"; Deut. vi. 7). The school of Shammai takes it literally, saying that the evening "Shema'" shall be read in a reclining or resting posture, and that the morning "Shema'" shall be read standing; the school of Hillel asserts that it refers not to the posture, but to the times of reclining and rising. The time for reading the evening "Shema'" begins with twilight and ends four hours after, according to R. Eliezer, or at midnight, according to the "ḥakamim" (the majority of rabbis); or it lasts till the rise of the morning star, according to R. Gamaliel (Ber. i. 1–3). This difference of opinion rests on the interpretation of "lying down," as to whether it means the regular or the latest hour of retiring, or the whole time during which people usually sleep—that is, all night. Similarly, the time of reading the morning "Shema'" is fixed by the ḥakamim to begin at daybreak, when there is sufficient light to distinguish between purple and white, or to recognize a person, after a short acquaintance, at a distance of four ells, and to last until the sun's rays are seen. R. Joshua, however, extends the time until three hours of daylight have passed, because princes and men of leisure do not rise till then (*ib.*). Queen Helen of Adiabene fixed a gold candelabrum in front of the Temple, which reflected the first rays of the sun and thus indicated the time of reciting the "Shema'" (Yoma 37b).

The benedictions preceding and following the "Shema'" (Ber. i. 4) are credited to the members of the Great Assembly. They are of Essene origin (see Rapoport in his biography of Ḳalir), and were first instituted in the Temple liturgy (comp. Tamid v. 1).

Accompanying Benedictions.

The composition of the "Shema'" itself developed gradually. R. Judah b. Zabida, in explaining why the portion regarding ẓiẓit was incorporated, says that the Rabbis had proposed to add the chapter of Balak (referring especially to Num. xxiii. 18–24), but that they finally decided not to do so, because they thought the "Shema'" already sufficiently long, and they did not care to overburden the congregation (Ber. 12b).

According to the Talmud, the reading of the "Shema'" morning and evening fulfils the commandment "Thou shalt meditate therein day and night" (Josh. i. 8; Men. 99b). As soon as a child begins to speak his father is directed to teach him the verse "Moses commanded us a law, even the inheritance of the congregation of Jacob" (Deut. xxxiii. 4), and teach him to read the "Shema'" (Suk. 42a). The reciting of the first verse of the "Shema'" is called the "acceptance of the yoke of the kingship of God" (Ber. ii. 5). Judah ha-Nasi, being preoccupied with his studies, put his hand over his eyes and repeated the first verse in silence (Ber. 13a).

The response "Baruk Shem" ("Praised be the name of His glorified kingdom forever and ever") is ascribed to the patriarch Jacob by R. Joshua b. Levi, who says: "Jacob, just before he died, was about to reveal the 'end of days' to his children, when the Shekinah suddenly turned away from him. Jacob feared that perhaps some one of his children was unworthy. But they all exclaimed, 'Hear, O Israel: the Lord our God, the Lord is One,' by which they meant, 'In God we are all one'; where-

upon Jacob responded, 'Baruk Shem'" (Pes. 56a; comp. Gen. R. xcviii.).

The first verse of the "Shema'" is recited aloud, first by the ḥazzan and then by the congregation, which responds with "Baruk Shem" in silence. Only on Yom Kippur is this response said aloud (comp. Zohar, Terumah, p. 133b). The remainder of the "Shema'" is read in silence. This custom was approved by R. Hai Gaon and R. Solomon b. Adret (Moses b. Isaac Alashkar, Responsa, No. 10, Sabbionetta, 1553); it is the Ashkenazic custom; but the Sephardim recite aloud the whole of the "Shema'" except the "Baruk Shem." Pronouncing the evening "Shema'," however, is not obligatory, though it is meritorious. The evening "Shema'" is based on the verse "Commune with your own heart upon your bed" (Ps. iv. 4). R. Isaac said: "Whoever reads the 'Shema'' on his couch is as one that defends himself with a two-edged sword." "Let them sing aloud upon their beds . . . a two-edged sword in their hand" (Ps. cxlix. 5-6). Rabina said: "Though one that is affrighted [in the night-time] sees nothing himself, his star [guardian angel] sees the apparition; his recourse is to read the 'Shema'" (Meg. 3a).

Cabalistic Views.

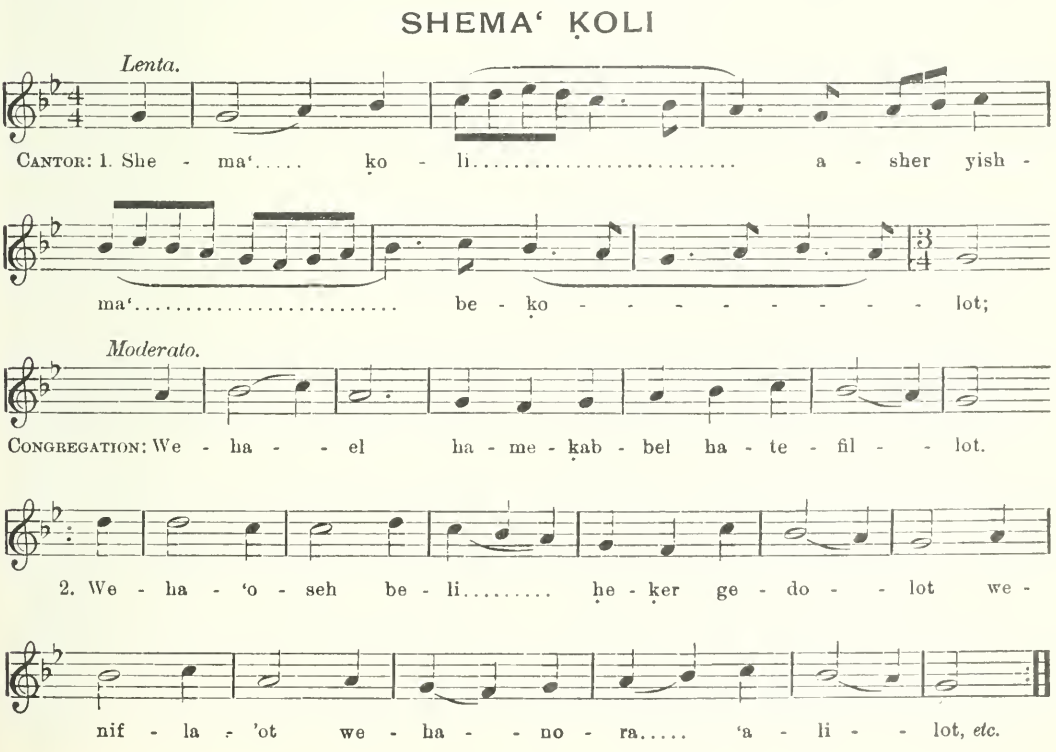
The Zohar, with reference to Num. xxviii. 24, says, "One shall, before lying down, sanctify the High Name with the 'Shema' Yisrael'" (Zohar, Balaḳ, p. 211a). R. Simeon b. Yoḥai said the "Shema'" preserves Israel from a foe. It was the battle-cry of the priest in calling Israel to arms against an enemy (Deut. xx. 3; Soṭah 42a). It is the last word of the dying in his confession of faith. It was on the lips of those who suffered and were tortured for the sake of the Law. R. Akiba patiently endured while his flesh was being torn with iron combs, and died reciting the "Shema'." He pronounced the last word of the sentence, "Eḥad" (one) with his last breath (Ber. 61b). During every persecution and massacre, from the time of the Inquisition to the slaughter of Kishinef, "Shema' Yisrael" have been the last words on the lips of the dying. "Shema' Yisrael" is the password by which one Jew recognizes another in every part of the world. Eldad the Danite, in describing the wars which his tribe had waged with its Gentile neighbors, said that on the flag of the tribe was inscribed the words "Shema' Yisrael" (Jellinek, "B. H." iii. 9; A. Epstein, "Eldad ha-Dani," pp. 26, 27, Presburg, 1891). See PRAYER.

BIBLIOGRAPHY: Maimonides, *Yad, Keri'at Shema'*, i.-iv.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 58–88, 235–236, 239; Lewysohn, *Mekore Minhagim*, § 87; Landshuth, *Seder Bikkur Ḥolim*, Introduction, § 17.

K. J. D. E.

SHEMA' ḲOLI ("Hear my voice"): Opening hymn of the services on the eve of Atonement in the Sephardic ritual, preceding KOL NIDRE. It consists of twenty-nine distichs based on the penitential formula of the Mishnah (Ta'an. ii. 1), "May He who answered the Patriarchs . . . answer us." It is the most aucient complete rimed piyyuṭ, and is attributed to HAI BEN SHERIRA (Landshuth, "'Ammude ha-'Abodah," p. 62; Zunz, "Literaturgesch." p. 187).

It is chanted to a tune of almost equal age, in



the scale "nawa" (from G to G in the modern scale of B♭ major) of the Perso-Arab musical system (comp. Land, "La Gamme Arabe," p. 38, note 3). To the same melody also are sung the introductory piyyuṭim "Elohe al tedineni" (by Isaac ben Levi ben Saul of Lucena of the eleventh century) and "Adonai negdeka" (by Judah ha-Levi) before "Nishmat" on the mornings of New-Year and Atonement respectively. After the fashion of the old Peninsular melodies, the short strain is melismatically introduced by the ḥazzan, and then repeated for every distich, with scant consideration for the phrasing of the text, as many times as may be necessary (comp. Adonai Bekol Shofar), until the chant closes with a calando passage.

Bibliography: De Sola and Aguilar, *Ancient Melodies*, No. 32, London, 1857; Jessurun, *Book of Prayer of the Spanish and Portuguese Jews*, vol. iii., Appendix, London, 1904.

A. F. L. C.

SHEMAIAH: Prophet in the reign of Rehoboam. He was commissioned to dissuade the king from waging war against the Northern Kingdom after its revolt, because it was the will of God that Israel should form an independent state (I Kings xii. 22–24; II Chron. xi. 2). His second and last appearance in the prophetic rôle was on the occasion of the invasion of Judah and the siege of Jerusalem by Shishak, King of Egypt. His message was that as the princes of Israel had humbled themselves the wrath of God for their idolatry should not be poured out upon Jerusalem by the hand of Shishak (II Chron. xiii. 7).

E. G. H. I. Br.

SHEMAIAH (SAMAIAS, SAMEAS): Leader of the Pharisees in the first century B.C.; president of the Sanhedrin before and during the reign of Herod. He and his colleague Abtalion are termed in Pes. 66a the "gedole ha-dor" (the great men of the age), and *ib.* 70a "darshanim" (exegetes). Grätz has shown ("Gesch." iii. 171) that neither Shemaiah nor Abtalion was of Gentile descent, although both were Alexandrians. Of the political life of Shemaiah only one incident is reported. When Herod on his own responsibility had put to death the leader of the national party in Galilee, Hyrcanus permitted the Sanhedrin to cite him before the tribunal. Herod appeared, but in royal purple robes, whereat the members of the Sanhedrin lost courage. Only Shemaiah was brave enough to say: "He who is summoned here on a capital charge appears like one who would order us to execution straightway if we should pronounce him guilty. Yet I can blame him less than you and the king, since ye permit such a travesty of justice. Know then that he before whom ye now tremble will some day deliver you to the executioner." This tradition is found twice, in Josephus, "Ant." xiv. 9, § 4, and Sanh. 19, where the name is altered (comp. Grätz, "Gesch." iii. 711).

Of the private life of Shemaiah almost nothing is known, except that he was a pupil of Judah ben Ṭabbai. According to Ab. i. 10, his favorite maxim was, "Love handicraft, shun power, and make for thyself no friends of worldly might." This apothegm, like those of his colleague Abtalion, is significant of the misery of the entire period.

Bibliography: Josephus, *Ant.* xiv.–xv.; Grätz, *Gesch.* iii. 171–207, and note 16; Schürer, *Gesch.* i. 348, 349, 399; ii. 202, 205, 355, 358.

J. S. O.

SHEMAIAH B. SIMEON ẒEBI (called also **Segal**): Scholar of the seventeenth century, of whose life no other details are known than that he was the author of "Maẓref la-Ḥokmah" (Amsterdam, 1765), a list of the 613 commandments, each being described in eight words beginning with the initials מ ש ל י or י ל ש ם, which are probably an abbreviation of "Morenu Shemaiah Levi Yihye" (Amsterdam, 1765).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 364; Löwy, *Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London*, p. 143; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 696.

W. B. S. O.

SHEMAIAH OF SOISSONS (called also **Shemaiah ha-Shoshani**): Scholar of the twelfth century; a pupil of Rashi. He was the author of the following works: (1) "Sodot" or "Midrash," notes on the construction of the Tabernacle as described in Ex. xxv.–xxvi. It was edited on the basis of the Munich manuscript by Berliner in "Monatsschrift," 1864, pp. 224 *et seq.* (2) An exegesis of Deut. xiii., in manuscript. (3) Commentary on the Maḥzor, also in manuscript. (4) Glosses on the Pentateuch. (5) Commentary on the Song of Solomon. He is often erroneously identified with Shemaiah of Troyes.

Bibliography: Gedaliah ibn Yaḥya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 38b; Conforte, *Kore ha-Dorot*, p. 18a; Azulai, *Shem ha-Gedolim*, p. 83a; Zunz, *Z. G.* p. 76; idem, *Ritus*, p. 201; Dukes, in *Literaturblatt*, v. 232; Geiger, *Parschandatha*, p. 20, note; Gross, *Gallia Judaica*, p. 648.

W. B. S. O.

SHEMAIAH OF TROYES: Tosafist of the early part of the twelfth century; a pupil of Rashi; probably the father-in-law of Samuel b. Meïr. He appears as a tosafist in Ber. 13a, 25b; Pes. 114a; Ket. 61a; Ḳid. 26b, and is mentioned as a casuist by Judah Sir Leon on Ber. 11b. In "Haggahot Maimoniyyot," to "Tefillah" (ch. vii.), "Simeon" is apparently a copyist's error for "Shemaiah," the true reading. Shemaiah was probably the author of a "Sefer ha-Liḳḳuṭim," while the "Sefer ha-Pardes" of Rashi as it exists to-day seems likewise to be a compilation made by Shemaiah from the original "Sefer ha-Pardes" and "Sefer ha-Orah." His "Perush," a commentary on the treatise Middot, was printed in the Talmud of 1522.

Bibliography: Berliner, in Steinschneider, *Hebr. Bibl.* xi. 77 *et seq.*; Gross, *Gallia Judaica*, pp. 179, 196, 227 *et seq.*, 509; Zunz, *Z. G.* pp. 56, 64; Benjacob, *Debarim 'Attikim*, ii. 8; Gedaliah ibn Yaḥya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 38b; S. Epstein, in *Monatsschrift*, 1897, xli. 257–263, 296–312.

E. C. S. O.

SHEMANA (SEMANA): Scholarly and prominent family of Tunis.

Samuel b. Joseph Shemana: Rabbi of Tunis, whose family subsequently settled at Susa. He wrote "Ḳeren Ẓebi" (Leghorn, 1835), a commentary on the "Sefer Ḳarnayim" of Aaron of Cardena.

Solomon Shemana: Father of the alcaide **Nissim Shemana**; died at Tunis in the beginning of the nineteenth century. He wrote "Shoresh Yishai," consisting of a commentary on the treatises Bekorot and Ḳiddushin, and notes to various treatises of the Talmud, to the Yad ha-Ḥazaḳah, and to the "Moreh

Nebukim," as well as a discussion of the treatise 'Erubin, written in collaboration with Moses Berda. The book was printed posthumously at the expense of Solomon's brother Isaac Hai Shemana (2 parts, Leghorn, 1809).

Solomon Shemana: Son of Samuel Shemana, and father of **Joseph Shemana.** He was the author of "Bigde Shesh," which treated of the first three ritual codices, especially Yoreh De'ah and Eben ha-'Ezer, published by his grandson at Leghorn in 1866. His other works—"'Ammude Shesh," on treatises of the Talmud; "Bet ha-Melek," on the Yad ha-Ḥazaḳah; and "Ketonet Shesh," notes to the Talmud—still remain in manuscript.

Solomon Shemana: Patron of Jewish learning; died at Tunis in 1882; cousin of the above-mentioned Nissim Shemana, and, like him, alcaide and tax-collector. He published: "Sefer Shoresh Yishai" (Leghorn, 1809), notes to passages of the Bible and the Talmud, together with some Hebrew poems; and "Mo'ade Adonai" (*ib.* 1878), relating to the calendar and the festivals.

Bibliography: D. Cazès, *Notes Bibliographiques*, pp. 287–298; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 696.

S. M. K.

SHEMARIAH BEN ELHANAN: Head of the yeshibah of Cairo, Egypt, about the end of the tenth century. Abraham b. David ("Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 68) relates that Ibn Rumaḥis (or Ibn Demaḥin), an Arab admiral, had captured four scholars who were voyaging from Bari to Sebaste to collect money for the maintenance of the great school in Babylonia ("haknasat kallah"), and that one of the four was called Shemariah b. Elhanan. Shemariah was sold by his captor at Alexandria, where he was afterward ransomed by rich Jews.

Shemariah then went to Cairo, where he founded a flourishing school. As to the native place of the captured scholars, the general opinion, more particularly with regard to Shemariah, is that the four were Babylonians, I. H. Weiss ("Dor," iv. 265, note 2) being the only authority who assigns them to Italy. David Kaufmann (in Berliner's "Magazin," v. 70–75) thinks they came from Pumbedita. This opinion, at least with regard to Shemariah b. Elhanan, is confirmed by a fragment of a responsum (published by Neubauer in "J. Q. R." vi. 222–223) apparently addressed by Sherira Gaon to Jacob b. Nissim at Kairwan (see Halberstam, *ib.* p. 596), in which Shemariah is spoken of as the head of the yeshibah of Nehardea and as a high authority in rabbinics. Later, also, when Shemariah was the head of the yeshibah of Cairo, he was consulted by many rabbis from distant countries; and Schechter has published (in "J. Q. R." x. 644-648) a long letter addressed to Shemariah by Hushiel of Kairwan, who, according to Abraham b. David (*l.c.*), was captured with Shemariah, and another letter, by an unknown rabbi, also addressed to Shemariah ("J. Q. R." xiv. 492–497).

Bibliography: Besides the sources mentioned, Grätz, *Gesch.* v., note 21, ii.; Harkavy, *Teshubot ha-Ge'onim*, p. 2.

W. B. M. Sel.

SHEMARIAH B. MORDECAI (called also **Shemariah of Speyer):** German tosafist of the first half of the twelfth century; pupil of the tosafist Isaac b. Asher. He was considered an especially eminent authority on religious rites ("ba'al ma'asim"), and seems to have written "poskim" (decisions); no less a person than Jacob b. Meïr Tam consulted him on a difficult question ("Or Zarua'" on B. B. 199).

Those of Shemariah's pupils most deserving mention are Judah b. Kalonymus b. Meïr, author of "Yiḥuse Tannaim wa-Amoraim," and Judah b. Kalonymus, father of Eleazar of Worms. The former usually calls him "mori ha-yashish" (my aged teacher), which seems to indicate that Shemariah died at an advanced age. It is, however, not true that Eleazar of Worms also was his pupil, as has been asserted by some.

Bibliography: Epstein, *Das Talmudische Lexicon*, in *Monatsschrift*, xxxix. 453–454 (also printed separately); Kohn, *Mardochai b. Hillel*, p. 152.

W. B. L. G.

SHEMARIAH OF NEGROPONT. See Iḳriti, Shemariah.

SHEMINI 'AẒERET: Eighth day of Sukkot, "'aẓeret" being the name given to it in Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18; II Chron. vii. 9. The eighth day of Sukkot is not mentioned in Deut. xvi., and is found only in those parts of the Bible known as the Priestly Code. Like "'aẓarah" (Amos v. 21; Isa. i. 13; Joel i. 14), "'aẓeret" denotes "day of assembly," from "'aẓar" = "to hold back" or "keep in"; hence also the name "'aẓeret" given to the seventh day of Pesaḥ (Deut. xvi. 8). Owing, however, to the fact that both the eighth day of Sukkot and the seventh day of Pesaḥ are called "'aẓeret," the name was taken to mean "the closing festival."

During the time of the Second Temple, Shebu'ot received the specific name of "'Aẓarta" (Josephus, "Ant." iii. 10, § 6; Pes. 42b, 68b), said to signify "the closing feast" of Passover (see Pesiḳ. 193a). Commenting upon this fact, the Rabbis say (*ib.*): "The closing feast of Sukkot ought rightly to have been, like that of Pesaḥ, on the fiftieth day; but, in order not to force the people to make another journey to Jerusalem in the rainy season, God fixed it as early as the eighth day." Another comment upon the name "'aẓeret" is as follows (*ib.*): "Whenever the people of Israel assemble in the houses of worship and instruction, God 'keeps in' His Shekinah with them." For the meaning of "'aẓar" Judges xiii. 15 is referred to. This is further illustrated by the following similitude (*ib.*): "A king gives to a large circle of friends a banquet which lasts seven days. When these have expired he says to his son: 'During these days of feasting we have had little opportunity of enjoying each other's company. Tarry ["be kept back" = "he'aẓer"] a day longer, that we may rejoice while holding a simple feast together.' So God speaks to Israel thus: 'During the seven days the Sukkot feast with its seventy bullocks for sacrifice was meant for the seventy nations [see Nations and Languages] of the world. Let this eighth day be a simple feast with one bullock and one ram as a sacrifice to express thy unique relation to Me'" (comp. Num. xxix. 35–37).

K.

The peculiarities of Shemini 'Azeret in the liturgy are the following:

1. It bears the name given above, with the word "ḥag" (feast) either inserted between its parts or added at the end. It is thus distinguished from Sukkot.

2. In the "Ḳiddush" at the evening meal thanks are given for having reached this season ("zeman"). This is not done on the seventh day of the Passover.

3. Hallel is read unabridged. Many persons eat in the "sukkah" or booth, but no one recites the benediction over the command to sit therein (Suk. 47a).

4. The Book of Ecclesiastes is deemed the proper reading for the day, professedly on account of the words (xi. 2) "give a share to seven, even to eight" therein contained. In the German liturgy phrases from this book are worked into the "piyyuṭim" for the day.

5. The reading from the Pentateuch (first scroll) embraces the list of festivals given in Deuteronomy, closing with xvi. 17, though this day is not mentioned therein. It begins at xiv. 22—in some congregations only on the Sabbath, in which case it begins on week-days at xv. 19. In Palestine, where since the influx of the exiles from Spain are observed the one-year cycle and single feast-days, the closing lesson of the Pentateuch is read, followed by Gen. i. 1–ii. 3; that is, the lessons which during exile belong to Simḥat Torah. From the second scroll Num. xxix. 35–37 is read; the prophetic lesson is I Kings viii. 54–66.

6. In the German ritual a memorial service for the dead is added (see Hazkarat Neshamot).

7. The winter, or, in Mishnah phrase, the "rainy" season, begins with the additional prayer of this day (see Geshem).

K. L. N. D.

SHEMIṬṬAH. See Sabbatical Year and Jubilee.

SHEMONEH 'ESREH: Collection of benedictions forming the second—the Shema' being the first—important section of the daily prayers at the morning ("Shaḥarit"), afternoon ("Minḥah"), and evening ("'Arbit") services, as well as of the additional (Musaf) service on Sabbaths and holy days. Literally, the name means "eighteen"; and its wide use shows that at the time it came into vogue the benedictions ("berakot") comprised in the prayer must have numbered eighteen, though in reality as fixed in the versions recited in the synagogues they number nineteen. As the prayer par excellence, it is designated as the "Tefillah" (prayer), while among the Sephardic Jews it is known as the "'Amidah," *i.e.*, the prayer which the worshiper is commanded to recite standing (see also Zohar, i. 105). The eighteen—now nineteen—benedictions, according to their content and character, are readily grouped as follows: (1) three blessings of praise ("Shebaḥim," Nos. i., ii., iii.); (2) twelve (now thirteen) petitions ("Baḳḳashot," Nos. iv.–xv. [xvi.]), and (3) three concluding ones of thanks ("Hoda'ot," Nos. xvi. [xvii.], xviii., and xix.). The first three and the last three constitute, so to speak, the permanent stock, used at every service; while the middle group varies on Sabbath, New Moons, and holy days from the formula for week-days. The construction of the "Shemoneh 'Esreh" complies with the rabbinical injunction that in every prayer the praises of God must precede private petitions ('Ab. Zarah 6), as the following comment shows: "In the first three [ראשונות] man is like a slave chanting the praise of his master; in the middle sections [אמצעיות] he is a servant petitioning for his compensation from his employer; in the last three [אחרונות] he is the servant who, having received his wages, takes leave of his master" (Ber. 34a).

The Three Groups.

No. i. of the first group is designated (R. H. iv. 5) as "Abot" = "patriarchs," because the Patriarchs are mentioned, and the love of (or for) them is expressly emphasized therein. Translated, it reads as follows:

"Blessed be Thou, O Lord, our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, the mighty, and the fearful God—God Most High—who bestowest goodly kindnesses, and art the Creator ["Ḳoneh," which signifies primarily "Creator" and then "Owner"] of all, and rememberest the love of [or for] the Fathers and bringest a redeemer for their children's children for the sake of [His] Thy name in love. King, Helper, Savior, and Shield; blessed be Thou, Shield of Abraham" (see Dembitz, "Jewish Services in the Synagogue and Home," pp. 112 *et seq.*).

No. ii. has the name "Geburot" (R. H. iv. 5) = "powers," because it addresses God as the "Ba'al Geburot" and recites His powers, *i.e.*, the resurrection of the dead and the sustentation of the living (comp. Gen. R. xiii.). It is called also "Teḥiyyat ha-Metim" = "the resurrection of the dead." Rain is considered as great a manifestation of power as the resurrection of the dead (Ta'an. 2a); hence in winter a line referring to the descent of rain (Ber. 33a) is inserted in this benediction. The eulogy runs as follows:

"Thou art mighty forever, O Lord ["Adonai," not the Tetragrammaton]: Thou resurrectest the dead; art great to save. Sustaining the living in loving-kindness, resurrecting the dead in abundant mercies, Thou supportest the falling, and healest the sick, and settest free the captives, and keepest [fulfillest] Thy [His] faith to them that sleep in the dust. Who is like Thee, master of mighty deeds [= owner of the powers over life and death], and who may be compared unto Thee? King sending death and reviving again and causing salvation to sprout forth, Thou art surely believed to resurrect the dead. Blessed be Thou, O Lord, who revivest the dead."

The Intermediate Blessings.

No. iii. is known as "Ḳedushshat ha-Shem" = "the sanctification of the Name." It is very short, though the variants are numerous (see below). It reads as follows:

"Thou art holy and Thy name is holy, and the holy ones praise Thee every day. Selah. Blessed be Thou, O Lord, the holy God."

At public worship, when the precentor, or, as he is known in Hebrew, the Sheliaḥ Ẓibbur (messenger or deputy of the congregation), repeats the prayer aloud, the preceding benediction (No. iii.), with the exception of the concluding sentence, "Blessed be Thou," etc., is replaced by the Ḳedushshah.

In work-day services the Shemoneh 'Esreh continues with Group 2 ("Baḳḳashot"), supplications referring to the needs of Israel (Sifre, Wezot ha-Berakah, ed. Friedmann, p. 142b).

No. iv., known, from its opening words, as "Attah Ḥonen," or, with reference to its content—a petition for understanding—as "Binah" (Meg. 17b), sometimes also as "Birkat

Ḥokmah" (on account of the word "ḥokmah," now omitted, which occurred in the first phrase) and as "Birkat ha-Ḥol" = "work-day benediction" (Ber. 33a), reads as follows:

"Thou graciously vouchsafest knowledge to man and teachest mortals understanding; vouchsafe unto us from Thee knowledge, understanding, and intelligence. Blessed be Thou, O Lord, who vouchsafest knowledge."

No. v. is known as "Teshubah" = "return" (Meg. 17b):

"Lead us back, our Father, to Thy Torah; bring us near, our King, to Thy service, and cause us to return in perfect repentance before Thee. Blessed be Thou, O Lord, who acceptest repentance."

No. vi. is the "Seliḥah," the prayer for forgiveness (Meg. 17b):

"Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed: for Thou pardonest and forgivest. Blessed be Thou, O Gracious One, who multipliest forgiveness."

No. vii. is styled "Birkat ha-Ge'ullah," the benediction ending with "Go'el" = "Redeemer" (Meg. 17b):

"Look but upon our affliction and fight our fight and redeem us speedily for the sake of Thy name: for Thou art a strong redeemer. Blessed art Thou, O Lord, the Redeemer of Israel."

No. viii. is the "Birkat ha-Ḥolim" ('Ab. Zarah 8a), or "Refu'ah" (Meg. 17b), the prayer for the sick or for recovery:

"Heal us and we shall be healed; help us and we shall be helped: for Thou art our joy. Cause Thou to rise up full healings for all our wounds: for Thou, God King, art a true and merciful physician: blessed be Thou, O Lord, who healest the sick of His people Israel."

No. ix. is the "Birkat ha-Shanim" (Meg. 17b), the petition that the year may be fruitful:

"Bless for us, O Lord our God, this year and all kinds of its yield for [our] good; and shower down [in winter, "dew and rain for"] a blessing upon the face of the earth: fulfil us of Thy bounty and bless this our year that it be as the good years. Blessed be Thou, O Lord, who blessest the years."

No. x. is the benediction in regard to the "Kibbuẓ Galuyot," the gathering of the Jews of the Diaspora (Meg. 17b):

"Blow the great trumpet [see SHOFAR] for our liberation, and lift a banner to gather our exiles, and gather us into one body from the four corners of the earth; blessed be Thou, O Lord, who gatherest the dispersed of Thy [His] people Israel."

No. xi. is the "Birkat ha-Din," the petition for justice (Meg. 17b):

"Restore our judges as of yore, and our counselors as in the beginning, and remove from us grief and sighing. Reign Thou over us, O Lord, alone in loving-kindness and mercy, and establish our innocence by the judgment. Blessed be Thou, O Lord the King, who lovest righteousness and justice."

The Birkat ha-Minim.

No. xii. is the "Birkat ha-Minim" or "ha-Ẓaddukim" (Ber. 28b; Meg. 17b; Yer. Ber. iv.), the prayer against heretics and Sadducees (and traducers, informers, and traitors):

"May no hope be left to the slanderers; but may wickedness perish as in a moment; may all Thine enemies be soon cut off, and do Thou speedily uproot the haughty and shatter and humble them speedily in our days. Blessed be Thou, O Lord, who strikest down enemies and humblest the haughty" (Dembitz, *l.c.* p. 132).

No. xiii. is a prayer in behalf of the "Ẓaddikim" = "pious" (Meg. 17b):

"May Thy mercies, O Lord our God, be stirred over the righteous and over the pious and over the elders of Thy people, the House of Israel, and over the remnant of their scribes, and over the righteous proselytes, and over us, and bestow a goodly reward upon them who truly confide in Thy name; and assign us our portion with them forever; and may we not come to shame for that we have trusted in Thee. Blessed be Thou, O Lord, support and reliance for the righteous."

No. xiv. is a prayer in behalf of Jerusalem:

"To Jerusalem Thy city return Thou in mercy and dwell in her midst as Thou hast spoken, and build her speedily in our days as an everlasting structure and soon establish there the throne of David. Blessed be Thou, O Lord, the builder of Jerusalem."

No. xv. begins with "Et Ẓemaḥ Dawid" (Meg. 18a), and is so entitled. It is a prayer for the rise of David's sprout, *i.e.*, the Messianic king. At one time it must have formed part of the preceding benediction (see below). It reads:

"The sprout of David Thy servant speedily cause Thou to sprout up; and his horn do Thou uplift through Thy victorious salvation; for Thy salvation we are hoping every day. Blessed be Thou, O Lord, who causest the horn of salvation to sprout forth."

No. xvi. is denominated simply "Tefillah" = "prayer" (Meg. 18a). It is a supplication that the preceding prayers may be answered:

"Hear our voice, O Lord our God, spare and have mercy on us, and accept in mercy and favor our prayer. For a God that heareth prayers and supplications art Thou. From before Thee, O our King, do not turn us away empty-handed. For Thou hearest the prayer of Thy people Israel in mercy. Blessed be Thou, O Lord, who hearest prayer."

No. xvii. is termed the "'Abodah" = "sacrificial service" (Ber. 29b; Shab. 24a; R. H. 12a; Meg. 18a; Soṭah 38b; Tamid 32b):

"Be pleased, O Lord our God, with Thy people Israel and their prayer, and return [*i.e.*, reestablish] the sacrificial service to the altar of Thy House, and the fire-offerings of Israel and their prayer [offered] in love accept Thou with favor, and may the sacrificial service of Israel Thy people be ever acceptable to Thee. And may our eyes behold Thy merciful return to Zion. Blessed be Thou who restorest Thy [His] Shekinah to Zion."

No. xviii. is the "Hoda'ah" = a "confession" or "thanksgiving" (Meg. 18a; Ber. 29a, 34a; Shab. 24a; Soṭah 68b; see also ARTICLES OF FAITH):

Concluding Benedictions.

"We acknowledge to Thee, O Lord, that Thou art our God as Thou wast the God of our fathers, forever and ever. Rock of our life, Shield of our help, Thou art immutable from age to age. We thank Thee and utter Thy praise, for our lives that are [delivered over] into Thy hands and for our souls that are entrusted to Thee; and for Thy miracles that are [wrought] with us every day and for Thy marvelously [marvels and] kind deeds that are of every time; evening and morning and noontide. Thou art [the] good, for Thy mercies are endless: Thou art [the] merciful, for Thy kindnesses never are complete: from everlasting we have hoped in Thee. And for all these things may Thy name be blessed and exalted always and forevermore. And all the living will give thanks unto Thee and praise Thy great name in truth, God, our salvation and help. Selah. Blessed be Thou, O Lord, Thy name is good, and to Thee it is meet to give thanks."

After this at public prayer in the morning the priestly blessing is added.

No. xix., however, is a résumé of this blessing. The benediction exists in various forms, the fuller one being used (in the German ritual) in the morning service alone (Meg. 18a), as follows:

"Bestow peace, happiness, and blessing, grace, loving-kindness, and mercy upon us and upon all Israel Thy people: bless us, our Father, even all of us, by the light of Thy countenance, for by this light of Thy countenance Thou gavest us, O Lord our God, the law of life, loving-kindness, and righteousness,

and blessing and mercy, life and peace. May it be good in Thine eyes to bless Thy people Israel in every time and at every hour with Thy peace. Blessed be Thou, O Lord, who blessest Thy [His] people Israel with peace."

The shorter form reads thus:

"Mayest Thou bestow much peace upon Thy people Israel forever. For Thou art the immutable King, the Master unto all peace. May it be good in Thine eyes to bless" (and so forth as in the preceding form).

For the Sabbath, the middle supplications are replaced by one, so that the Sabbath "Tefillah" is composed of seven benedictions. This one speaks of the sanctity of the day (Ber. 29a; Yer. Ber. iv. 3). It consists of an introductory portion, which on Sabbath has four different forms for the four services, and another short portion, which is constant:

"Our God and God of our fathers! be pleased with our rest; sanctify us by Thy commandments, give us a share in Thy law, satiate us of Thy bounty, and gladden us in Thy salvation; and cleanse our hearts to serve Thee in truth: let us inherit, O Lord our God, in love and favor, Thy holy Sabbath, and may Israel, who hallows [loves] Thy name, rest thereon. Blessed be Thou, O Lord, who sanctifiest the Sabbath."

On Sabbath-eve after the congregation has read the "Tefillah" silently, the reader repeats aloud the so-called "Me-'En Sheba'," or summary (Ber. 29, 57b; Pes. 104a) of the seven blessings (Shab. 24b; Rashi *ad loc.*). The reason given for this is the fear lest by tarrying too long or alone in the synagogue on the eve of the Sabbath the worshiper may come to harm at the hands of evil spirits. This abstract opens like No. i., using, however, the words "Creator [Owner] of heaven and earth" where No. i. has "Creator of all," and omitting those immediately preceding "bestowest goodly kindnesses." The congregation then continues:

"Shield of the fathers by His word, reviving the dead by His command, the holy God to whom none is like; who causeth His people to rest on His holy Sabbath-day, for in them He took delight to cause them to rest. Before Him we shall worship in reverence and fear. We shall render thanks to His name on every day constantly in the manner of the benedictions. God of the 'acknowledgments,' Lord of 'Peace,' who sanctifieth the Sabbath and blesseth the seventh [day] and causeth the people who are filled with Sabbath delight to rest as a memorial of the work in the beginning [Creation]."

Then the reader concludes with the "Rezeh," the middle Sabbath eulogy.

On festivals (even when coincident with the Sabbath) this "Sanctification of the Day" is made up of several sections, the first of which is constant and reads as follows:

"Thou hast chosen us from all the nations, hast loved us and wast pleased with us; Thou hast lifted us above all tongues, and hast hallowed us by Thy commandments, and hast brought us, O our King, to Thy service, and hast pronounced over us Thy great and holy name."

Then follows a paragraph naming the special festival and its special character, and, if the Sabbath coincides therewith, it is mentioned before the feast. For Passover the wording is as follows:

"And Thou hast given us, O Lord our God, in love [Sabbaths for rest,] set times and seasons for joy, [this Sabbath-day, the day of our rest, and] *this day of the Feast of Unleavened Bread, the season of our deliverance*, a holy convocation, a memorial of the exodus from Egypt."

Variations on Festivals.

For the other festivals the respective changes in the phrase printed above in italics are the following: "this day of the Feast of Weeks—the day when our Torah was given"; "this day of the Feast of Booths the day of our gladness"; "this eighth day, the concluding day of the feast—the day of our gladness"; "this Day of Memorial, a day of alarm-sound [shofar-blowing; *i.e.*, on Rosh ha-Shanah]"; "this Day of Atonement for forgiveness and atonement, and to pardon thereon all our iniquities."

On New Moons and on the middle days of Pesah or Sukkot, as well as on the holy days, the "Ya'aleh we-yabo" (="Rise and come") is inserted in the "'Abodah," the name of the day appearing in each case in its proper place. The Sabbath is never referred to in this prayer, and it forms part of every service save the additional or Musaf:

"Our God and God of our fathers! may the remembrance of ourselves and our fathers, and of Thy anointed servant the son of David, and of Thy holy city Jerusalem, and of all Israel Thy people, *rise and come* [hence the name of the prayer], be seen, heard, etc., before Thee on this day . . . for deliverance, happiness, life, and peace; remember us thereon, O Lord our God, for happiness, visit us for blessings, save us unto life, and with words of help and mercy spare and favor us, show us mercy! Save us, for to Thee our eyes are turned. Thou art the gracious and merciful God and King."

In the final part of the benediction appears an introductory petition on the three joyous festivals:

"Let us receive, O Lord our God, the blessings of Thy appointed times for life and peace, for gladness and joy, wherewith Thou in Thy favor hast promised to bless us." (Then follows the "Rezeh" [see above], with such variations from the Sabbath formula as: "in gladness and joy" for "in love and favor"; "rejoice" for "rest"; and "Israel and Thy" or "the holy seasons" for "the Sabbath.")

On Rosh ha-Shanah a prayer for the coming of the kingdom of heaven is added at the close of this benediction (for its text see the prayer-books and Dembitz, *l.c.* p. 145). On the Day of Atonement the petition solicits pardon for sins (Dembitz, *l.c.* p. 146). A Habdalah is inserted on Saturday night in the "Sanctification of the Day" when a festival—and this can never happen with the Day of Atonement—falls on a Sunday. The form in use is somewhat longer than that given in the Talmud, where it is called "a pearl" on account of its sentiment (Ber. 33b; Bezah 17a). Insertions are made in the six constant benedictions on certain occasions, as follows: During the ten days of Teshubah, *i.e.*, the first ten days of Tishri, in No. i., after "in love" is inserted "Remember us for life, O King who delightest in life, and inscribe us into the book of life; for Thy sake, O God of life"; in No. ii., after "salvation to sprout forth," "Who is like Thee, Father of mercies, who rememberest His [Thy] creatures unto life in mercy?"; in No. iii., "holy King," in place of "holy God" at the close; in No. xviii., before the concluding paragraph, "O inscribe for a happy life all the sons of Thy covenant"; in No. xix., before the end, "May we be remembered and inscribed in the book of life, of blessing, of peace, and of good sustenance, we and all Thy people, the whole house of Israel, yea, for happy life and for peace"; and the close (in the German ritual) is changed to "Blessed be Thou, O Lord, who makest peace." In the "Ne'ilah" (concluding) service for the Day of Atonement, "inscribe" is changed to "seal." On the two "solemn days" ("Yamim Nora'im") a petition for the kingdom of heaven is inserted in No. iii. (see the translation in Dembitz, *l.c.* p. 122), and the concluding

Insertions.

phrase of this eulogy also is changed: "Thou art holy, and Thy name is fearful, and there is no God besides Thee, as it is written [Isa. v. 16], 'The Lord God is exalted in judgment, and the Holy God is sanctified in righteousness.' Blessed be Thou, O Lord, the Holy King." In fall and winter, in No. ii., after the words "Thou resurrectest the dead and art great to save" is inserted the words: "Thou causest the wind to blow and the rain to descend." On New Moons and middle days, except in the Musaf, the "Ya'aleh we-yabo" (see above) is inserted in the "'Abodah" before "bring back." On Ḥanukkah and Purim special thanks are inserted in No. xviii. after the words "from everlasting we have hoped in Thee." These narrate the wonderful occurrences which the day recalls. On fast-days, after No. vi. a special supplication is recited, beginning with "Answer us, O Lord, answer us"; and in No. vii., the prayer for the sick, one desirous of remembering a sick person interpolates a brief "Yehi Raẓon" (= "May it be Thy will") to that effect. On the Ninth of Ab in the Minḥah service a supplication is introduced into No. xv. for the consolation of those that mourn for Zion. In No. xvi., as well as in the Minḥah and the silent prayer, the fast-day appeal might be inserted.

The "Hoda'ah" (No. xviii.) has a second version, styled the "Modim de-Rabbanan" and reading as follows:

"We confess this before Thee that Thou art immutable, God our God and the God of our fathers, the God of all flesh. Our Creator, the Creator of all in the beginning: [we offer] benedictions and thanksgivings unto Thy name, the great and holy One, because Thou hast kept us alive and preserved us. Even so do Thou keep us alive and preserve us, and gather together our exiles to Thy holy courts to keep thy statutes and to do Thy will and to serve Thee with a fully devoted heart, for which we render thanks unto Thee. Blessed be the God of the thanksgivings."

As the title suggests, this is an anthology of various thanksgiving prayers composed by the Rabbis (Soṭah 9a). The close is not found in the Talmudical passage cited, nor does it appear in the "Siddur" of Rab Amram or in the formula given by Maimonides and others; but it is taken from Yer. Ber. i. 7. A somewhat different opening, "We confess and bow down and kneel," is preserved in the Roman Maḥzor.

Before the priestly blessing (originally in the morning service, but now in the additional service, and in the Minḥah service on the Ninth of Ab or on any other public fast-day), whenever "the priests" ("kohanim") are expected to recite the priestly blessing (see DUKAN), the leader reads in the "'Abodah":

"May our supplication be pleasing in Thy sight like burnt offering and sacrifice. O Thou Merciful Being, in Thy great mercy restore Thy Shekinah to Zion and the order of service to Jerusalem. May our eyes behold Thy return to Zion in mercy, and there we shall serve Thee in awe, as in the days of old and in former years" (comp. Mal. ii. 2).

He then ends the benediction as usual and reads the "Modim" as well as the introduction to the priestly blessing (see BLESSING, PRIESTLY):

"Our God and God of our fathers, bless us with the blessing which, tripartite in the Torah, was written by the hands of Moses, Thy servant, and was spoken by Aaron and his sons the priests, Thy holy people, as follows [at this point the priests say aloud]: "Blessed be Thou, O Eternal our God, King of the universe, who hast sanctified us with the sacredness of Aaron and hast commanded us in love to bless Thy (His) people Israel."

Thereupon they intone the blessing after the leader, word for word:

"'May the Eternal bless thee and keep thee.

'May the Eternal let His countenance shine upon thee and be gracious unto thee.

'May the Eternal lift up His countenance toward thee and give thee peace.'"

After each section the people usually answer, "Ken yehi raẓon!" (= "May such be [Thy] will!"); but when the kohanim perform this function (on the holy days) those present answer, "Amen." On the morning of the Ninth of Ab the kohanim may not pronounce the blessing, nor may the precentor read it.

Mode of Prayer.

The "Shemoneh 'Esreh" is first prayed silently by the congregation and then repeated by the reader aloud. In attitude of body and in the holding of the hands devotion is to be expressed (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 95 *et seq.*). Interruptions are to be strictly avoided (*ib.* 104). In places and situations where there is grave danger of interruptions, a shorter form is permissible comprising the first three and the last three benedictions and between them only the "Attah Ḥonen," the petition for understanding (No. iv.; Oraḥ Ḥayyim, 110).

The "Shemoneh 'Esreh" is prefaced by the verse "O Eternal, open my lips, and my mouth shall proclaim Thy praise" (Ps. li. 17; see Ber. 4b). At one time two other Biblical passages (Ps. lxv. 3 and Deut. xxxii. 3) were recited, one before and the other after the verse now retained. But this was considered to break the connection between the "Ge'ullah" (the preceding eulogy, the last in the "Shema'" ending with "Ga'al Yisrael") and the "Tefillah"; and such an interruption was deemed inadmissible, as even an "Amen" was not to be spoken before the words "O Eternal, open my lips," in order that this verse might be considered to belong to the preceding "Ge'ullah" and to form with it a "long Ge'ullah" (גאולה אריכתא; Oraḥ Ḥayyim, 111; and the Ṭur, *l.c.*). A discussion arose among the later "Poseḳim" whether this injunction was applicable to Sabbaths and holy days or only to work-days. In the additional and Minḥah services more verses might be spoken after the "Shema'" and before and after the "Tefillah." The custom has gradually developed of reciting at the conclusion of the latter the supplication with which Mar, the son of Rabina, used to conclude his prayer (Ber. 17a):

"My God, keep my tongue and my lips from speaking deceit, and to them that curse me let me [Hebr. "my soul"] be silent, and me [my soul] be like dust to all. Open my heart in Thy Torah, and after [in] Thy commandments let me [my soul] pursue. As for those that think evil of [against] me speedily thwart their counsel and destroy their plots. Do [this] for Thy name's sake, do this for Thy right hand's sake, do this for the sake of Thy holiness, do this for the sake of Thy Torah. That Thy beloved ones may rejoice, let Thy right hand bring on help [salvation] and answer me. [For the formula here given beginning with "Do this," another one was used expressive of the wish that the Temple might be rebuilt, that the Messiah might come, that God's people might be ransomed, and that His congregation might be gladdened. The angels also were invoked; and the appeal was summed up: "Do it for Thy sake, if not for

ours."] May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Eternal, my rock and my redeemer."

At these words, three steps backward were taken (see Oraḥ Ḥayyim, *l.c.* 123), and then this was recited:

"He who maketh peace in the heights, He will establish peace upon us and upon all Israel, and thereupon say ye 'Amen.'"

Then followed a final phrase praying for the rebuilding of the Temple so that Israel might sacrifice again, to the sweet gratification of God as of yore. The worshiper was bidden to remain at the place whither his three backward steps had brought him for the space of time which would be required for traversing a space of four ells, or, if at public prayer-service, until the precentor, in the loud repetition, intoned the "Ḳedushshah."

The Concluding Section.

In the "Tefillah" for the additional service the constant parts are always retained. On Rosh ha-Shanah there are three middle benedictions (according to R. H. iv. 5; comp. Ta'an. ii. 3 for fast-days): (1) "Fathers"; (2) "Powers"; (3) "Holiness of the Name" with addition of the "Kingdoms"; (4) "Sanctifications of the Day," the shofar being blown; (5) "Remembrances" (with shofar); (6) "Shofarot" (the shofar is blown); (7) "'Abodah"; (8) "Hoda'ot"; (9) Blessings of the kohanim. According to R. Akiba, "Kingdoms," *i.e.*, verses recognizing God as king, must always go with "Blowings"; therefore he rearranges the benedictions as follows: (1), (2), (3) "Holiness"; (4) "Sanctifications" and "Kingdoms" (with blasts of the shofar); (5) "Remembrances," *i.e.*, verses in which God is shown to be mindful of mankind and of Israel (with blasts); (6) "Shofarot," *i.e.*, verses in which the shofar is named literally or figuratively; (7), (8), and (9). On Sabbaths and holy days there is only one middle benediction, an enlarged "Sanctification of the Day." The last part is modified on New Moon. If New Moon falls on a week-day, there is, of course, no "Sanctification of the Day"; but there is a special benediction, the introduction consisting of regrets for the cessation ot the sacrifices, and the principal part of it being a petition for the blessing of the New Moon:

"Our God and God of our fathers, renew for us this month for happiness and blessing [Amen], for joy and gladness [Amen], for salvation and comfort [Amen], for provision and sustenance [Amen], for life and peace [Amen], for pardon of sin and forgiveness of transgression [Amen]."

According to the German ritual, when Sabbath and New Moon coincide, the "Sanctification of the Day" is omitted; but a somewhat more impressive prayer is recited, referring to God's creation of the world, His completion thereof on the seventh day, His choice of Israel, and His appointment of Sabbaths for rest and New Moons for atonement; declaring that exile is the punishment for sins of the fathers; and supplicating for the restoration of Israel.

On an ordinary Sabbath the middle benediction, in a labored acrostic composition in the inverted order of the alphabet, recalls the sacrifices ordained for the Sabbath, and petitions for restoration in order that Israel may once more offer the sacrifices as prescribed, the prayer concluding with an exaltation of the Sabbath. In the festival liturgy the request for the restoring of the sacrificial service emphasizes still more the idea that the Exile was caused by "our sins" ("umi-pene ḥaṭa'enu"):

"On account of our sins have we been exiled from our country and removed from our land, and we are no longer able [to go up and appear and] to worship and perform our duty before Thee in the House of Thy choice," etc.

On the three pilgrim festivals another supplication for the rebuilding of the Temple is added to the foregoing, with quotation of the Pentateuchal injunction (Deut. xvi. 16, 17) regarding appearance before God on those days.

The additional for the middle days (the work-days) of Pesaḥ and Sukkot is the same as that for the feasts proper, and is read even on the Sabbath.

Variants in the Rituals.

The following are some of the more important variants in the different rituals:

In No. v. ("Lead us back, our Father," etc.) Saadia, Maimonides, and the Italian Maḥzor read "Lead us back, our Father, to Thy Torah, *through our clinging to Thy commandments*, and bring us near," etc.

The Sephardim shorten the last benediction in the evening and morning services of the Ninth of Ab to this brief phrasing:

"Thou who makest peace, bless Thy people Israel with much strength and peace, for Thou art the Lord of peace. Blessed be Thou, O Eternal, maker of peace."

In No. ix. (the benediction for the year) the words "dew and rain" are inserted during the term from the sixtieth day after the autumnal equinox to Passover. The Sephardic ritual has two distinct versions: one for the season when dew is asked for, and the other when rain is expected. The former has this form:

"Bless us, O our Father, in all the work of our hands, and bless our year with gracious, blessed, and kindly dews; be its outcome life, plenty, and peace as in the good years, for Thou, O Eternal, art good and doest good and blessest the years. Blessed be Thou, O Eternal, who blessest the years."

In the rainy season (in winter) the phraseology is changed to read:

"Bless upon us, O Eternal our God, this year and all kinds of its produce for goodness, and bestow dew and rain for blessing on all the face of the earth; and make abundant the face of the world and fulfil the whole of Thy goodness. Fill our hands with Thy blessings and the richness of the gifts of Thy hands. Preserve and save this year from all evil and from all kinds of destroyers and from all sorts of punishments: and establish for it good hope and as its outcome peace. Spare it and have mercy upon it and all of its harvest and its fruits, and bless it with rains of favor, blessing, and generosity; and let its issue be life, plenty, and peace as in the blessed good years; for Thou, O Eternal" (etc., as in the form given above for the season of the dew).

In No. xiii. the Sephardic ritual introduces before "the elders" the phrase "and on the remnant of Thy people, the house of Israel," while in some editions these words are entirely omitted, and before the conclusion this sentence is inserted: "on Thy great loving-kindness in truth do we rely for support."

No. xiv. among the Sephardim reads:

"[Thou wilt] dwell in the midst of Jerusalem, Thy city, as Thou hast spoken [promised], and the throne of David Thy servant speedily in its midst [Thou wilt] establish, and build it an everlasting building soon in our days. Blessed be Thou, O Eternal, who buildest Jerusalem."

This reading is that of Maimonides, while the Ashkenazim adopted that of Rab Amram.

In No. xvi. God is addressed as "Ab ha-Raḥman" = "the Merciful Father." Before the conclusion is inserted "Be gracious unto us and answer us and hear our prayer, for Thou hearest the prayer of every mouth" (the "'Aruk," under עין, gives this reading: "Full of mercy art Thou. Blessed be Thou who hearest prayer"). In the "Rezeh" (No. xvii.) the text differs somewhat: "Be pleased . . . with Thy people Israel [as in the German ritual] and to their prayer give heed"—a reading presented by Maimonides also. Furthermore, the word "meherah" (= "speedily") is introduced as qualifying the expected answer to the prayer and the offerings. Amram has this adverb; but MaHaRIL objects to its insertion.

Verbal changes, not materially affecting the meaning, occur also in the "Ya'aleh we-Yabo" (for New Moons, etc.). But before "May our eyes behold" the Sephardim insert "and Thou in Thy great mercy ["wilt" or "dost"] take delight in us and show us favor," while Saadia Gaon adds before the conclusion ("Blessed be," etc.): "and Thou wilt take delight in us as of yore."

Slight verbal modifications are found also in the Sephardic "Hoda'ah"; *e.g.*, "and they [the living] shall praise and bless Thy great name in truth forever; for good [is] the God, our help and our aid, Selah, the God, the Good." Abudarham quotes, "and Thy name be exalted constantly and forever and aye"; while Saadia's version reads: "on account of all, be Thou blessed and exalted; for Thou art the Only One in the universe, and there is none besides Thee." The Roman Maḥzor inserts before "and for all these" the following: "Thou hast not put us to shame, O Eternal our God, and Thou hast not hidden Thy face from us." And so in the final benediction—for which the Sephardim always use the formula beginning with "Sim shalom," never that with "Shalom rab"—among the blessings asked for is included that for "much strength," one not found in the German ritual. Maimonides and Amram likewise do not use the formula beginning with the words "Shalom rab." Following Amram, Saadia, and Maimonides, the Sephardim read: "Torah and life, love and kindness" where the German ritual presents the construct case: "Torah of life and love of kindness."

Moreover, in the Sephardic ritual a number of individual petitions are admitted in various benedictions, which is not the case in the Ashkenazic. In the introduction to the "Sanctification of the Day" (benediction No. iv.) for the Sabbath the Sephardim add on Friday evening lines which the Ashkenazim include only in the additional service (see Dembitz, *l.c.* p. 141). For the middle benediction of the Musaf the Sephardim have a simpler form (*ib.* p. 149). While the Germans quote in the prayer the language of the Pentateuch in reference to the sacrifices, the Sephardim omit it. In praying for the new month the Portuguese ritual adds: "May this month be the last of all our troubles, a beginning of our redemption." (For differences in the Musaf for Sabbath and New Moon see Dembitz, *l.c.* p. 153.)

In the Intermediate Blessings.

In the Vitry Maḥzor's reading the conjunction "waw" is frequently dropped, much to the improvement of the diction. In benediction No. ii. God is addressed as "Maẓmiaḥ Lanu Yeshu'ah," "causing salvation to sprout forth 'for us'"; while in No. iii. the prefixing of the definite article to the adjective gives the context a new significance, viz., not "Thy name is holy," but "Thy name is 'the Holy One.'" In No. iv. the word "ḥokmah" is presented in addition to "binah" and "de'ah," *i.e.*, "understanding, knowledge, wisdom, and reason." In No. vi. the Vitry Maḥzor has "a God good and forgiving art Thou" instead of "pardoning and forgiving," thus conforming with the readings of Amram, Maimonides, and the Roman Maḥzor.

In No. viii. after "our wounds" follows "our sicknesses." In No. x. for "Blow the great shofar" this version reads "Gather us from the four corners of *all* the earth into *our land*," which is found also in the Sephardic ritual and in Amram and Maimonides.

No. xv. is presented as in the Sephardic form (see above), but with the addition:

"And may our prayers be sweet before Thee like the burnt offering and like the sacrifice. O be merciful, in Thy great mercies bring back Thy Shekinah to Zion and rearrange the sacrificial service for Jerusalem, and do Thou in mercy have yearnings for us and be pleased with us. And may our eyes behold Thy return to Zion in mercy as of yore."

So, also, Saadia: "and Thou wilt be pleased with us as of yore." The "Modim" is given in an abbreviated form; and in the last benediction the words "on every day" are inserted before "at all times."

A great variety of readings is preserved in the case of benediction No. iii. In the Roman Maḥzor the phraseology is: "From generation to generation we shall proclaim God King, for He alone is exalted and holy; and Thy praise, O our God, shall not depart from our mouth forever and aye, for a God great and holy art Thou. Blessed be Thou, O Eternal, the holy God." This is also Amram's language; but in Saadia's ritual is presented: "Thou art holy and Thy name is holy, and Thy memorial ["zeker"] is holy, and Thy throne is holy, and the holy ones every day will praise Thee, Selah. Blessed be Thou, God, the Holy One." Maimonides confirms this version, though he omits the words "Thy memorial is holy . . . and Thy throne is holy." In Sifre, Deut. 343 this benediction is quoted as "Holy art Thou and awe-inspiring Thy name," which is the Ashkenazic reading for Rosh ha-Shanah and the Day of Atonement.

No. vii., "Tefillat Ta'anit," the prayer for fast-days (Ta'an. 11b, 13b), has come down in various recensions. In the "'Aruk," under קבל, the reading is as follows:

"Answer us, our Father, answer us in this time and distress of ours, for we are in great trouble. O do not hide Thyself from our supplication, for Thou answerest in time of trouble and tribulation, as it is written, 'and they cried unto YHWH in their need and from their tribulations did He save them.' Blessed be Thou, O Eternal, who answerest in time of trouble."

The formula given by Maimonides differs from this, as it does from those in vogue among the Ashkenazim and the Sephardim respectively, which in turn disagree with each other. Maimonides has this reading:

"Answer us, O our Father, answer us on the fast-day of our affliction, for we are in great distress. Do not hide Thy face

from us, and do not shut Thine ear from hearing our petition, and be near unto our cry. Before we call, do Thou answer; we speak, do Thou hear like the word in which it is spoken: and it shall be before they will call I shall answer; while still they are speaking I shall hear.' For Thou dost hear the prayer of every mouth. Blessed be Thou, O Eternal, who hearest prayer."

When, however, the reader repeated the prayer aloud, between vii. and viii., on reaching "for Thou dost hear," etc., he substituted "Thou art a God answering in time of trouble, ransoming and saving in all time of trouble and tribulation. Blessed be Thou, O Eternal, who answerest in time of trouble." The Sephardic recension has the following:

"Answer us, O our Father, answer us on this fast-day of affliction; for we are in great distress. Do not turn to our wickedness, and do not hide, O our King, from our supplication. Be, O be, near to our cry before we call unto Thee. Thou, yea Thou, wilt answer; we shall speak, Thou, yea Thou, wilt hear, according to the word which was spoken: 'It shall be before they will call I shall answer; while still they are speaking I shall hear.' For Thou art a God ransoming and helping and answering and showing mercy in all time of trouble and distress."

The German ritual adds: "do not hide Thy face from us"; and again: "May Thy loving-kindness be [shown] to console us."

The petition for healing (No. viii.) appears with altered expressions in the Sephardic ritual, the words for "healing" being the unusual "arukah" and "marpe." Again, "our sicknesses" takes the place of "our sores or wounds." So, also, in Maimonides' ritual, which moreover after the added "and all our pains" has "for a God [omitting "King"] healing, merciful, and trustworthy art Thou."

On the whole the language of the eighteen (nineteen) benedictions is Biblical, and in phraseology is more especially similar to that of the Psalms. The following analysis may indicate the Biblical passages underlying the "Tefillah":

Biblical Sources.

Benediction No. i.: "Blessed be Thou, our God and the God of our fathers, the God of Abraham, Isaac, and Jacob" recalls Ex. iii. 15 (comp. Mek., Bo, 16). "The high God," Gen. xiv. 19. God "great, mighty, and awe-inspiring," Deut. x. 17 (comp. Ber. 33b; Soṭah 69b). "Creator of all," Gen. xiv. 19. "Bringing a redeemer," Isa. lix. 20. "Shield of Abraham," Ps. vii. 11; xviii. 3, 36; lxxxiv. 10; Gen. xv. 1.

No. ii.: "Supportest the falling," Ps. cxlv. 14. "Healest the sick," Ex. xv. 26. "Settest free the captives," Ps. cxlvi. 7. "Keepest his faith" = "keepeth truth forever," *ib.* cxlvi. 6 (comp. Dan. xii. 2). "Killing and reviving," I Sam. ii. 6.

No. iii.: "Thou art holy," Ps. xxii. 4. "The holy ones," *ib.* xvi. 3. "[They shall] praise Thee" = sing the "Hallel" phrase, which is a technical Psalm term and hence followed by Selah.

No. iv.: "Thou graciously vouchsafest" is a typical Psalm idiom, the corresponding verb occurring perhaps more than 100 times in the psalter. "Understanding," Isa. xxix. 23; Jer. iii. 15; Ps. xciv. 10.

No. v.: "Repentance," Isa. vi. 10, 13; lv. 7.

No. vi.: "Pardon," *ib.* lv. 7.

No. vii.: "Behold our distress," Ps. ix. 14, xxv. 18, cix. 153. "Fight our fight," *ib.* xxxv. 1, xliii. 1, lxxiv. 22. "And redeem us," *ib.* cix. 154 (comp. Lam. iii. 58).

No. viii.: "Heal," Jer. xvii. 14 (comp. *ib.* xxx. 17). Maimonides' reading, "all of our sicknesses," is based on Ps. ciii. 3.

No. ix.: Compare *ib.* lxv. 5, 12; ciii. 5; Jer. xxxi. 14.

No. x.: "Gather our exiles," Isa. xi. 12, xxvii. 13, xliii. 5, xlv. 20, lx. 9; Jer. li. 27; Deut. xxx. 4; Mic. iv. 6; Ps. cxlvii. 2.

No. xi.: "Reestablish our judges," Isa. i. 26. "In loving-kindness and mercy," Hos. ii. 21. "King who lovest righteousness and justice," Ps. xxxiii. 5, xcix. 4; Isa. lxi. 8 (comp. also Isa. xxxv. 10, li. 11; Ps. cxlvi. 10).

No. xii.: The expression "zedim" is a very familiar one of almost technical significance in the "Psalms of the poor" (for other expressions compare Ps. lxxxi. 15; Isa. xxv. 5).

No. xiii.: For some of the words of this benediction compare Jer. xxxi. 20; Isa. lxiii. 15; Ps. xxii. 6, xxv. 2, lxxi. 5, cxliii. 8; Eccl. vi. 9.

No. xiv.: Zech. viii. 3; Ps. cxlvii. 2, lxxxix. 36–37, cxxii. 5.

No. xv.: Hos. iii. 5; Isa. lvi. 7; Ps. l. 23, cxii. 9; Gen. xlix. 18; Ps. lxxxix. 4, 18, 21, 26; xxv. 5; Ezek. xxix. 21, xxxiv. 23; Ps. cxxxii. 17; Jer. xxiii. 5, xxxiii. 15; Ps. cxxxii. 10.

No. xvi.: Ps. lxv. 3.

No. xvii.: Mic. iv. 11.

No. xviii.: I Chron. xxix. 13; II Sam. xxii. 36; Ps. lxxix. 13; Lam. iii. 22; Ps. xxxviii. 6 (on the strength of which was printed the emendation "Ha-Mufḳadot" for the "Ha-Peḳudot"); Jer. x. 6.

No. xix.: Ps. xxix. 10; Num. vi. 27; Mic. vi. 8; Ps. cix. 165, cxxv. 5.

Mishnaic Phraseology.

While in the main the language is Biblical, yet some use is made of mishnaic words; for example, "teshubah," as denoting "repentance," and the hif'il "hasheb" have a synonym, "we-haḥazir" (in No. v.), in which sense the root is not found in Biblical Hebrew. The expression "meḥal" (vocalized "meḥol") is altogether mishnaic (Yoma vii. 1; Ket. 17a; Ber. 28a; Shab. 30a; Ta'an. 20b; Sanh. 107a). "Nissim," for "wonders," "miracles," has a significance which the Biblical word "nes" does not possess (Ab. v.; Ber. ix. 1; Niddah 31a). So also the term "sha'ah," an adaptation from the Aramaic, occurs as the equivalent of the Hebrew "rega'" = "moment" (secondarily, "hour"). "Peleṭat soferim" is a rabbinical designation (Meg. Ta'an. xii.; Yer. Ta'an. 66a), while "ḥerut" = "freedom" is another late Hebrew term. "Gere ha-zedek" is the late technical term for Proselytes.

The language of the "Tefillah" would thus point to the mishnaic period, both before and after the destruction of the Temple, as the probable time of its composition and compilation. That the Mishnah fails to record the text or to give other definite and coherent directions concerning the prayer except sporadically, indicates that when the Mishnah was finally compiled the benedictions were so well known that it was unnecessary to prescribe their text and

content (Maimonides on Men. iv. 1b, quoted by Elbogen, "Gesch. des Achtzehngebetes"), although the aversion to making prayer a matter of rigor and fixed formula may perhaps have had a part in the neglect of the Mishnah. That this aversion continued keen down to a comparatively late period is evidenced by the protests of R. Eliezer (Ber. 28a) and R. Simeon ben Yoḥai (Ab. ii. 13). R. Jose held that one should include something new in one's prayer every day (Yer. Ber. 8b), a principle said to have been carried into practise by R. Eleazar and R. Abbahu (*ib.*). Prayer was not to be read as one would read a letter (*ib.*).

While the Mishnah seems to have known the general content and sequence of the benedictions, much latitude prevailed as regards personal deviations in phraseology, at all events; so that men's learning or the reverse could be judged by the manner in which they worded the benedictions (Tos. to Ber. i. 7).

Preserved by Memory.

Prayers were not reduced to writing (Shab. 115b; Yer. Shab. 15c). Not until the times of the Masseket Soferim were written prayer-manuals in existence (see Zunz, "Ritus," p. 11). Hence the necessity of resorting to mnemonic verses in order to prevent too much variety—a method employed even by very late authorities. For instance, the "Ṭur" gives the verse Isa. vi. 3, containing fourteen words, as a reminder that benediction No. iii. contains the same number of words. For No. iv., Ex. xxviii. 3 is the reminder that only seventeen words (excluding "ḥokmah") are admissible. The number of words in No. v., namely, fifteen, is recalled by the similar number of words in Isa. lv. 7 or *ib.* vi. 13, which proves the correctness of the German text.

The "Kol Bo" states that No. vii. has eighteen words, as has the verse Ex. xvi. 25; and this would justify the insertion of the word "Na" (נא), which appears in some versions. The "Roḳeaḥ," however, reports only seventeen words, as in the German version. No. viii. has twenty-seven words, corresponding to the same number in Ex. xvi. 26 or in the verse concerning circumcision (Gen. xvii.), or to the twenty-seven letters of Prov. iv. 22 or Ps. ciii. 3. This list of correspondences in the number of words or letters, invoked by the very late authorities to settle disputed readings, might be extended, as such analogy is assigned to almost every benediction (see Baer's commentary in his "Seder 'Abodat Israel," pp. 89 *et seq.*).

Choice of the Number Eighteen.

The earlier Talmudic teachers resorted to similar aids in order to fix the number of the benedictions contained in the "Tefillah." The choice of eighteen is certainly a mere accident; for at one time the collection contained less, and at another more, than that number. The fact that such mnemonic verses came into vogue suggests that originally the number of the benedictions was not definitely fixed; while the popularity of the verses fixing the number as eighteen is probably caused by the continued designation of the prayer as the "Shemoneh 'Esreh," though it now has nineteen benedictions (according to "J. Q. R." xiv. 585, the Yemen "Siddur" has the superscription "Nineteen Benedictions"). Eighteen corresponds to the eighteen times God's name is mentioned in Ps. xxix. (Yer. Ber. 8a, above; Lev. R. i.), which psalm, nevertheless, seems to indicate the number of benedictions as nineteen (see Elbogen, *l.c.*; "Monatsschrift," 1902, p. 353). Another mnemonic reference, based upon the number of times the names of the three Patriarchs occur together in the Pentateuch (Gen. R. lxix.), is resorted to, and points to the fact that at one time seventeen benedictions only were counted.

Other bases of computations of the number eighteen are: (1) the eighteen times God's name is referred to in the "Shema'"; (2) the eighteen great hollows in the spinal column (Ber. 28b); (3) the eighteen psalms at the beginning of the Book of Psalms (i.–ii. being really only i.; Yer. Ber. iv.); (4) the eighteen "commands" which are in the pericope "Peḳude" (Ex. xxxviii. 21 *et seq.*); (5) the eighteen names of Yuwn in Miriam's song by the sea (Ex. xv.). These mnemonic references suggest the fact that originally the number was not eighteen; otherwise the pains taken to associate this number with other eighteens would be inexplicable.

History of the Prayer.

The Talmud names Simeon ha-Paḳoli as the editor of the collection in the academy of R. Gamaliel II. at Jabneh (Ber. 28b). But this can not mean that the benedictions were unknown before that date; for in other passages the "Shemoneh 'Esreh" is traced to the "first wise men" (חכמים הראשונים; Sifre, Deut. 343), and again to "120 elders and among these a number of prophets" (Meg. 17b). This latter opinion harmonizes with the usual assumption that the "men of the Great Synagogue" arranged and instituted the prayer services (Ber. 33a). In order to remove the discrepancies between the latter and the former assignment of editorship, the Talmud takes refuge in the explanation that the prayers had fallen into disuse, and that Gamaliel reinstituted them (Meg. 18a).

The historical kernel in these conflicting reports seems to be the indubitable fact that the benedictions date from the earliest days of the Pharisaic Synagogue. They were at first spontaneous outgrowths of the efforts to establish the Pharisaic Synagogue in opposition to, or at least in correspondence with, the Sadducean Temple service. This is apparent from the haggadic endeavor to connect the stated times of prayer with the sacrificial routine of the Temple, the morning and the afternoon "Tefillah" recalling the constant offerings (Ber. 26b; Gen. R. lxviii.), while for the evening "Tefillah" recourse was had to artificial comparison with the sacrificial portions consumed on the altar during the night. In certain other homilies the fixation of the day's periods for the three "Tefillot" is represented as being in harmony with the daily course of the sun (Gen. R. lxviii.; R. Samuel bar Naḥman, in Yer. Ber. iv.). Again, the Patriarchs are credited with having devised this tripartite scheme (Ber. 26b; Abraham = morning; Isaac = afternoon; Jacob = evening). Dan. vi. 11 is the proof that this system of praying three times a day was recognized in the Maccabean era. Gradually both the hours for the "Tefillah" and the formulas thereof acquired

greater regularity, though much uncertainty as to content, sequence, and phraseology continued to prevail. R. Gamaliel II. undertook finally both to fix definitely the public service and to regulate private devotion. He directed Simeon ha-Paḳoli to edit the benedictions—probably in the order they had already acquired—and made it a duty, incumbent on every one, to recite the prayer three times daily. Under Gamaliel, also, another paragraph, directed against the traitors in the household of Israel, was added, thus making the number eighteen (Ber. iv. 3; see Grätz, "Gesch." 3d ed., iv. 30 *et seq.*).

Edited by Gamaliel II.

Old material is thus preserved in the eighteen benedictions as arranged and edited by the school of Gamaliel II. The primitive form of most of them was undoubtedly much simpler. J. Derenbourg (in "R. E. J." xiv. 26 *et seq.*) makes two facts appear plausible:

(1) While recited in the Temple, the original conclusion of benedictions was "Blessed be Thou, O Eternal, God of Israel from eternity to eternity" (Ber. ix. 5; Geiger, in "Kerem Ḥemed," v. 102; *idem*, "Lehr- und Lesebuch zur Sprache der Mischnah," ii. 2; "He-Ḥaluẓ," vii. 88), emphasizing the "other eternity or world" denied by heretics. From this is derived the usual designation of God as "King of the world," not found, strange to say, in the eighteen benedictions—a circumstance that attracted the attention of the Rabbis (Ber. 29a). This omission might indicate that the bulk of the benedictions received something like their present form under the supremacy of the Romans, who did not tolerate the declaration "God is king." More likely is the explanation that the omission was for the purpose of avoiding the misconstruction that God ruled only over this world. In the Rosh ha-Shanah prayer the thought of God's rulership is all the more strongly emphasized; and this fact suggests that the Rosh ha-Shanah interpolations are posterior to the controversies with the Jewish heretics and the Romans, but not to the time when Christianity's Messianic theology had to be answered by affirmations of the Jewish teaching that God alone is king. The word מלך, wherever found in the text, is a later insertion. So also is the phrase באהבה = "in love," which also carries an anti-Pauline point (see Epistle of Paul to the Romans).

(2) In the middle, non-constant benedictions (Nos. iv.-xvi.) there is a uniform structure; namely, they contain two parallel stichoi and a third preceding the "Blessed be" of the "sealing" (as the Rabbis call it) of the benediction; for example, in No. iv. are: (1) "Thou graciously vouchsafest knowledge to man" = (2) "and teachest mortals understanding"; and (3) "Vouchsafe unto us from Thee knowledge, understanding, and intelligence." By this test the later enlargements are easily separated from the original stock.

In the "sealing" formula, too, later amplifications are found. It was always composed of two words and no more, as in Nos. vii., ix., xiv., and xvi. of the present text; so No. vi. originally read המרבה לסלוח; No. viii., רופא חולים; and the others similarly.

The abstracts of the benedictions (Ber. 29a) which R. Joshua (*ib.* 28b) recommended, and Rab and Samuel explained, so that the last-named has come to be considered as the author of a résumé of this kind (*ib.* 29a), indicate that primarily the longer eulogies were at least not popular. Abaye (4th cent.) found the fondness for these abstracts so strong that he pronounced a curse upon those who should use them (*ib.*). In the time of R. Akiba the knowledge of the eighteen benedictions was not yet universal; for he advised that one who was familiar with the prayer should recite it, and that one who was not might discharge his duty by reciting a résumé (*ib.* 28b). In dangerous places a very brief formula was, according to R. Joshua, substituted: "Help, O Eternal, Thy people, the remnant of Israel. May their needs at all the partings of the roads be before Thee. Blessed be Thou, O Lord, who hearest prayer" (Ber. iv. 3). The following brief prayer, attributed to R. Eliezer, is for use in places where wild animals and robbers may be prowling about: "Thy will be done in heaven above, and bestow ease of mind upon them that fear Thee [on earth] below, and what is good in Thine eyes execute. Blessed be Thou, O Eternal, who hearest prayer" (*ib.* 29b). R. Joshua recommended this formula: "Hear the cry of Thy people Israel, and do speedily according to their petition. Blessed be Thou, O Eternal, who hearest prayer." R. Eliezer, the son of R. Zadok, virtually repeated the preceding, with merely the substitution of a synonym for "cry." Others used this form: "The needs of Thy people Israel are many, and their knowledge is scarce [limited]. May it be a pleasure from before Thee, O Eternal, our God, to vouchsafe unto each sufficiency of sustenance and to each and every one enough to satisfy his wants. Blessed be Thou, O Eternal, who hearest prayer" (*ib.*). This last form came to be officially favored (*ib.*).

The Abstracts.

That, even after the "Tefillah" had been fixed as containing eighteen (nineteen) benedictions, the tendency to enlarge and embellish their content remained strong, may be inferred from the admonition not to exaggerate further God's praises (Meg. 18a); or, as R. Johanan has it: "Whoever exaggerates the laudations of the Holy One—praised be He! —will be uprooted from the world" (*ib.*). R. Ḥanina took occasion to reprove very severely a reader who added attribute to attribute while addressing the Deity. If the "men of the Great Synagogue" had not inserted the qualifications "great, mighty, and awe-inspiring," none would dare repeat them (Meg. 25a; Ber. 33b; see Agnosticism). Provisions were made to silence readers who should indulge their fancy by introducing innovations (Ber. 33b), especially such as were regarded with suspicion as evincing heretical leanings.

The abstracts, however, throw light on what may have been the number of the benedictions before Gamaliel fixed it at eighteen by addition of the petition for the punishment of traitors ("wela-malshinim"). The Babylonian Talmud has preserved one version; Yerushalmi, another (or two: a longer and a briefer form, of which the fragments have been combined; see J. Derenbourg in "R. E. J." xiv. 32).

These abstracts, known as the "Habinenu" from their first word, were intended to replace benedictions Nos. iv.–xvi. The Babylonian text reads as follows:

"Give us understanding, O Eternal, our God, to know Thy ways, and circumcise our hearts to fear Thee; and do Thou pardon us that we may be redeemed. And remove from us bodily pain; and fatten us with the fertility of Thy land; and our dispersed ones from the four corners of the earth do Thou gather together; and they that go astray against the knowledge of Thee shall be judged; and upon the evil-doers do Thou lift up Thy hand; but may the righteous rejoice in the building of Thy city, and in the refounding of Thy Temple, and in the sprouting up of a horn unto David Thy servant, and in the preparing of a light for Jesse's son, Thy Messiah. Before we call Thou wilt answer. Blessed be Thou, O Eternal, who hearest prayer" (Ber. 29a).

An examination of the phraseology establishes the concordance of this abstract and the "Shemoneh 'Esreh" as in the prayer-books.

The Palestinian text (Yer. Ber. iv.) reveals the contraction of two blessings into one. "Give us understanding, O Eternal, our God [= No. iv.], and be pleased with our repentance [= v.]; pardon us, O our Redeemer [vi.–vii.], and heal our sick [= viii.], bless our years with dews of blessing [ix.]; for the dispersed Thou wilt gather [x.], they who err against Thee to be [will be] judged [xi.]; but upon the evil-doers thou wilt lay Thy hand [xii.], and they who trust in Thee will rejoice [xiii.] in the rebuilding of Thy city and in the restoration of Thy sanctuary [xiv.]. Before we call Thou wilt answer [xvi.]. Blessed be Thou, O Eternal, who answerest prayer." From this it appears that No. xv. ("the sprout of David") is omitted; it was not regarded as an independent benediction, but formed part of the one preceding. According to this, seventeen was the number of benedictions without the "Birkat ha-Ẓaddukim." That this was the case originally is evidenced by other facts. In Yer. Ber. iv. 5, R. H. iv. 6, Midr. Teh. to Ps. xxix. (ed. Buber, p. 232), and Midr. Shemu'el R. xxvi. the "sealing" of benediction No. xiv. is quoted as "Blessed be Thou, O Eternal, the God of David, and the builder of Jerusalem," indicating that Nos. xiv. and xv. formed only one benediction. In support of this is the notation of what now is No. xvi. as No. xv. (Yer. Ber. ii. 4; Gen. R. xlix.). Again: (1) In Yer. Ber. ii. 4, iv. 3, and Ta'an. ii. 2, the Tosef., Ber. iii. 25 is quoted as reporting the inclusion of the "David" benediction in that concerning the rebuilding of Jerusalem. (2) In the account by Yer. Ber. 4d of the order in which the benedictions follow each other, the benediction concerning David is not mentioned. (3) In many of Ḳalir's compositions—still used in the Italian ritual—for Purim, Hosha'na Rabbah, the Seventeenth of Tammuz, and the Tenth of Ṭebet, in which he follows the sequence of the "Tefillah," this No. xv. is not found (Rapoport, in "Bikkure ha-'Ittim," x., notes 28, 33). Additional indications that Nos. xiv. and xv. were originally one are found in "Halakot Gedolot" (Ber. vi.), "Sefer ha-Eshkol" ("Tefillah," etc., ed. Auerbach, p. 20), and Midr. Leḳaḥ Ṭob on Deut. iii. 23.

The Fifteenth Benediction.

But in Babylon this contraction was deemed improper. The question, put into the mouth of David (Sanh. 107a), why God is called the God of Abraham but not the God of David, suggests the elimination of "Elohe Dawid" from benediction No. xiv. In Babylon Nos. xiv. and xv. were counted as two distinct blessings. But this division seems to have been later than the introduction of the prayer against the traitors by Gamaliel (see Pes. 107a, 117b; Tan., Wayera [ed. Buber, p. 42]: "in Babel they recite nineteen"), though Rapoport ("'Erek Millin," p. 228b), Müller ("Hillufim," p. 47), and others hold, to the contrary, that the contraction (in Palestine) of Nos. xiv. and xv. was a contrivance to retain the traditional number eighteen, which had been enlarged by the addition of one under Gamaliel II. Which of the two views is the more plausible it is difficult to decide.

At all events, the sequence in the existing arrangement is logical. The midrashic explanation connects it with events in the lives of the Patriarchs. When Abraham was saved the angels recited the "Blessed be Thou . . . shield of Abraham" (No. i.; Pirḳe R. El. xxvii.); when Isaac was saved by the substitution of the ram they chanted ". . . reviving the dead" (No. ii.; Pirḳe R. El. xxxi.); when Jacob touched the gate of heaven they intoned ". . . the holy God" (No. iii.; Pirḳe R. El. xxxv.); and when Pharaoh raised Joseph to the dignity of viceroy and Gabriel came to teach him the seventy languages, the angels recited ". . . vouchsafing knowledge" (No. iv.; comp. Pirḳe R. El. ix., where Moses calls forth the benediction by receiving the knowledge of God's ineffable name). No. v. was spoken over Reuben and Bilhah (or when Manasseh the king repented; *ib.* xliii.). No. vi. refers to Judah and Tamar; No. vii. to Israel's deliverance from Egypt; No. viii. was first sung at Abraham's recovery, through Raphael's treatment, from the pain of circumcision; No. ix. refers to Isaac's planting and plowing; No. x. to Jacob's reunion with his family in Egypt; No. xi. to Israel's receiving the Law ("Mishpaṭim"); No. xii. to Egypt's undoing in the Red Sea; No. xiii. to Joseph's tender closing of Jacob's eyes; No. xiv. to Solomon's building of the Temple; No. xv. to Israel's salvation at the Red Sea; No. xvi. to Israel's distress and ever-present help; No. xvii. to the establishment of the Tabernacle ("Shekinah"); No. xviii. to Solomon's bringing the Ark into the inner sanctuary; No. xix. to the Israelites' conquest of the land after which they had peace.

Haggadic Explanation of Sequence.

Why No. iv. follows upon No. iii. is explained in Meg. 17b by a reference to Isa. xxix. 23; why the "Teshubah" immediately succeeds the "Binah," by a reference to Isa. vi. 10. Again, upon the "Teshubah," repentance, follows the "Selihah," pardon, in keeping with Isa. lv. 7. The "Ge'ullah," redemption, should be the seventh benediction (Meg. 17b) because redemption will take place on the seventh day, or rather, as stated by the "Cuzari" and the "Ṭur," because the result of forgiveness is redemption. No. viii. treats of healing because the eighth day is for circumcision (Meg. 17b). No. x. follows No. ix. so as to harmonize with Ezek. xxxvi. 8 (Meg. 17b). As soon as the dispersed (No. x.) are gathered, judgment (No. xi.) will be visited on the evil-doers as stated in Isa. i. 26 (Meg. 17b); and when this has

taken place all treason (No. xii.) will cease (Ber. 28b; Meg. 17b; Yer. Ber. iv.). As the traitors are mentioned, the righteous (No. xiii.) naturally are suggested: and their triumph is assured by the downfall of the wicked (Ps. lxx. 11; Meg. *l.c.*). The immediate outcome of this triumph is the resurrection of Jerusalem (No. xiv.; Ps. cxxii. 6; Meg. *l.c.*) and the reenthronement of David's house (No. xv.; Hos. iii. 5; Isa. lvi. 7; Ps. l. 23; Meg. 18a). The connection between the last benediction and the priestly blessing is established (Meg. 18a) by Num. vi. 27 and Ps. xxix. 11.

The Age of the Concluding Benedictions.

The last three benedictions seem to be the oldest of the collection. The names of Nos. xvii. and xviii. ("'Abodah" and "Hoda'ah") occur in the liturgy for the high priest for the Day of Atonement as described in the Mishnah (Yoma vii. 1). It goes without saying that parts of the present text of No. xvii. could not have been used before the destruction of the Temple. But in Yer. Yoma 44b is given a concluding formula almost identical with that now used on holy days when the blessing is recited by the kohanim (שאותך נירא ונעבוד; in Yer. Soṭah 22a, and in the commentary of R. Hananeel on Yoma *l.c.*, the reading is: שאותך לבדך ביראה נעבוד), while in the "Hoda'ah" the ending is almost as now, הטוב לך להודות = "Thou, the one to whom it is good to give thanks." The last three and the first three blessings were included in the daily prayer of the priests (Tamid iv., v. 1; see Grätz, *l.c.* 2d ed., ii. 187, note 4). Zunz ("G. V." 2d ed., p. 380) would assign these to the days of the high priest Simeon. These six are also mentioned by name in an old mishnah (R. H. iv. 5). This would support the assumption that the motive of the early Synagogue was antisacerdotal. The very prayers used in the Temple service by the high priest in the most solemn function were taken over into the Synagogue with the implication that this "'Abodah" was as effective as was the sacerdotal ritual. The function of blessing the people the Pharisees would not and could not arrogate unto themselves. Instead they adopted or composed the "Sim Shalom," known as the "Birkat Kohanim" (priestly blessing), and therefore equivalent to the "lifting up of the priest's hands" (for these terms see Maimonides and RaBaD on Tamid v. 1; and Ta'an. iv. 1; Tamid vii. 2; Ber. v. 4). The affinity, noticed by Loeb (in "R. E. J." xix. 17), of the "Shemoneh 'Esreh" with the "psalms of the poor" is in keeping with the Pharisaic-Hasidic emphasis of the benedictions. The "pious and poor" of the Psalms were the ideal types which the Pharisees sought to imitate. The palpable emphasis of No. ii. on the resurrection (hence one of its names, "Teḥiyyat ha-Metim"; Ber. v. 2; Ta'an. 2a) confirms this theory. The expressions used in this blessing are Biblical (see Loeb in "R. E. J." xix.). The doctrine of the resurrection is intimately connected with Pharisaic nationalism. The anti-Sadducean protest in this benediction is evident.

The "Psalms of the Poor."

Of the middle benedictions, No. ix., the blessing for the year, discloses a situation such as prevailed before the disruption of the state, when agriculture was the chief occupation of the Jews. It must for this reason be credited with being one of the oldest parts of the "Tefillah." Nos. iv. and xvi. are not specific in content. The latter is a good summary of the petitions (comp. that of the high priest in Yoma 70a and Yer. Yoma 44b), while No. iv., more than any other, is characteristic of a religion in which understanding is considered essential to piety. The importance of this petition was recognized at an early date. R. Judah ha-Nasi desired to have it used on the Sabbath as well as on week-days (Yer. Ber. v. 2: "if no understanding, whence prayer?"). This passion for knowledge also was characteristic of Pharisaism. The prayer for the sick may perhaps likewise be assigned among the older portions (see Elbogen, *l.c.* p. 341).

In its earlier composition, then, the "Tefillah" seems to have comprised Nos. i., ii., iii., iv., viii., xiv., xvii., xviii., and xix. The other benedictions are altogether of a national content. None of them may be assigned to a date before the Maccabean era, while for many a later one is suggested by the content. But the prayer found in Ecclus. (Sirach) xxxvi. should be kept in mind, as it proves that prayers for Jerusalem, and even for the Temple, were not unusual while both were still standing. The original meaning of the prayer against enemies is perhaps also apparent in this chapter:

Verse 1. "Save us, God of all, and lift up Thy fear upon all the nations."

Verse 2. "Swing on high the hand against the strange people and let them behold Thy might."

Verse 3. "As before their eyes Thou wert proved the Holy One in us, so before our eyes be Thou glorified in them."

Verse 4. "And they shall know as we do know that there is no God besides Thee."

Verse 5. "Renew signs and repeat miraculous deeds. Lift up in glory hand and right arm."

Verse 6. "Summon wrath and pour out glowing anger. Hurl back the adversary and humiliate the enemy."

Verse 7. "Gather all the tribes of Jacob and do Thou cause them to inherit as of old."

Verse 8. "Make glad the people called by Thy name, Israel Thou namedst the first-born."

Verse 9. "Have mercy on Thy holy city, Jerusalem, the place of Thy dwelling."

Verse 10. "Fill Zion with Thy splendor and with Thy glory Thy Temple."

Verse 11. "Hear the prayer of Thy servants like the blessing of Aaron upon Thy people."

This has the appearance of being an epitome of the "Tefillah" as known in the days of Ben Sira.

Analogies in Sirach.

Verse 1: "God of all" recalls benediction No. i., while 1b is the key-note of the prayer for Rosh ha-Shanah.

Verse 2 contains the word גבורות = benediction No. ii.

Verse 3 is a summary of the "Ḳedushshah" = benediction No. iii.

Verse 4 explains the knowledge asked for in No. iv.

Verse 6 accounts for the petition against the enemy, No. xii.

Verse 7 is the prayer for the exiles, No. x.

Verse 8 is the content of the prayer in behalf of the pious, No. xiii.

Verse 9 is the prayer for Jerusalem, No. xiv.

Verse 10 recalls No. xvii.

Verse 11 is clearly related to both Nos. xvi. and xix.

Another line begins "Hasten the end-time," which may, by its Messianic implication, suggest benediction No. xv. ("the sprout of David").

If this construction of Ben Sira's prayer is admissible, many of the benedictions must be assigned to the Maccabean era, though most scholars have re-

garded them as posterior to the destruction of the Temple. The verse marked 5, indeed, seems to be a commentary on benediction No. xi. It begins with the word חדש, and thus suggests the verse: "Lead us back to Thee and we shall return, renew our days as of yore" (Lam. v. 21, Hebr.). Instead of for the "judges," Ben Sira prays for the reestablishment of God's "judgments," in open allusion to the Exodus (Ex. xii. 12; Num. xxxiii. 4; Ezek. xxv. 11, from which verse he borrows the name "Moab" as a designation of the enemy in the prayer). It is probable that the reading of No. xi. as now given is a later reconstruction of a petition with the implications of the Ecclesiasticus paraphrase. This explanation will obviate the many objections raised against the current opinions; *e.g.*, that under Roman or other foreign rule the Jews would hardly have been permitted to cast reflections on the courts of their masters. The Maccabean period seems to furnish adequate background for the national petitions, though the experiences of the Roman war and the subsequent disasters may have heightened the coloring in many details.

Petition Against Enemies.

The history of the petition against enemies may serve to illustrate the development of the several component parts of the "Tefillah" in keeping with provocations and changed conditions. The verses of Ecclesiasticus make it certain that the Syrian oppressors were the first against whom this outcry of the poor, oppressed victims of tyranny was directed. As the Syrians were aided by the apostates, the "zedim," these were also embraced in the imprecatory appeal. The prayer was in fact designated even in later days as ברכה למכניע זדים, a petition to humiliate the arrogant ("zedim"; Yer. Ber. ii. 3, iv. 2). A century later the Sadducees furnished the type, hence it came to be designated as the "Birkat ha-Ẓadduḳim" (but "Ẓadduḳim" may in this connection be merely a euphemism for "Minim"; Yer. Ber. iv. 3; Ber. 28b). Under Gamaliel II. it was invoked against heretics, traitors, and traducers: the "minim" and the "posh'im," or, as Maimonides reads, the Apiḳoresim (see also his commentary on Sanh. x. 1, and "Yad," Teshubah, iii. 6–8). The latter were the freethinkers; the former, the Judæo-Christians. These had brought much trouble into the camp of faithful Israel; they disputed with the Rabbis; even R. Gamaliel had often to controvert them (see "Heḥaluẓ," vii. 81 *et seq.*); they involved the Jews in difficulties with the Roman government (Tosef., Ḥul. ii. 24); they denounced the Jews to the authorities (hence "minim" and המסורות, R. H. 18a; Tos. to Sanh. xiii.; 'Olam R. iii.; comp. Joël, "Blicke in die Religionsgeschichte," i. 33 *et seq.*; Gutmann, in "Monatsschrift," 1898, p. 344).

R. Gamaliel revitalized the prayer originally directed against the Syrians and their sympathizers (so also Loeb, Weiss, and Hoffmann; Elbogen [*l.c.* p. 357] rejects this view in favor of the assumption that the original composition of the prayer was due to Gamaliel), his purpose being to test those suspected of being minim (Tan., Wayiḳra, ed. Buber, p. 2a; Yer. Ber. v. 4). The editorship is ascribed to Samuel the Younger (Ber. 28a), who, however, is reported to have forgotten its form the very next year. According to Yer. Ber. v. 3 he merely omitted some part of the prayer; and, as he was not under suspicion of heresy, the omission was overlooked.

Modifications in "Birkat ha-Minim."

The above account seems to suggest that this "new" (revised) addition to the benedictions was not admitted at once and without some opposition. The prayer has undergone since the days of Gamaliel many textual changes, as the variety of versions extant evidences. "Kol Bo" gives the number of the words contained therein as thirty-two, which agrees with none of the extant recensions. The prayer furnished the traducers of Judaism and the Jews a ready weapon of attack (*e.g.*, Wagenseil; see "Sefer Niẓẓaḥon," p. 348). In the Maḥzor of Salonica it begins with the word "La-meshummadim" (see Oraḥ Ḥayyim, 118), as it does in the Roman Maḥzor (see also "Kesef Mishneh, Tefillah," at the beginning of ii.). "Meshummad" designates a Jew who apostatizes (Ramban on Ex. xii. 43 gives an incorrect identification, as does Parḥon, *s.v.* שנע) or is lax in his religious duties ('Er. 69a; Ḥul. 5a; Sanh. 27a; Hor. 11a; Targ. Onḳ. to Ex. xii. 43; Mek., Bo, 15; Giṭ. 45a, in the uncensored editions; the censored have "Mumar"). The prayer is not inspired, however, by hatred toward non-Jews; nevertheless, in order to obviate hostile misconstructions, the text was modified. Originally the opening words were "La-zedim ula-minim," and the conclusion had "maknia' zedim" (see "Sefer ha-Eshkol" and "Shibbole ha-Leḳeṭ"). The change of the beginning into "La-meshummadim" is old (Zunz, "G. V." 2d ed., p. 380). Another emendation was "We-la-posh'im" (*idem*, "Ritus," p. 39), which readily gave way to the colorless "We-la-malshinim" (in the German ritual among others). For "minim" was substituted the expression "all doers of iniquity"; but the Sephardim retained "minim," while Maimonides has "Epicureans." In the older versions the continuation is: "and all the enemies of Thy people," or, in Amram Gaon's "Siddur," "all our enemies"; but this is modified in the German and Roman into "and they all," while Maimonides omits the clause altogether. Finally, there was mention of the "kingdom of arrogance" ("zadon") = the Roman empire. For this Amram presents "the doers of 'zadon,'" which at last was turned into "zedim," thus reverting to the earliest expression. The conclusion is either "who breakest the enemies" (Midr. Teh.) or "humiliates the arrogant" (Amram); in the former phrase Saadia and Maimonides replace the noun "enemies" by "evil-doers."

According to Zunz, the seventh benediction looks like a duplication and is superfluous: at all events it is misplaced. There is some probability that it originally formed part of the liturgy for the fast-days, when 18 + 6 benedictions constituted the "Tefillah" (Ta'an. ii. 2); for in specifying the additional benedictions the Mishnah enumerates seven, not six (*ib.* ii. 4). The first of the seven enumerated is identical with the one contained in the "Shemoneh 'Esreh" as No. vii. Most likely when Israel's distress became constant this petition for help was gradually made a part of the daily liturgy.

As the prevailing use of the plural shows, the

"Shemoneh 'Esreh" was first intended as a prayer in behalf of the congregation, which listened in silence and at certain points bowed with the reader (Tos. to Ber. i. 9). By joining the precentor in reading aloud, one became notorious (*ib.*).

Method of Recital.

At the conclusion of every benediction the congregants, while in the Temple, said "Amen," probably because the Tetragrammaton was pronounced; the response was "Blessed be the name; the glory of His kingdom [endureth] forever and aye" (Tos. to Ber. vii. 22; Ta'an. 16b). Gradually, after R. Gamaliel, it came to be the custom that every man softly read the "Tefillah" for himself, instead of merely listening to the reader's recitation of it; only for one not familiar enough (ישאינו בקי) with the prayer was the older practise held permissible. Then, in order to give the reader time to go over the "Tefillah" first for himself, silent praying by all was allowed to precede the audible recitation by the reader (see Soṭah 40a; Yer. Ber. i. 8). In Babylon this became the rule, but in Palestine the "Tefillah" was read aloud by the congregation (Müller, "Ḥilufim," No. 43; Zunz, "Ritus," p. 83). Formerly the reader would not ascend (or descend to) the rostrum before beginning the loud (second) recital (Elbogen, *l.c.* p. 431). Familiarity with the contents and reverential recital of the benedictions was insisted on in a reader (Bacher, in "J. Q. R." xiv. 586), that those who were ignorant might by listening to him discharge their duty. Maimonides abrogated the repetition of the "Tefillah" (Zunz, *l.c.* p. 55) for the congregation at Cairo, though not in his "Yad" (see "Yad," Tefillin, ix. 2 *et seq.*). In the evening service, attendance at which was by some not regarded as obligatory (Weiss, "Dor," ii. 76; Ber. 27b), the "Tefillah" was not repeated aloud; and as a rule only eighteen Biblical verses, to take the place of the eighteen benedictions, were read (see L. Loew in "Monatsschrift," 1884, pp. 112 *et seq.*; "Shibbole ha-Leḳeṭ," ed. Buber, p. 21; SeMaG, command No. 19).

According to "Shibbole ha-Leḳeṭ" (ed. Buber, p. 9), some prefaced the "Tefillah" by the verse Ps. lxv. 3, while in Constantine "Wehu Raḥum" was recited as an introduction (Zunz, "Ritus," p. 52). At the end, after Mar bar Rabina's "My God keep my tongue" (Ber. 17a), during the Middle Ages was added "do on account of Thy name," etc.; then to this, Ps. xix. 15; and, still later, the phrase "He who established peace," etc. ("Shibbole ha-Leḳeṭ," p. 18). In the Roman ritual the "Elohai Neẓor" (Ber. 17a) is missing (Zunz, *l.c.* p. 79).

In the Reform liturgies, in benediction No. i. "go'el" is changed to "ge'ullah" (redemption). In No. ii. the resurrection is replaced by "sustaining in life the whole" and by "redeeming the soul of His servants from death." The prayers for Jerusalem, for the reestablishment of the sacrifices, and for the coming of the Messiah are omitted, as is also the petition against the enemies of Israel (comp. "Protokolle der Zweiten Rabbinerversammlung," pp. 104 *et seq.*, Frankfort-on-the-Main, 1845).

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A. E. G. H.

SHEMOT RABBAH. See Midrash Haggadah.

SHEOL (שאול): Hebrew word of uncertain etymology (see Sheol, Critical View), a synonym of "bor" (pit), "abaddon" and "shaḥat" (pit or destruction), and perhaps also of "tehom" (abyss).—**Biblical Data:** It connotes the place where those that had died were believed to be congregated. Jacob, refusing to be comforted at the supposed death of Joseph, exclaims: "I shall go down to my son a mourner unto Sheol" (Gen. xxxvii. 36, Hebr.; comp. *ib.* xlii. 38; xliv. 29, 31). Sheol is underneath the earth (Isa. vii. 11, lvii. 9; Ezek. xxxi. 14; Ps. lxxxvi. 13; Ecclus. [Sirach] li. 6; comp. Enoch, xvii. 6, "toward the setting of the sun"); hence it is designated as תחתית (Deut. xxxii. 22; Ps. lxxxvi. 13) or תחתיות (Ps. lxxxviii. 7; Lam. iii. 55; Ezek. xxvi. 20, xxxii. 24). It is very deep (Prov. ix. 18; Isa. lvii. 9); and it marks the point at the greatest possible distance from heaven (Job xi. 8; Amos ix. 2; Ps. cxxxix. 8). The dead descend or are made to go down into it; the revived ascend or are brought and lifted up from it (I Sam. ii. 6; Job vii. 9; Ps. xxx. 4; Isa. xiv. 11, 15). Sometimes the living are hurled into Sheol before they would naturally have been claimed by it (Prov. i. 12; Num. xvi. 33; Ps. lv. 16, lxiii. 10), in which cases the earth is described as "opening her mouth" (Num. xvi. 30). Sheol is spoken of as a land (Job x. 21, 22); but ordinarily it is a place with gates (*ib.* xvii. 16, xxxviii. 17; Isa. xxxviii. 10; Ps. ix. 14), and seems to have been viewed as divided into compartments (Prov. vii. 27), with "farthest corners" (Isa. xiv. 15; Ezek. xxxii. 23, Hebr.; R. V. "uttermost parts of the pit"), one beneath the other (see Jew. Encyc. v. 217, *s.v.* Eschatology). Here the dead meet (Ezek. xxxii.; Isa. xiv.; Job xxx. 23) without distinction of rank or condition—the rich and the poor, the pious and the wicked, the old and the young, the master and the slave—if the description in Job iii. refers, as most likely it does, to Sheol. The dead continue after a fashion their earthly life. Jacob would mourn there (Gen. xxxvii. 35, xlii. 38); David abides there in peace (I Kings ii. 6); the warriors have their weapons with them (Ezek. xxxii. 27), yet they are mere shadows ("rephaim"; Isa. xiv. 9, xxvi. 14; Ps. lxxxviii. 5, A. V. "a man that hath no strength"). The dead merely exist without knowledge or feeling (Job xiv. 13; Eccl. ix. 5). Silence reigns supreme; and oblivion is the lot of them that enter therein (Ps. lxxxviii. 13, xciv. 17; Eccl. ix. 10). Hence it is known also as "Dumah," the abode of silence (Ps. vi. 6, xxx. 10, xciv. 17, cxv. 17); and there God is not praised (*ib.* cxv. 17; Isa. xxxviii. 15). Still, on certain extraordinary occasions the dwellers in Sheol are credited with the gift of making known

Position and Form.

their feelings of rejoicing at the downfall of the enemy (Isa. xiv. 9, 10). Sleep is their usual lot (Jer. li. 39; Isa. xxvi. 14; Job xiv. 12). Sheol is a horrible, dreary, dark, disorderly land (Job x. 21, 22); yet it is the appointed house for all the living (*ib.* xxx. 23). Return from Sheol is not expected (II Sam. xii. 23; Job vii. 9, 10; x. 21; xiv. 7 *et seq.*; xvi. 22; Ecclus. [Sirach] xxxviii. 21); it is described as man's eternal house (Ecc. xii. 5). It is "dust" (Ps. xxx. 10; hence in the SHEMONEH 'ESREH, in benediction No. ii., the dead are described as "sleepers in the dust"). God's rulership over it is recognized (Amos ix. 2; Hos. xiii. 14; Deut. xxxii. 22; I Sam. ii. 6 [Isa. vii. 11?]; Prov. xv. 11). Hence He has the power to save the pious therefrom (Ps. xvi. 10, xlix. 16, the text of which latter passage, however, is recognized as corrupt). Yet Sheol is never satiated (Prov. xxx. 20); she "makes wide her soul," *i.e.*, increases her desire (Isa. v. 14) and capacity. In these passages Sheol is personified; it is described also as a pasture for sheep with death as the shepherd (Ps. xlix. 15). From Sheol Samuel is cited by the witch of EN-DOR (I Sam. xxviii. 3 *et seq.*). As a rule Sheol will not give up its own. They are held captive with ropes. This seems to be the original idea underlying the phrase חבלי שאול (II Sam. xxii. 6; Ps. xviii. 6; R. V., verse 5, "the cords of Sheol") and of the other expression, מצרי שאול (Ps. cxvi. 3; R. V. "and the pains of Sheol"); for they certainly imply restraint or capture. Sheol is used as a simile for "jealousy" (Cant. viii. 7). For the post-Biblical development of the ideas involved see ESCHATOLOGY.

God Its Ruler.

——**Critical View:** The word "Sheol" was for some time regarded as an Assyro-Babylonian loan-word, "Shu'alu," having the assumed meaning "the place whither the dead are cited or bidden," or "the place where the dead are ingathered." Delitzsch, who in his earlier works advanced this view, has now abandoned it; at least in his dictionary the word is not given. The non-existence of "Shu'alu" has been all along maintained by Jensen ("Kosmologie," p. 223), and recently again by Zimmern (in Schrader, "K. A. T." 3d ed., p. 636, note 4) even against Jastrow's explanation (in "Am. Jour. Semit. Lang." xiv. 165–170) that "sha'al" = "to consult an oracle," or "to cite the dead" for this purpose, whence the name of the place where the dead are. The connection between the Hebrew "Sheol" and the Assyro-Babylonian "shillan" (west), which Jensen proposed instead (in "Zeitschrift für Assyriologie," v. 131, xv. 243), does not appear to be acceptable. Zimmern (*l.c.*) suggests "shilu" (= "a sort of chamber") as the proper Assyrian source of the Hebrew word. On the other hand, it is certain that most of the ideas covered by the Hebrew "Sheol" are expressed also in the Assyro-Babylonian descriptions of the state of the dead, found in the myths concerning Ishtar's descent into Hades, concerning Nergal and Ereshkigal (see Jensen in Schrader, "K. B." vi., part 1, pp. 74–79) and in the Gilgamesh epic (tablets ii. and xii; comp. also Craig, "Religious Texts," i. 79; King, "Magic," No. 53).

Etymology.

This realm of the dead is in the earth ("erṣitu" = ארץ; comp. Job x. 21, 22), the gateway being in the west. It is the "land without return." It is a dark place filled with dust (see SHEOL, BIBLICAL DATA); but it contains a palace for the divine ruler of this shadow-realm (comp. Job xviii. 13, 14). Seven gates guard successively the approach to this land, at the first of which is a watchman. A stream of water flows through Sheol (comp. Enoch, xvii. 6, xxii. 9; Luke xvi. 24; Ps. xviii. 5; II Sam. xxii. 5).

The question arises whether the Biblical concept is borrowed from the Assyrians or is an independent development from elements common to both and found in many primitive religions. Though most of the passages in which mention is made of Sheol or its synonyms are of exilic or post-exilic times, the latter view, according to which the Biblical concept of Sheol represents an independent evolution, is the more probable. It reverts to primitive animistic conceits. With the body in the grave remains connected the soul (as in dreams): the dead buried in family graves continue to have communion (comp. Jer. xxxi. 15). Sheol is practically a family grave on a large scale. Graves were protected by gates and bolts; therefore Sheol was likewise similarly guarded. The separate compartments are devised for the separate clans, septs, and families, national and blood distinctions continuing in effect after death. That Sheol is described as subterranean is but an application of the custom of hewing out of the rocks passages, leading downward, for burial purposes.

Origin of Biblical Concept.

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E. G. H.

SHEPHATIAH: Name of several persons mentioned in the Old Testament. **1.** Son of David and Abital; their fifth child. He was born while his father was still reigning at Hebron (II Sam. iii. 4; I Chron. iii. 3). **2.** A Harnphite, and one of the guard of thirty who joined David at Ziklag (*ib.* xii. 5). **3.** Son of Maachah and commander of the fighting men of the tribe of Simeon during the reign of David (*ib.* xxvii. 16). **4.** Son of Reuel, of the tribe of Benjamin; a member of a family long resident at Jerusalem (*ib.* ix. 8). **5.** Ancestor of the 372 persons who returned from the Exile to Jerusalem under Zerubbabel (Ezra ii. 4; Neh. vii. 9). **6.** Probably the youngest son of King Jehoshaphat, and brother of King Jehoram (II Chron. xxi. 2). **7.** Ancestor of Zebadiah, the son of Michael; he, with eighty members of his tribe, accompanied Ezra to Jerusalem (Ezra viii. 8). **8.** One of the servants of Solomon; his descendants returned to Jerusalem with Zerubbabel (Ezra ii. 57; Neh. vii. 59). **9.** Son of Mahalaleel, and descendant of Perez, of the tribe of Judah, whose great-great-grandson was chosen by lot to dwell in Jerusalem when Nehemiah rebuilt the city (Neh. xi. 4). **10.** Son of Mattan and an

official of Zedekiah; he induced the king to order Jeremiah imprisoned because of his alleged seditious addresses (Jer. xxxviii. 1).

E. G. H. S. O.

SHEPHERD: In the early days of settlement in Palestine the chief occupation of the Israelites was that of shepherding. Traces of the importance of this occupation are found through the Old Testament. The shepherd's function was to lead the flocks of sheep to the pasture and the stream (Ps. xxiii. 2), and protect them from wild beasts (I Sam. xii. 24) and robbers (Job i. 14 *et seq.*), in which latter task he was sometimes assisted by a sheep-dog (Job xxx. 1). At night the shepherds kept watch, sometimes in the open air (Nah. iii. 18), and at other times in the shepherd's tent (Isa. xxxviii. 12) or in a special stone tower (Gen. xxxv. 21). At times he would collect the sheep in caves (I Sam. xxiv. 3), or in sheepfolds built of stones (Judges v. 16; Zeph. ii. 6); and a lamb that had fallen sick or become lame he would carry in his bosom (Isa. xl. 11).

The shepherd generally wore a single garment (Jer. xliii. 12), clad in which he walked forth at the head of his flock (John x. 4), carrying his shepherd's bag or wallet; his weapons were a staff and a sling (Gen. xxxii. 10; I Sam. xvii. 40). When agriculture became the prominent industry of the country, the shepherd, instead of being independent, was generally hired by a farmer, who paid him wages in kind (Gen. xxx. 28), or sometimes in money (Zech. xi. 13). The number of sheep returned to the master's fold was checked by being made to pass under the shepherd's staff (Jer. xxxiii. 13; Ezek. xx. 37). As farming increased in importance, the shepherd became less respected, just as in Egypt, where he was regarded "as an abomination" (Gen. xlvi. 34). In Talmudic times it was even declared that a shepherd was incapable of bearing witness, owing to his habit of encroaching upon other persons' pastures (Sanh. 25a).

E. C. J.

SHERIRA B. ḤANINA (usually known as **Sherira Gaon**): Gaon of Pumbedita; born about 900; died about 1000 (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 66–67). He was the descendant, both on his father's and his mother's side, of prominent families, several members of which had occupied the gaonate. One of his ancestors was Rabbah b. Abuha, who himself belonged to the family of the exilarch. Sherira boasted that his genealogy could be traced back to the pre-Bostanaian branch of that family, which, he claimed, on account of the deterioration of the exilarchate had renounced its claims thereto, preferring instead the scholar's life (Letter of Sherira Gaon, in Neubauer, *l.c.* i. 23, 33). The seal of his family was a lion, which was said to have been the emblem of the Judean kings (Ibn Daud, *l.c.*).

Sherira officiated first as chief judge; subsequently, in the year 968, he was elected gaon of the Academy of Pumbedita, soon after which he appointed his son chief judge in his place (Sherira, *l.c.* i. 41). Sherira's gaonate lasted for thirty years, and he then resigned that office on account of his advanced age, appointing his son Hai as his successor (Ibn Daud, *l.c.*). Being maliciously denounced by enemies to the calif Al-Ḳadir, though the nature of the accusation is unknown, he and his son Hai were imprisoned and deprived of their property, even of the necessaries of life. Sherira in consequence fell ill of grief, dying soon after at the age of 100 years (Ibn Daud, *l.c.*, according to Weiss's emendation in "Dor," v. 174). As director of the academy he sought to reach pupils both near and far, and many of his responsa have been preserved in the geonic collections and in the works containing the earlier decisions. His responsa are similar to the geonic responsa in general, a majority of them dealing with questions of religious practise, though some of them contain expositions and comments on passages of the Talmud and the Mishnah. Indeed, his literary activity was confined to Talmudic and to related subjects. He was not greatly interested in Arabic literature, although he knew enough Arabic to be able to write in that language those of his decisions that were addressed to communities in Mohammedan countries. Generally he preferred to use Hebrew or Aramaic for that purpose. Sherira was noted for the nobility and seriousness of his character. As a judge he endeavored to arrive at the exact facts of a case and to render his decisions in strict conformity with the Law. In deciding practical questions he adopted the more rigorous view, following the letter of the Talmud with the purpose of upholding and emphasizing its authority against the attacks of the Karaites. He frequently formulates in his responsa rules which are highly important for the correct interpretation of the Talmud. For instance, he declares that the term "miẓwah" designates in some passages a command that may not be broken with impunity, but in other passages denotes merely an admonition with which it would be commendable to comply, but which may be disregarded without fear of punishment ("Teshubot Ge'one Mizraḥ u-Ma'arab," No. 141, in "Bet Talmud," iv. 351).

His Responsa.

Sherira was a student of cabalistic mysticism; he believed that the mystical works "Shi'ur Ḳomah" and "Hekalot" represented ancient traditions, originating with R. Ishmael and R. Akiba. He says in a responsum ("Sha'are Teshubah," No. 122) that the passage in "Shi'ur Ḳomah" ascribing human organs to God embodies profound mysteries, but must not be taken literally. Sherira wrote a work on the Talmud, under the title "Megillat Setarim." In this work he seems to have discussed the importance of the Haggadah (Aboab, introduction to "Menorat ha-Ma'or"); but the portion of the work containing his opinions on this subject has been lost.

Sherira has become famous by a letter of his addressed to the community of Kairwan, which letter is the chief source for the history of the Talmudic, post-Talmudic, and geonic periods. Jacob b. Nissim of Kairwan addressed, in the name of his community, a number of questions of historical interest to Sherira, inquiring especially into the origin of the Mishnah and the sequence of the redactions, the origin of the Tosefta, and the sequence of the Talmudic, post-Talmudic, and geonic authorities. Sherira clearly and lucidly answers all these questions,

throwing light upon many obscure passages of Jewish history. This historical responsum, which is composed half in Aramaic and half in Hebrew, reveals Sherira as a true chronicler, with all the dryness and accuracy of such a writer, though his opinions on the princes of the Exile belonging to the branch of Bostanai, as well as on some of his contemporaries, are not entirely unprejudiced. This letter is included in the Ahimaaz Chronicle, but it has also been edited from manuscripts by B. Goldberg, in "Ḥofes Maṭmonim" (Berlin, 1845) and under the title "Iggeret Rab Sherira Gaon" (Mayence, 1873); also by J. Wallerstein, under the title "Sherirae Epistola," with a Latin translation and notes (Breslau, 1861). The best edition of this letter is that by Adolf Neubauer, in "Medieval Jewish Chronicles" (Oxford, 1887). Another letter by Sherira, also addressed to Jacob b. Nissim of Kairwan (included in the "'Aruk," *s.v.* "Abaja"), deals with the various titles given to the Talmudic sages, as "Raban," "Rabbi," "Rab," and "Mar," and explains why some sages are simply mentioned by their names, without the addition of any titles.

His Circular Letter.

Bibliography: Weiss, *Dor*, iv. 160–174; Grätz, *Gesch.* v. 320–323; Halevy, *Dorot ha-Rishonim*, iii. 280; Azulai, *Shem ha-Gedolim*.

W. B. J. Z. L.

SHESHBAZZAR (Assyrian [Winckler], "Shamash-[a] bal-uṣur" or [E. Meyer] "Sin-[?] uṣur"): Prince of Judah, at the head of the first Jews that returned to Jerusalem after the Exile. In 539–538 B.C. Cyrus granted the exiles permission to return. At once a question must have arisen as to the legitimate successor of the last king, Jehoiachin. Sheshbazzar must have been entitled to the succession if he was, as Meyer supposes, identical with the Shenazar mentioned in I Chron. iii. 18 as a son of the late monarch.

On arrival at Jerusalem, Sheshbazzar seems to have become involved in controversies with the conservative party. Zimmern concludes from Dan. ix. 25–27 (since no other sources before the time of Ezra are available) that Cambyses on his campaign against Egypt took Jerusalem, but dealt leniently with it, removing Sheshbazzar in some way of which no details are given. Recent scholars have given up the attempt to identify this ruler with Zerubbabel, as was done by Wellhausen.

The following facts in regard to Sheshbazzar may be stated definitely: he is called "prince" in Ezra i. 8; at the command of Cyrus, the Persian official Mithredath delivered to him the sacred vessels of the Temple which Nebuchadnezzar had carried away, all these things being taken back to Jerusalem (*ib.* v. 16); Zerubbabel refers in the reign of Darius to the permission which Cyrus had given Sheshbazzar (*ib.* v. 13–14).

Bibliography: Schrader, *K. A. T.* 3d ed., p. 279 *et passim*; Eduard Meyer, *Entstehung des Judenthums*, pp. 73 *et seq.*, Halle, 1896; Wellhausen, *I. J. G.* 2d ed., pp. 154 *et seq.*; Winckler, *Altorientalische Forschungen*, ii. 439, 440.

E. G. H. S. O.

SHESHET: Babylonian amora of the third generation; colleague of R. Naḥman bar Jacob, with whom he had frequent arguments concerning questions of religious law. His teacher's name is not definitely known; but Sheshet was an auditor at Huna's lectures (Yeb. 64b; Ket. 69a). It is certain that he was not a pupil of Rab, since sayings of Abba Arika which did not please him were criticized by him with a disrespect which he would not have shown toward his own teacher. Concerning many of Rab's sayings, Sheshet asserted that "he must have spoken thus when he was asleep" (Yeb. 24b and parallels; comp. also Niddah 69a).

Relations to Rab.

Sheshet lived first at Nehardea, where he used to study in the synagogue Shaf we-Yatib (Meg. 29a), going thence to Maḥuza (Ned. 78a, b; B. B. 121a), and later to Shilhe, where he founded an academy (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 29). He was feeble in body (Pes. 108a), but had, nevertheless, an iron will and great energy (Men. 95b); and although he was blind he was compensated by a very retentive memory, for he knew by heart the entire body of tannaitic tradition, as well as its amoraic interpretations (Shebu. 41b). He hired a scholar ("tanna") acquainted with the Mishnah and the Baraita to read them to him (Sanh. 86a; Hor. 9a).

R. Ḥisda, when he met Sheshet, used to tremble at the wealth of baraitot and maxims which the latter quoted ('Er. 67a). Sheshet also transmitted many sayings of the older tannaim, especially of R. Eleazar b. Azariah (Mak. 23a; Pes. 118a). In his teaching he always took tradition as his basis; and for every question laid before him for decision he sought a mishnah or baraita from which he might deduce the solution of the problem, his extensive knowledge of these branches of literature always enabling him to find the passage he required (Zeb. 96b). His usual answer to a question was: "We have learned it in the Mishnah or in a baraita" (B. M. 90a; Yoma 48b). When he had presented some sentence to the attention of his pupils, he used to ask immediately, "Whence have I this?" and would then add a mishnah or a baraita from which he had derived the decision in question (Ket. 68a; comp. Yeb. 35a, 58a).

In addition to his learning and his knowledge of tradition, Sheshet possessed much acuteness, and knew how to deduce conclusions from the teachings of tradition (Men. 95b, according to Rashi's explanation); thus in connection with his application of Eccl. vii. 11, Rami b. Ḥama said of him: "It is good when one possesses a keen understanding in addition to the inheritance of tradition" (Bek. 52b and Rashi *ad loc.*). He was not so subtle, however, as his colleague R. Ḥisda ('Er. 67a); and he appears to have been averse in general to the casuistry in vogue in the Academy of Pumbedita.

Objects to Quibbling.

When he heard any one make a quibbling objection he used to observe sarcastically: "Art thou not from Pumbedita, where they draw an elephant through the eye of a needle?" (B. M. 38b). Sheshet was on friendly terms with R. Ḥisda; and the pair respected each other highly (Ber. 47b; Meg. 28b), traveled in company (Ber. 30a), and were together at the exilarch's (Giṭ. 67b–68a).

Sheshet devoted much time to Biblical exegesis; and whenever he recapitulated his studies, as was his custom at the end of every thirty days, he used to say: "Rejoice, my soul! rejoice, my soul! For thy sake have I read the Holy Scriptures; and for thy sake have I studied the Mishnah and the baraitot" (Pes. 68b). He took comparatively little interest, on the other hand, in the Haggadah; and he himself acknowledged his shortcoming in this respect, saying: "I can not dispute with Hana on the Haggadah" (Suk. 52b, and Rashi *ad loc.*). Some of his haggadic interpretations of Biblical passages, referring for the most part to studies of the Law, have been preserved. Thus, he interpreted Prov. xi. 25 as implying that whoever teaches in this world will have the good fortune to teach in the world to come also (Sanh. 92a); and in Shab. 63a he explains Prov. iii. 16 as meaning that whosoever studies in the right

His Haggadah.

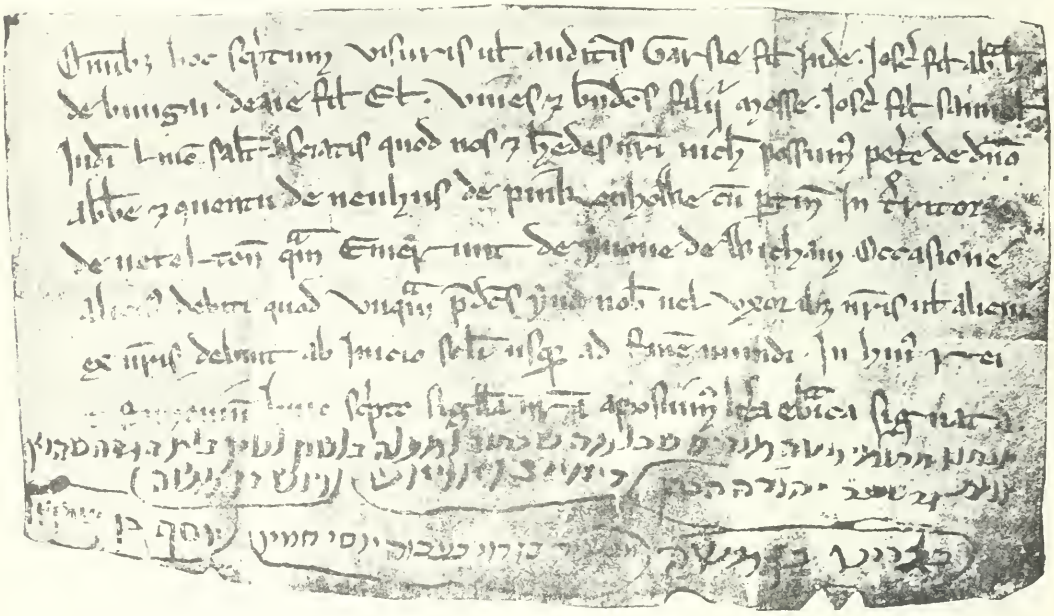
the answer: "The earthly kingdom is like unto the heavenly; God's appearance, however, is announced in I Kings xix. 12–13 by a deep silence" (Ber. 58a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 379–381; Weiss, *Dor*, iii. 181–182; Grätz, *Gesch.* iv. 299–300; Bacher, *Ag. Bab. Amor.* pp. 76–79.

W. B. J. Z. L.

SHESHET BENVENISTE. See Benveniste.

SHETADLAN (lit. "persuader"): Representative of the Jewish community in Germany during the Middle Ages, and in Russia almost to the present day. When the government issued a decree against the Jews of any particular locality, the latter would send their shetadlan to the seat of administration to endeavor to have the legislation modified. Thus the Council of Four Lands would send several shetadlanim under these circumstances to Wilna (see Jew. Encyc. iv. 306, *s.v.* Council of Four Lands). The shetadlanim were allowed a certain



English Jewish Shetar, Dated 1236.
(In the British Museum.)

manner receives as his reward length of days in addition to riches and honor, but that he who studies in a fashion not altogether unimpeachable receives riches and honor without length of days. He frequently elucidated Biblical passages by the application of well-known proverbs (Ber. 32a; Sanh. 105a).

Sheshet, who, as stated above, was blind, once mingled with a crowd waiting to see the entry of the king. A heretic, probably an adherent of Manicheism, against which Sheshet polemized (comp. Bacher, "Ag. Bab. Amor." p. 78, note 12), taunted him with the remark that he certainly would not be able to see the king. Sheshet, however, put the heretic to shame by recognizing, despite his blindness, when the instant of the king's appearance was at hand. When the unbeliever, in his astonishment, asked Sheshet how he knew it, he received

laxity with regard to the observance of Jewish law, the principle being that those who were "near to the government" might transgress even Biblical prohibitions, because they might save life thereby (M. Jaffe, "Lebush Yoreh De'ah," § 178, 2). In this way the shetadlan corresponded somewhat to the syndic of a municipality, who was in most cases the richest person in the community, and would thus have a personal interest in reducing its taxation as much as possible.

A certificate published in "Ha-Zefirah" (1887, p. 881) indicates the kind of work required of a shetadlan. It was granted to Nissim ben Judah of Czekanowski by the Council of Four Lands, sitting at Yaroslav in 1730, and empowered him to attend local councils at Warsaw and Grodno and arrange for the distribution of the government taxes each year till

the next meeting of the council. As recompense he received his passport and eight Polish gulden per week from the council treasury.

Among shetadlanim may be mentioned N. Ginzburg, appointed provincial shetadlan of Wilna in 1667, and Shabbethai and Isaac, of Lublin in 1707 (Nisenbaum, "Lublin," p. 83). At Posen are found the names of Abraham, 1690, Baruch, 1699, and Jacob, 1736 (Perles, "Juden in Posen"); in Pinsk, Aryeh Leb Meiles acted from 1784 till 1807; while Elijah Moses Meiles was shetadlan of Wilna in the time of the Wilna Gaon. At St. Petersburg Nahum Riwkin acted as shetadlan in 1836. A similar office is found to have been held in Alsace by Lippmann Moyses Bergheim ("Univers Israélite," Feb. 6, 1803), and in Halberstadt by Meyer Grunsman, 1674 (Auerbach, "Gesch. der Juden in Halberstadt," p. 33). See Court Jew; Prague.

Bibliography: *Ha-Yom*, ii. (1887), No. 185; Levinsohn, *Parnasim be-Yisrael*, Warsaw, 1899.

S. J.

SHEṬAR ("deed"; plural, **Sheṭarot**): For the conditions under which these were drawn up in ancient times see Deed. In medieval times the same principles were carried out, but as the deeds with which Jews were concerned were chiefly those determining the indebtedness to them of Christian borrowers, they were mostly accompanied by a Latin translation, which adopted the common forms of the various chancelleries. Both in England and in Germany many of these bilingual deeds existed. The Latin form is generally known as the "starrum," derived from the Hebrew term. It has been conjectured that the Star Chamber at Westminster was so named because it was the repository of the "starra" of the English pre-expulsion Jews.

For the most part in England the deeds acknowledging indebtedness were called in Latin "chartæ," or, later, "chirographs"—a sort of parchment tally. The term "star" was mainly restricted to the receipt rendered by a Jew when he had been paid. The common forms for contracts, or sheṭarot, were collected by Judah ben Barzillai of Barcelona about the beginning of the twelfth century, and were published under the title of "Sefer ha-Sheṭarot" (Berlin, 1898). For specimens of English sheṭarot see Jacobs, "Jews of Angevin England" (pp. 58, 76–77), and Höniger, "Judenschreinsbuch" (Frontispiece).

J.

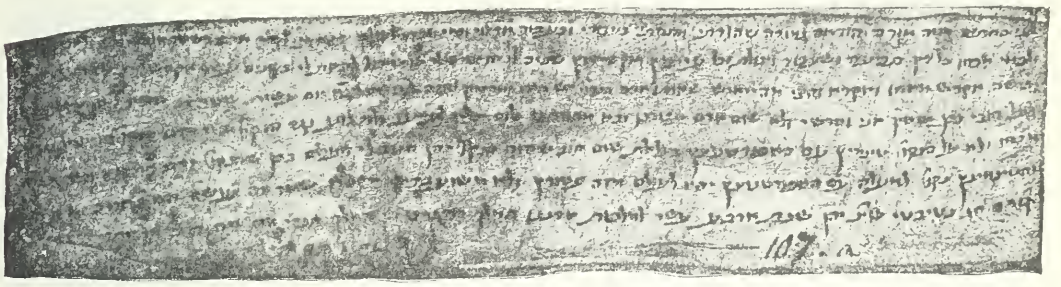
SHIB'AH. See Mourning.

SHIBBOLETH (שבלת): Word occurring in different passages of the Bible, sometimes in the singular form, sometimes in the plural, שבלים, and once in the status constructus, שבלי. It means "flood" (Isa. xxvii. 12; Ps. lxix. 3, 16) or "ear of corn" (Job xxiv. 24; Gen. xli. 5, 6; Isa. xvii. 5; Ruth ii. 2) or "branch" (Zech. iv. 12).

The main interest in this word centers in its use in Judges xii. 6, in which passage any other word beginning with "sh" would have served as well (Kimḥi supposes that other words were actually used, "shibboleth" being but a typical instance; see G. F. Moore, "Commentary on Judges," p. 308).

After the Gileadites had defeated the men of Ephraim, the conquerors took possession of the fords of the Jordan, with the view of cutting off the retreat of the fleeing Ephraimites. When a fugitive came to the ford and said, "Let me cross," he was asked, "Art thou an Ephraimite?" If he answered "No," the Gileadites put him to a test. "Say 'Shibboleth,'" they demanded; and if he pronounced the word "Sibboleth," this at once betrayed him as an enemy. It is supposed that different dialects existed among the various tribes of Israel, for which supposition there is a clear indication in the Ephraimitic pronunciation of "sh"; and the rarity of similar examples in the literature is accounted for on the ground that all passed through the hands of Judaic editors. Nevertheless instances are extant of the interchange of letters, such as in Amos vii. 9, where ש is used for צ (see Geiger, "Nachgelassene Schriften," ii. 45). See Samek; Shin.

E. G. H. S. H.



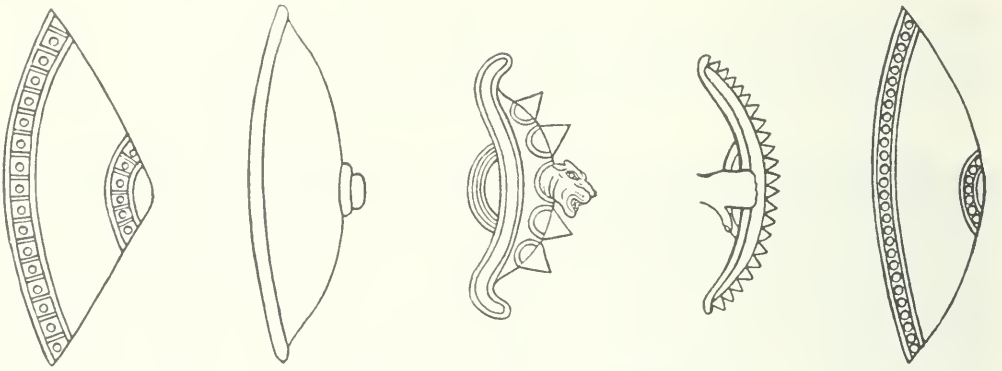
English Jewish Sheṭar, Dated 1286.
(In the British Museum.)

SHIELD: Like most peoples of antiquity, the Israelites used two kinds of shields—a large one which covered the whole body and was carried by the heavy-armed infantry, and a small, easily managed one, carried by the light-armed troops. The former was called "ẓinnah"; it served to protect the spearmen (I Chron. xii. 8, 24, 34; II Chron. xiv. 8, xxv. 5). The men of the tribes of Judah and Naphtali were armed with such shields, together with spears. Prominent warriors and leaders had their shields carried before them by special bearers (I Sam. xvii. 7, 41). The ẓinnah served the Psalmist as a figurative expression of the protecting favor of God (Ps. v. 13 *et al.*).

The small shield was called "magen," and was carried by the bowmen and light troops (I Chron. v. 18; II Chron. xiv. 8, xvii. 17), as well as by the king

(Ps. xlvii. 10, lxxxix. 19). That the difference in size between the two kinds of shields was very great is seen from I Kings x. 16 *et seq.* and II Chron. ix. 15 *et seq.*, according to which twice as much gold was required to cover the one as the other.

The Old Testament gives no details as to the forms of the two shields. The Egyptian large shield was nearly as high as a man, rather broad, cut straight at the bottom, and pointed like an arch at the top. The common small shield was also straight at the bottom, but toward the top it was somewhat broader and ended in a curve, the points of which were higher than the center. Among the Assyrians many different forms were in use at different times. Some were in the shape of a somewhat long, arched tetragon; others were rounded at the top; while still others were large, circular, and convex. Whatever the shape, each had on the inner side a handle by which it was held; and frequently it had a boss on the outer side. When not in use it could be carried over the shoulder by means of a strap which passed around the neck.



SHIELDS DEPICTED ON ASSYRIAN MONUMENTS.
(From Ball, "Light from the East.")

Shields were usually made of wood, wickerwork, or leather. The larger kinds demanded a light material, which is spoken of as very inflammable (Ezek. xxxix. 9). The leather was rubbed with oil to keep it pliant (II Sam. i. 21; Isa. xxi. 5). Shields plated with metal were also used. Those used on spectacular and formal occasions were, as mentioned above, plated with gold (I Kings x. 16 *et seq.*).

E. G. H. I. Be.

SHIELD OF DAVID. See Magen Dawid.

SHIGGAYON (שגיון): Term used as the superscription of Ps. vii. 1, and, in the form שגיונות על, of Hab. iii. 1, although the Septuagint evidently reads על נגינת (comp. Ps. lxi. 1). Aquila, Symmachus, Theodotion, and Jerome regarded the word as synonymous with שגיאות (Ps. xix. 13), Rashi and the Midrash adopting a similar view in speaking of "David's trespass." This traditional interpretation of the Synagogue can not be correct, however; and "shiggayon" must probably be classed with such superscriptions as "mizmor" and "maskil."

Ewald, Rödiger, Delitzsch, and others, following earlier exegetes, think that the term denotes the rhythm of a form of lyric; and, since "shagah" means "to wander, go astray, reel," "shiggayon" is said to be the term for a dithyrambic poem filled with passionate feeling. This explanation lacks support, however; and it is entirely impossible to explain why this designation should have been applied to Ps. vii., which is by no means unique among the Psalms. Although the meter in verses 2 to 6 and 13 to 18 differs from that of verses 7 to 12, this is due to the fact that the psalm is a combination of two poems which were originally separate compositions (comp. Duhm *ad loc.*). In view of these circumstances it must be admitted that no satisfactory explanation of the term "shiggayon" has yet been found.

E. G. H. W. N.

SHILA OF KEFAR TAMARTA: Palestinian amora of the third century. In Palestinian sources he is called only by his personal name, but in the Babylonian Talmud the name of his home in Judea is always added, in order to distinguish him from an older Babylonian amora who bore the same name.

Shila was accustomed to deliver public haggadic lectures, and he is mentioned only in connection with the Haggadah; yet he seems to have been active in the field of Halakah also (Niddah 26a), although no halakic sayings of his have been preserved. The greater portion of his Biblical exegesis, so far as extant, is taken from these discourses, each of which is prefaced by the formula: "R. Shila has preached" (Meg. 18a, b; Soṭah 35a; Cant. R. viii. 9). Other haggadot of his are found in Midr. Teh. to Ps. lxxx. 7, and Tan., Mishpaṭim, 8 (ed. Buber, p. 43a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 347; Bacher, *Ag. Pal. Amor.* iii. 621–623.

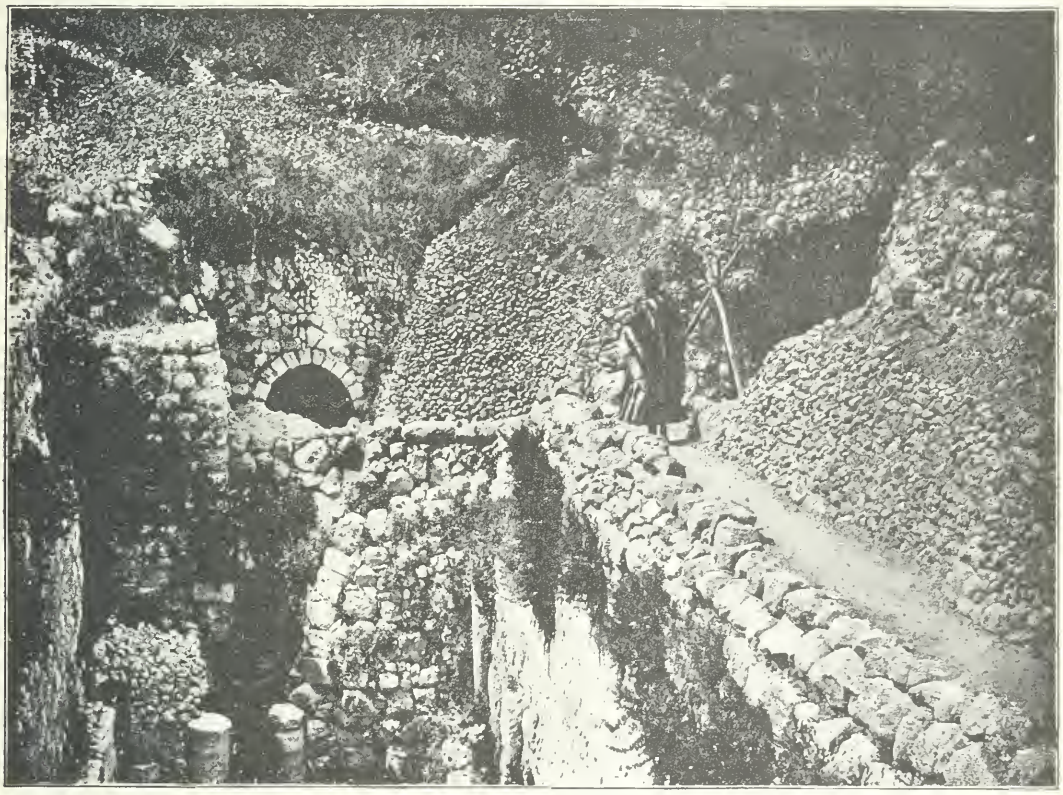
W. B. J. Z. L.

SHILOAH (שלח): Locality mentioned in the Old Testament as "the waters of Shiloah" (Isa. viii. 6) and "the pool of Siloah" (Neh. iii. 15). Josephus writes the word Σιλωά, Σιλωᾶς, and Σιλωάμ, while the Arabic name is 'Ain Silwan. The pool was surrounded by the royal gardens on the south, and part of it belonged to the fortress of Jerusalem, while the spring which fed it was at the entrance to the Tyropœon valley dividing the upper from the

lower city. Probably as early as the reign of Solomon, water was brought from this spring to a tank in the valley of Kidron, in order to irrigate the royal gardens south of the city, although the site of this reservoir, which Josephus calls "Solomon's pool" ("B. J." v. 4, § 2), is no longer known. A conduit, in which was discovered the Siloam inscription, led to it from the Fountain of the Virgin ('Ain Sitti Maryam), and through the outer part of the Moriah to a pool in the Tyropœon valley; and it was probably to this conduit that Isaiah alluded in speaking of the "waters of Shiloah that go softly." At the present time (1905) the reservoir of Shiloah is 53 feet long, 18 feet wide, and 19 feet deep.

According to the Talmud, the spring of the pool is exactly in the center of the Holy Land (Zabim i. 5); and owing to its peculiar ebb and flow it has always been popularly regarded as an arm of the sea. After the service in the Temple on the eighth day of the Feast of Tabernacles, Solomon and the people descended to the pool, from which water was drawn and poured upon the altar (Suk. v. 1). When, moreover, the priests were obliged to eat large quantities of sacred meat, they drank of the water of Shiloah to aid digestion (Ab. R. N. xxxv.). King Hezekiah had the opening, which was not larger than a coin, enlarged, that the water might flow more freely; but the work had scarcely been done when the stream grew less in volume. He therefore had the orifice made smaller, whereupon the original quantity again appeared (Yalḳuṭ Shim'oni, ii. 285, ed. Wilna, 1898).

Before Shiloah was connected with the pool it may have been called "Gihon"; for the Targum of Jonathan renders the "Gihon" of I Kings i. 33, 38 by "Shiloah"; the two places were furthermore identified by Theodoret ("Quæstiones," ii.), as they are also by Burckhardt ("Travels in Syria and the Holy Land," v. 461) and by Isaac Helo (Tobler, "Jerusalem," ii. 62). See Siloam Inscription.



Fountain of Shiloah (Siloam).
(From a photograph by Bonfils.)

Bibliography: Schwarz, *Palestine*, 1850, pp. 240-241, Philadelphia; Neubauer, *G. T.* pp. 145-147; Sepp, *Das Heilige Land*, i. 107, 228, 328, 335, 636, Schaffhausen, 1873; Robinson, *Palestine*, i. 341, 493, 501-505, London, 1841; Josephus, *B. J.* ii. 16, § 2; v. 4, § 2; 6, § 1; 12, § 2; vi. 8, § 5; Guthe, in *Z. D. M. G.* xxxvi. 725-750; Socin, in *Z. D. P. V.* iii. 547 *et seq.*; Kautzsch, *ib.* iv. 120 *et seq.*, 261 *et seq.*; Guthe, *ib.* iv. 250 *et seq.*

E. G. H. S. O.

SHILOH (שִׁילֹה or שִׁילוֹ; originally, שִׁילֹן; comp. שִׁילֻנִי): City of Ephraim, where were placed, after the settlement in Palestine, the Ark and the sanctuary of Yhwh at which the family of Eli officiated (I Sam. i. 3 *et passim*, iii. 1 *et seq.*). As the Ark was not taken back to Shiloh when it was recovered from the Philistines, who had held it for some time, and as the sons of Eli officiated in the sanctuary of Nob in the reign of Saul, it may be assumed that the sanctuary of Shiloh was destroyed during the

war with the Philistines (comp. Jer. xvii. 12, 14; xxvi. 6, 9). According to the Priestly Code, the tabernacle was set up at Shiloh (Josh. xviii. 1), which consequently became the religious center for the entire people, where the land was allotted and where the congregation assembled (Josh. xviii. 8 *et seq.*, xxii. 12; Judges xxi. 12). From there the women were carried off by the Benjamites during the autumn festival. Subsequently Shiloh is mentioned only as the home of the prophet Ahijah (I Kings xi. 29 *et al.*). It is described in Judges xxi. 19 as being "on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah," while according to Eusebius it was 15 kilometers from Shechem. All these descriptions apply to the modern Sailun, 18 kilometers south of Nablus, with ancient rock tombs and a pool in a hollow cut into the rock. In the blessing of Jacob (Gen. xlix. 10) there is a reference to Shiloh, interpreted as promising the kingdom to Judah until the expected Messiah had come. The better rendering (see Kohler, "Der Segen Jacobs") is "as long as [pilgrims] come to Shiloh," that is, while the sanctuary is established there. But see Adolf Posnanski, "Shiloh: Ein Beiträge zur Gesch. der Messiaslehre" (Leipsic, 1904).

E. G. H. I. Be.

SHIMEI (שמעי).—**1. Biblical Data:** Benjamite of Bahurim, son of Gera, "a man of the family of the house of Saul" (II Sam. xvi. 5-14, xix. 16-23; I Kings ii. 8-9, 36-46). He is mentioned as one of David's tormentors during his flight before Absalom, and as imploring and winning David's forgiveness when the latter returned. David, however, in his dying charge to Solomon, bade him avenge the insult (I Kings ii. 1-9). Without sufficient reason, this last passage has been regarded by Wellhausen, Stade, and others as unhistorical.

E. G. H. J. F. McL.

——**In Rabbinical Literature:** When Shimei cursed David (II Sam. xvi. 5 *et seq.*) he used the most insulting names, taunting him, moreover, with his Moabite descent and with his adultery with Bath-sheba (Shab. 105a). He later besought David's forgiveness, however (II Sam. xix. 17-21), and addressed him as follows: "The brothers of Joseph did him injury, but Joseph returned good for evil. Be thou as Joseph, and recompense me with good, though I dealt evilly with thee. It was not I alone but all Israel that entreated thee ill. They now await my fate, and if thou forgivest me, they will come and make peace with thee and surrender themselves to thee" (Yalk. ii. 151). Shimei afterward became Solomon's instructor, and restrained him from marrying the daughter of Pharaoh, so that she did not become the wife of the King of Israel until after his teacher's death (Midr. Teh. to Ps. iii. 1; Ber. 8a).

W. B. J. Z. L.

2. Second son of Gershon and grandson of Levi (Ex. vi. 17; Num. iii. 18; I Chron. vi. 17). The family of the Shimeites, as a branch of the tribe of Levi, is mentioned in Num. iii. 18, 21; I Chron. xxiii. 7, 10, 11 ("Shimei" in verse 9 is evidently a scribal error); and in Zech. xii. 13.

3. Name of a number of persons about whom little or nothing is known: *e.g.*, a friend of David (I Kings i. 8); a brother of David, called also **Shammah, Shimeah,** and **Shimea** (I Sam. xvi. 9, xvii. 13; II Sam. xiii. 3, xxi. 21; I Chron. ii. 13, xx. 7); one of Solomon's prefects, over the district of Benjamin (I Kings iv. 18); a grandson of Simeon, who is described as the father of many sons and daughters, and whose clan dwelt in southern Palestine (I Chron. iv. 26, 27); a grandson of Jeconiah and brother of Zerubbabel (I Chron. iii. 19); a Reubenite (I Chron. v. 4); Levites (I Chron. vi. 29, 42; xxv. 17; II Chron. xxix. 14; xxxi. 12, 13); a Benjamite chief (I Chron. viii. 21, R. V.; comp. *ib.* v. 13); "the Ramathite," one of David's officers (I Chron. xxvii. 27); a Levite and other Israelites whom Ezra required to put away their foreign wives (Ezra x. 23, 33, 38); grandfather of Mordecai (Esth. ii. 5).

E. G. H. J. F. McL.

SHIN (ש): Twenty-first letter of the Hebrew alphabet. Its name appears to be connected with "shen" = "tooth" (see Alphabet). The sign ש represents two sounds: (1) a dental surd sibilant (indicated by a point on the left horn, שׂ, and called "sin"), identical with the English surd "s"; and (2) a labial surd (marked by a point on the right horn, שׁ), identical with the English "sh." The distinction in sound between "sin" and "samek" is not clear. "Shin" interchanges with "sin," and both these (in corresponding Aramaic and Arabic words) with dentals and spirants. "Shin" occurs rarely as a formative element, as in the verb-form "shaf'el." As a numeral (in the later period) it has the value of 300.

T. I. Br.

SHINAR (שנער).—**Biblical Data:** Name for Babylonia occurring eight times in the Old Testament. In Gen. x. 10 the beginning of Nimrod's kingdom is said to have been "Babel, and Erech, and Accad, and Calneh, in the land of Shinar." In Gen. xi. 2, Shinar is the site of the tower of Babel; in Gen. xiv. 1, 9, the home of Amraphel, now generally identified with Hammurabi; in Dan. i. 1, the home of Nebuchadnezzar. The other passages in which the name is mentioned (Josh. vii. 21; Isa. xi. 11; Zech. v. 11) add no further information.

——**Critical View:** It is clear from Gen. x. 10 (J) that Shinar was the Hebrew name of a land which included both Babylon and Erech, *i.e.*, both northern and southern Babylonia. Gen. xiv. 1, if Amraphel is identical with Hammurabi, also proves that Shinar included northern Babylonia. This fact has made it difficult for scholars to agree upon the origin of the name. (1) Lenormant ("Etudes Accadiennes," 1873, i. 27) equates שנער with "Sumir," the old Babylonian name for southern Babylonia, supposing a more primitive form, "Sungir," which he believes had survived in "Singara" in northern Mesopotamia. Jensen ("Zeit. für Keilschriftforschung," ii. 419) and Hommel (in Hastings, "Dict. Bible," i. 224b) hold to this general view, but suggest varying and difficult etymologies. Since 1873 new material has strengthened this identification. In the inscriptions of Ur-Nina (De Sarzec, "Decouvertes en Chaldée," pl. 4), Girsu, the name of a city that afterward formed part of Shirpurla, is spelled "Su-sir" or "Sun-gir."

While Rogers ("History of Babylonia and Assyria," 1900, i. 205) is content simply to follow Lenormant, Radau ("Early Babylonian History," 1900, pp. 216 *et seq.*) makes a successful linguistic argument for the identity of both Sumir and Shinar with Sungir.

(2) Sayce rejects this derivation of the name ("Proc. Soc. Bibl. Arch." 1896, xviii. 173 *et seq.*; "Patriarchal Palestine," 1895, pp. 67 *et seq.*) because "Sumir" in the cuneiform inscriptions always designates southern Babylonia only. He identifies Shinar with Sanhar of the El-Amarna tablets (comp. Schrader, "K. B." v., Nos. 25, 49), which is the Sangara of the Asiatic conquests of Thothmes III. (comp. W. Max Müller, "Asien und Europa," 1893, p. 279). Sayce does not explain how the use of this name was enlarged to denote southern Mesopotamia. It would seem much more simple to explain how "Sumir," in the common phrase "Sumir and Accad" (by which all Babylonia was designated), was adopted by a foreign people as the name of the whole country.

(3) The view of Cheyne (Cheyne and Black, "Encyc. Bibl."), that "Shinar" is a corruption of "Geshur," is a conjecture in which few scholars can concur.

BIBLIOGRAPHY: In addition to the literature already cited, Holzinger, *Genesis*, in *K. H. C.* 1898, p. 99; Gunkel, *Genesis*, in Nowack, *Hand-Kommentar*, pp. 80 *et seq.*

E. G. H. G. A. B.

SHINNUY HA-SHEM: The custom of changing a person's name, as a tribute to his achievements, or as a sign that his condition will be improved, or particularly as an aid to his recovery from illness. Abram's name was changed to "Abraham" = "the father of many nations" (Gen. xvii. 4), and that of Sarai ("my princess") to "Sarah" (a princess, in general); Jacob's name was changed to "Israel" = "a mighty prince" (*ib.* xxxii. 28); Pharaoh called Joseph "Zaphnath-paaneah" (= "the revealer of secrets"; *ib.* xli. 45); Moses changed the name of Hoshea to "Jehoshua" (= "YHWH saves"; Num. xiii. 16); Solomon was called by Nathan "Jedidiah" (God's beloved) "because of the Lord" (II Sam. xii. 25). Pharaoh-necho appointed Eliakim king of Jerusalem and changed his name to "Jehoiakim" (= "the Lord's confirmed"; II Kings xxiii. 34); the King of Babylon made Mattaniah king of Jerusalem and called him "Zedekiah" (= "the Lord's right man"; *ib.* xxiv. 17); and the names of Daniel and his comrades were changed to Chaldaic ones (Dan. i. 7). Isaiah predicted that Jerusalem would be called by a new name, "Hephzi-bah" (= "My delight is in her"; Isa. lxii. 4).

The names of wicked persons were a curse in the community; and the righteous were called "by another name" (*ib.* lxv. 15); *i.e.*, the idea prevailed that the name of a wicked person exerted an influence on the moral character and destiny of any person who adopted it, and consequently that a man might be judged by the name he bore (Ber. 7a). For this reason Rabbenu Tam corrected the text in the Talmud from "Absalom" to "Abishalom," and from "Shebna" (the Jerusalemite) to "Shakna" (שכנא for שבנא), because Shebna was wicked (see Isa. xxii. 15–19; Tos. to Ket. 104a [*s.v.* שני], to Shab. 12a [*s.v.* שבנא], and to Yoma 38b [*s.v.* דלא]).

The change of name as a cure for illness is derived from the Talmud: "Four things annul the decree that seals a person's fate; namely, alms, prayer, change of name, and change of deeds" (R. H. 16b). R. Judah be-Ḥasid (13th cent.) says if one is dangerously sick his name shall be changed, which may reverse the decree ("Sefer Ḥasidim," No. 245). R. Perez claims that the change of name for the benefit of a patient is in conformity with a takḳanah of the Geonim ("Bet Yosef" on Ṭur Eben ha-'Ezer, § 129; R. Jeroham, "Toledot Adam we-Ḥawah," i., § 28 [ed. Kopys, 1808, p. 182]). The new name for the patient is selected from the Bible, the first name that appears on a given page being adopted. R. Israel Bruna in his responsa (No. 101) protested against the adoption of the name of a wicked person when such was the first found, and ordered it to be passed over for the first righteous one, citing "The memory of the just is blessed: but the name of the wicked shall perish" (Prov. x. 7).

As a Cure for Illness.

The underlying principle in changing the name of one who is ill is the assumption that the former name, under which the divine decree was issued, becomes non-existent, and that, when a new name is given him, he becomes another person, in regard to whom the decree has no force. In a later period the original name was retained and another added to it, usually one signifying the recovery of the patient. The most popular additional names were "Ḥayyim" (life), "Shalom" (peace), "Raphael" (God heals), "Azriel" (God helps), or some other name, selected from the Bible.

The additional name is usually given in the synagogue when the scroll is taken out of the Ark and unrolled, the first righteous name that is read being selected; the formula of prayer is as follows:

The Formula.

"When the Righteous Judgment has already decreed death from illness, behold, our saintly rabbis said: Three things annul the decree; and one of them is changing the name of the patient. We therefore, in conformity with their advice, have changed the name of [mention here the former name] to the name of [mention the adopted name], who is now another person. The decree shall not have any force with regard to him. Together with the change in name, so shall His decree be reversed from justice to mercy, from death to life, from illness to perfect health for [mention adopted name]. In the name of all the sacred names mentioned in this Sefer Torah, and in the name of the angels, the messengers of all healing and salvation, O Lord, send speedily a perfect cure to [adopted name], that his days and years may be prolonged in happiness, in goodness, and in peace, for ever and ever. Amen, Selah."

BIBLIOGRAPHY: *Kerem Ḥemed*, iv. 127, 128; Levinsohn, *Meḳore Minhagim*, § 81; Landshuth, *Seder Biḳḳur Ḥolim*, Introduction, § 7, also p. 23.

W. B. J. D. E.

SHIP, SHIP-BUILDER, AND SHIPPING. See NAVIGATION.

SHIR HA-SHIRIM (CANTICLES) RABBAH: Haggadic midrash on Canticles, quoted by Rashi under the title "Midrash Shir ha-Shirim" (commentary on Cant. iv. 1, viii. 11). It is called also **Agadat Ḥazita,** from its initial word "Ḥazita" (R. Nathan, in the "'Aruk," *s.v.* טפף), or **Midrash Ḥazita** (Naḥmanides, commentary on Ex. iv. 28; Simon Duran, "Tashbaẓ," part iii., No. 37). Simon

Duran, in quoting this midrash, says that it is a Palestinian haggadic collection (*ib.*). This undoubtedly correct view is supported by a number of circumstances. The sources which it uses directly are Palestinian. No direct borrowing from the Babylonian Talmud appears, and, although it contains many interpretations and comments found in this source, most of them vary greatly in form, the agreement being confined to their contents. This agreement, moreover, may be explained on the ground that the comments and interpretations in question are very old, and were included both in the Babylonian Talmud and in the Palestinian sources used by the redactor of the Shir ha-Shirim midrash (see below; comp. also Theodor, "Zur Composition der Agadischen Homilien," in "Monatsschrift," 1879, p. 343).

Composed in Palestine.

The date of composition of this midrash can not be exactly determined. Canticles was interpreted haggadically at a very early time, and certain rules for this haggadic interpretation were formulated, as, for instance, the rule adopted by Judah ben Ha'i (Cant. R. i. 12, ii. 4) and the rule (in Sheb. 35b) for the interpretation of the name for Solomon used in Canticles. Upon these rules are based the interpretations of the verses of Canticles which are contained in the Seder 'Olam, in the Sifra, and, with especial frequency, in the Sifre and the Mekilta, as well as in the Talmud, which has an exegesis for almost every verse of the book. The majority of the interpretations in the last-named work were taken from public lectures on Canticles, or from various haggadah collections (comp. 'Er. 21b). Some scholars (Weiss, "Dor," iii. 263–264; and Jellinek, in a letter to Theodor, reprinted in "Monatsschrift," 1879, pp. 237 *et seq.*), moreover, have assumed a direct connection between such ancient discourses and the present Canticles Rabbah, regarding this midrash as an old collection of these discourses, increased by various later additions.

Jellinek thinks (*l.c.*) that there were several haggadic midrashim to Canticles, each of which interpreted the book differently, one referring it to the exodus from Egypt, another to the revelations on Mt. Sinai, and a third to the Tabernacle or the Temple; and that all these midrashim were then combined into one work, which, with various additions, forms the present Shir ha-Shirim Rabbah. This midrash is, according to Jellinek, older than the Pesiḳta de-Rab Kahana, which, he holds, has borrowed entire passages from it. Theodor has shown, however, that it was composed at a later date than the Pesiḳta de-Rab Kahana, from which it has borrowed entire passages. The author of Shir ha-Shirim Rabbah, intending to compile a running midrash on Canticles, took the comments on the several verses from the sources which he had at hand, and the changes and transpositions which he made are similar to those made by the redactor of the Yalḳuṭ; in fact the midrash is similar in many ways to a yalḳuṭ. This method of redaction explains the great difference in the length and the character of the several comments; and it explains also the fact that the same comments are repeated two or three times for the same or similar verses.

A Combined Work.

Besides the Jerusalem Talmud (which was the chief source) and the Pesiḳta de-Rab Kahana, the direct sources used by the redactor are Genesis Rabbah and Leviticus Rabbah. The material borrowed from these sources constitutes a large part of the midrash; and it throws a light also on the redactor's method. The remainder of the midrash must have originated in midrashic collections which are no longer extant, and from which the redactor borrowed all the comments that are found also in the Seder 'Olam, the Sifra, the Sifre, and the Mekilta, since it is not probable that he borrowed from these earlier midrashim. The midrash is older than Pesiḳta Rabbati, since the latter borrowed passages directly from it. As the Pesiḳta Rabbati was composed about 845 C.E., Shir ha-Shirim Rabbah must have been composed about the end of the eighth century. The midrash has been edited and commented together with the other Rabbot, and has been edited separately and supplied with a commentary, entitled "Kanfe Yonah," by Baruch Etelsohn (Warsaw, 1876).

The Sources.

Bibliography: Zunz, *G. V.* pp. 274–276, Frankfort-on-the-Main, 1892; J. Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1879, pp. 337–350, 408–418, 455–462; 1880, pp. 19–23; Weiss, *Dor*, iii. 263–264.

W. B. J. Z. L.

SHIR HA-SHIRIM (CANTICLES) ZUṬA: Midrash, or, rather, homiletic commentary, on Canticles; referred to in the various Yalḳuṭim and by the ancient Biblical commentators as "Midrash Shir ha-Shirim," or "Agadat Shir ha-Shirim." Recently the De Rossi Manuscript No. 541, at Parma, was discovered by S. Buber to contain, among other things, midrashim on four of the five "megillot": Canticles, Ruth, Lamentations, and Ecclesiastes; these he published (Berlin, 1894) under the title of "Midrash Zuṭa," to distinguish them from the "Midrash Rabbah." At the same time the midrash to Canticles only was published by S. Schechter, under the title "Agadat Shir ha-Shirim" ("J. Q. R." vi.–viii.; reprinted, Cambridge, 1896). Shir ha-Shirim Zuṭa, or Agadat Shir ha-Shirim, does not at all resemble Shir ha-Shirim Rabbah, or Midrash Ḥazita. The former is an uneven homiletic commentary on the whole text, and does not contain any proems; some verses are treated at length, while others are dismissed very briefly, sometimes only one word being discussed.

Although the two collections contain a few parallels, the Shir ha-Shirim Rabbah does not contain those numerous haggadot which especially distinguish the second collection. In this latter they occur in the first verse of the first chapter, in the fourth verse of the same chapter, in the fifth verse of the same chapter (a long homily on charity), and in verses 2 and 6 of the fifth chapter (Messianic interpretations). The Messianic haggadot may be derived from the Pirḳe Rabbi Eli'ezer; the name of R. Eleazar (or Eliezer) quoted in the part on Cant. v. 2, as well as the ascription of a Messianic apocalypse to Simeon b. Shetaḥ, is in support of this supposition. Other passages are found in the Baby-

Characteristics.

lonian Talmud, the Pesiḳtot, the Midrash Rabbot, the Mekilta, and the Abot de-Rabbi Natan.

Agadat Shir ha-Shirim is mainly quoted by Simeon Ḳara, in his "Yalḳuṭ Shim'oni," and by Machir b. Abba Mari, in his "Yalḳuṭ ha-Makiri." The former used this midrash as a basis for his Yalḳuṭ on Canticles, but he quotes it also in his Yalḳuṭ on the other Biblical books. The name "Pesiḳta Rabbati" has been applied, in the Yalḳuṭ, to the Shir ha-Shirim Rabbah (called sometimes "Midrash Ḥazita"), while this midrash is always referred to as "Midrash Shir ha-Shirim." Simeon Ḳara may have applied this name to the Shir ha-Shirim Rabbah because the two works were bound together; on the other hand, the occurrence of the name may be due to an error of the copyist. This midrash is quoted in the Yalḳuṭ, as has been said above, in reference to other books (*e.g.*, Lev. 475; Josh. 23; Isa. 288; *et al.*). It was frequently used also by Machir b. Abba Mari, who quotes it nineteen times under the title of "Haggadat Shir ha-Shirim," in his "Yalḳuṭ ha-Makiri," on Isaiah alone (published by I. Spira, Berlin, 1893). It is quoted also by other ancient authorities. Judah b. Barzilai, in his commentary on the "Sefer Yeẓirah" (p. 128, Berlin, 1885), refers to it as "Agadta Shir ha-Shirim," and quotes it in regard to the seventy eulogistic names given by God to Israel. Further, Naḥmanides (in "Torat ha-Adam," p. 102c) cites it as "Midrash Shir ha-Shirim"; so does his pupil Azriel, in the commentary on Canticles generally ascribed to Naḥmanides himself; Abraham, the son of Maimonides (see Neubauer, "Ḳobeẓ 'Al Yad," iv. 63, Berlin, 1888), calls it "Agadat Shir ha-Shirim"; Recanati, in his commentary on the Pentateuch (on Beha'aloteka), cites the same passage quoted by Judah b. Barzilai.

Name.

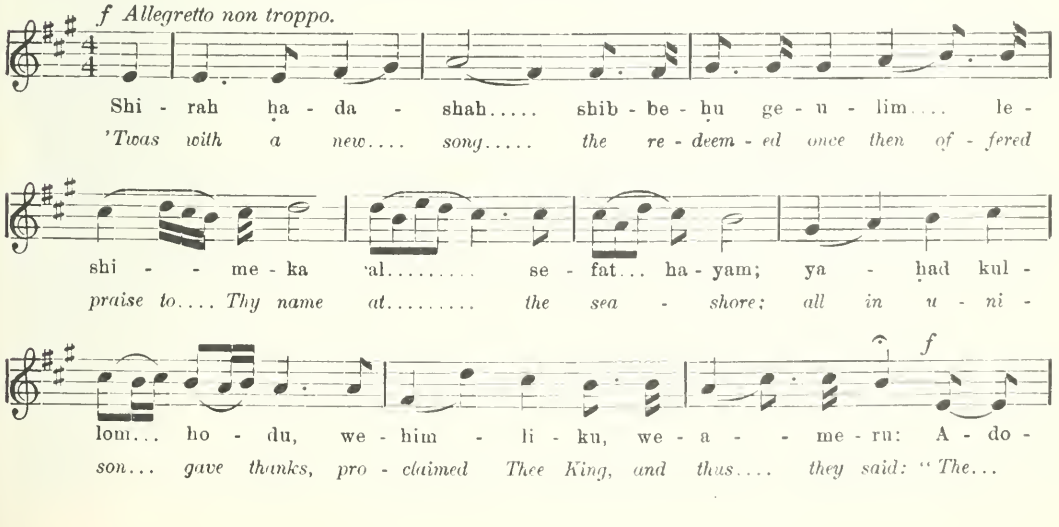
It may be added that passages of this midrash are found in Eleazar b. Tobiah's "Leḳaḥ Ṭob" and Isaac ibn Sahulah's "Mashal ha-Ḳadmoni." Although these do not mention the name of this midrash, Schechter supposes that they probably used ancient homiletic commentaries, among others the Agadat Shir ha-Shirim. Buber supposes that this midrash has been shortened by the copyists, for R. Hillel, in his commentary on Sifre (see Friedmann, notes to Sifre, Num. 139), quotes from a Midrash Shir ha-Shirim a passage which is found neither in the Shir ha-Shirim Rabbah nor in the Shir ha-Shirim Zuṭa. Nor is the passage quoted from the Midrash Shir ha-Shirim by Menahem Zioni ("Ziyyuni," p. 57c, Cremona, 1581) found in this midrash. Schechter endeavors to prove that the payyeṭan Solomon b. Judah ha-Babli, of the tenth century, had this midrash before him, and wove several passages from it into his piyyuṭim. Accepting this theory, Schechter thinks that it was composed not later than the middle of the tenth century; he likewise points out resemblances to the various Messianic and eschatological midrashim published by Jellinek ("B. H." vols. i.–vi.), and especially to the "Pereḳ R. Yoshiyahu" ("B. H." vi. 112 *et seq.*), and holds that a date still earlier might be ascribed to this midrash, namely, the first half of the ninth century. But considering that the Piṭke Rabbi Eli'ezer, which was composed about the middle of the ninth century, is one of the sources of the Agadat Shir ha-Shirim, so early a date must be rejected.

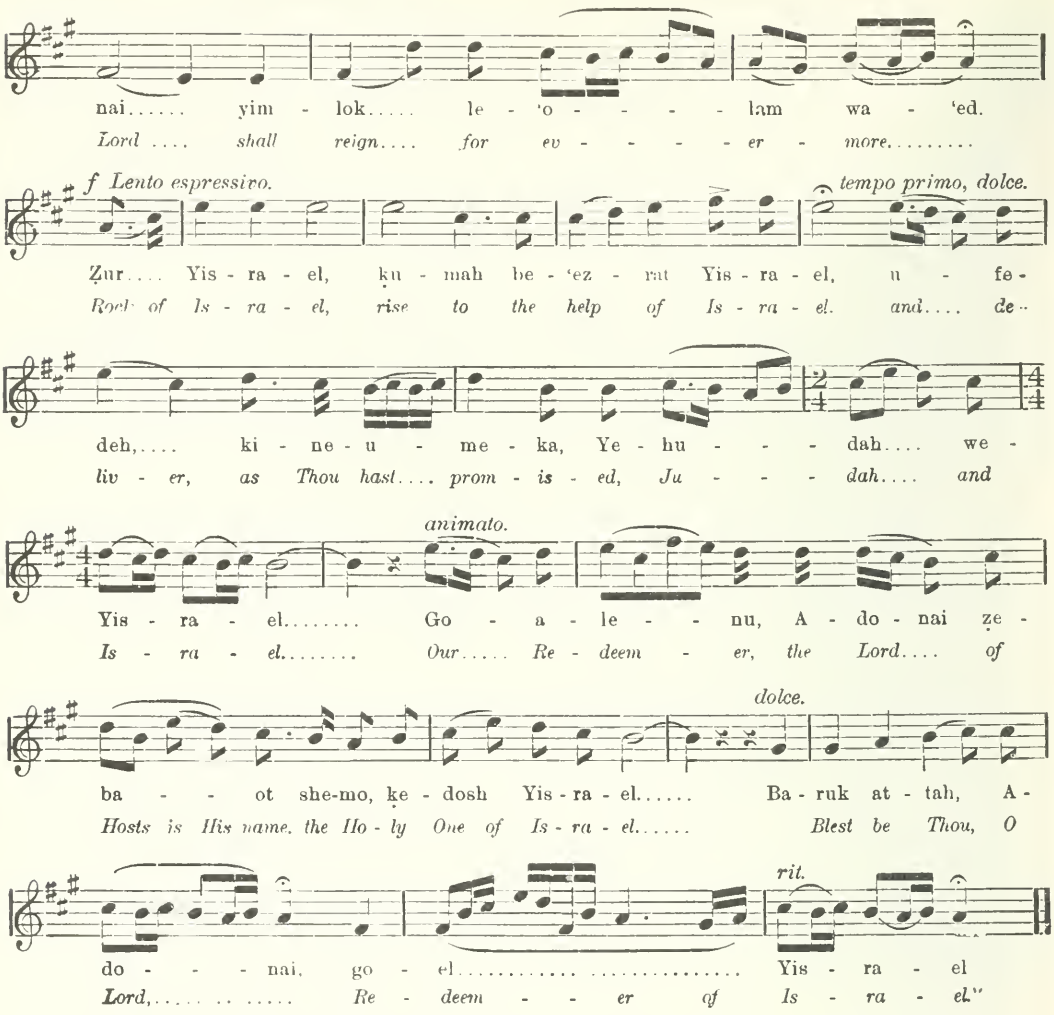
BIBLIOGRAPHY: S. Buber, in the introduction to his edition of the *Midrash Zuṭa*; S. Schechter, *Aggadat Shir ha-Shirim*, Cambridge, 1896.

W. B. M. SEL.

SHIRAH ḤADASHAH ("A new song sang the redeemed"): A passage which illustrates the influence of the Midrash on the development of synagogal music. The Biblical prescription of circumcision as a qualification for partaking of the paschal lamb (Ex. xii. 43, 48) led the ancient expositors (comp. Ex. R. xix.) to point to the rite of the covenant as the initial step of that loyal acknowledgment of divine sovereignty which culminated in the song at the sea (Ex. xvi. 18). In the spirit of the Midrash, Judah ha-Levi's "ge'ullah" hymn "Yom le-Yabbashah" (comp. Zunz, "Literaturgesch." p.

SHIRAH ḤADASHAH





205), for the seventh day of Passover, the anniversary of the passing through the Red Sea, sings of circumcision in connection with the song of Moses. Accordingly, as throughout the Middle Ages and down to recent times circumcision took place in the synagogue (see illustration in JEW. ENCYC. v. 129), this hymn was chanted during the morning service preceding the ceremony, particularly on the Sabbath.

During the same service the "mohel," or operator, if present in the synagogue, as a special honor was allowed to lead an antiphonal chant, the alternate verses being recited by the congregation, from the point where the words "And Thou didst make [lit. "cut"] a covenant" (Neh. ix. 8) occur to the end of the passage Ex. xiv. 30–xv. 18, which immediately follows. In these practises originated in the eighteenth century a special jubilant intonation for the ḥazzan, who sang in festal tone the sentences immediately preceding the "'Amidah" (see SHEMONEH 'ESREH) from the words "Shirah ḥadashah," where the passage already chanted by the mohel and alluded to in Judah ha-Levi's hymn is again briefly quoted.

The transcription herewith presents the festal melody in the London tradition. The more elaborate version peculiar to Berlin is given in Marksohn and Wolf, "Auswahl Alter Hebräischer Synagogal-Melodieen," No. 26, Leipsic, 1875, without, however, reference to the occasions when it was sung.

A. F. L. C.

SHIRAH, PEREḲ (PIRḲE): Chapter of song and praise to God by heavenly and earthly bodies, and by plants and dumb creatures. It is composed of Scriptural verses, one or two for each creature enumerated; and it is divided, according to subjects, into six parts, one for each of the six week-days, though the whole chapter is repeated every day at the morning prayer, except on Sabbath, when the "Shir ha-Yiḥud" is substituted. The reciting of "Pereḳ Shirah," however, is not obligatory, and is not observed generally, except by very pious Israelites.

"Pereḳ Shirah," as is shown in part by the strange

names of the birds mentioned therein, is evidently an ancient baraita, which has been more or less modified in the course of time. There are unmistakable traces of it in the Talmud, though it is not specifically referred to. The Talmud mentions that an egg of an unclean fowl is forbidden by the Mosaic law, and quotes "bat ha-ya'anah" ("the daughter, or issue, of the fowl"; Lev. xi. 16). This interpretation is disputed by counter-quoting, "The beasts in the field shall honor me, the dragons and the owls" ("u-benot ya'anah"; Isa. xliii. 20), and it is argued: "Surely an egg can not be classed among those that may say the 'Shirah'!" (Ḥul. 64b).

Perhaps Referred to in the Talmud.

R. Isaac Nappaḥa asserted that the crushing defeat of Sennacherib's army before Jerusalem was due to the shirah of the beasts of the field, to whose voices the Almighty opened the ears of the Assyrians. "At the noise of the tumult the people fled; at the lifting up of thyself [by the recitation of the "Shirah"] the nations were scattered" (Isa. xxxiii. 3; Sanh. 95b). In I Sam. vi. 12, referring to the kine that drew the cart in which the holy Ark was conveyed from the country of the Philistines, R. Meïr interprets "wa-yishsharnah" (they took the straight way) as "they [the kine] sang the 'Shirah'"; according to one rabbi, it was Psalm xcviii.; while R. Isaac Nappaḥa puts into their mouths verses in classical Hebrew ('Ab. Zarah 24b). R. Eleazar and R. Simeon assert that the ears of grain say their shirah in the month of Nisan: "The valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv. 14 [A. V. 13]; R. H. 8a). R. Mana b. Tanḥum could determine the time of day when the waters of the Great Sea (the Mediterranean) rendered praise to their Creator, for they are then sweet (Yer. 'Ab. Zarah ii. 8). In Josh. x. 13 the words "wa-yiddom ha-shemesh" ("And the sun stood still, and the moon stayed") are interpreted, "The sun ceased to say the 'Shirah'" (comp. "wa-yiddom" = "was silent"; Lev. x. 3), for Joshua replaced their shirah by his own ('Ab. Zarah 25a, Rashi).

Early References.

Evidence of the existence of "Pereḳ Shirah" in the geonic period is given by the Karaite Solomon b. Jeruḥam, the contemporary of Saadia Gaon (892–942). Salomon, in his commentary on Ps. cxix. 51, criticizes the Talmudic rabbis for their "invention" in attributing the "Shirah" to the ass, and quotes from I Chron. xxix. 11 (Pinsker, "Likḳuṭe Ḳadmoniyyot," Appendix, p. 134). The tosafists quote the geonic responsa, asserting that the Palestinians recite Ḳedushshah only on the Sabbath, to take the place of the shirah of the living creatures in the Merkabah and of the six-winged angels; the latter have one wing for each week-day, but none for the Sabbath; and when the Sabbath arrives the angels plead that they have no wing for that day. But the Almighty assures them that there is another wing, which recites the "Shirah": "From the uttermost part ["kenaf" = "wing"] of the earth have we heard songs" (Isa. xxiv. 16; Tos. Sanh. 37b).

The ascription of the shirah to dumb animals is explained in one of two ways: the first is that their angels (each creature has a special guardian angel, or "mazzal" [constellation], above) speak for them; the second is that the "Shirah" is in the hearts of the creatures, and represents what they would say if they could speak (Tos. 'Ab. Zarah 17a; see commentary on "En Ya'aḳob," *ib.*).

Joseph Albo (1380–1444) highly values "Pereḳ Shirah," and explains why the Rabbis asserted that every one who recited it daily would become "a member of the world to come"; he regarded the sayings as wise and excellent, as tending to elevate man's moral conduct: "Who teacheth us from the beasts of the earth, and maketh us wiser from the fowls of heaven" (Job xxxv. 11, Hebr.). R. Johanan said: "If these things were not prescribed in the Torah, we could learn decency from the cat; the ant would preach against robbery, and the dove against incest" ('Er. 100b). Albo quotes the shirah of the ant: "Who giveth food to all flesh: for his mercy endureth for ever" (Ps. cxxxvi. 25). From this, he says, each may learn to be content with his lot, to be industrious and saving, like the ant. The shirah of the dove teaches that "in the clefts of the rocks" (Cant. ii. 14) one may find examples of true love and virtue ("'Iḳḳarim," iii. 1).

The Preface.

The preface to "Pereḳ Shirah," which declares that every one who recites it daily is sure to be a "ben 'olam ha-ba" (an inhabitant of the world to come), is credited in certain editions to R. Eliezer the Great, and also to Rabbi. In another edition these names are omitted. The preface is probably erroneously copied from R. Joshua b. Levi: "Whosoever recites the 'Shirah' in this world is entitled to recite it in the world to come" (Sanh. 91b; comp. Tan., Ẓaw)—in which "Shirah," however, refers to the shirah of Moses at the Red Sea, and not to "Pereḳ Shirah."

Another preface to "Pereḳ Shirah" consists of the midrash concerning King David and the frog. David, on completing his Book of Psalms, is said to have boasted of his beautiful hymns; whereupon a frog appeared and exclaimed: "Do not be so proud; indeed, I sing more beautifully than thou" (Yalḳ., Ps. 889).

"Pereḳ Shirah" ends with the "Song of the Dogs," to which is appended the following midrash: R. Joshua, a disciple of R. Ḥanina b. Dosa, fasted eighty-five days, imploring a divine explanation of the shirah of the dogs. "Is it possible," he argued, "that the greedy dogs, 'which can never have enough' [Isa. lvi. 11], shall be honored by being permitted to say the 'Shirah'?" An angel then said: "R. Joshua, why this long fasting? This is the decree of the Almighty, the secret of which has been revealed only to Ḥabakkuk, but which I will now reveal to thee, since thou art a disciple of a great man: The dogs are thus privileged for the reason that against the children of Israel in Egypt there did 'not a dog move his tongue' [Ex. xi. 7]. Furthermore, the dog's excrement is used in tanning parchment for the Sefer Torah, phylacteries, and mezuzot. Finally, pay heed to the proverb, 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles'" (Prov. xxi. 23; Yalḳ., Ex. 187).

R. Isaac Luria recognized the worth of "Pereḳ

Shirah" from a cabalistic standpoint (Azulai, "Shem ha-Gedolim," ii., No. 147). Moses b. Joseph di Trani, in his "Bet Elohim," credits King David with the authorship of "Pereḳ Shirah." Trani's commentary on it comprises the third part of his "Sha'ar ha-'Iḳḳarim" (Venice, 1576). Other commentaries on it are: "Mesapperim Tehillot," by Hananiah Jaghel of Moncilisi; "Sifte Renanot," by his son Gamaliel of Norzi (Mantua, 1661); "Siaḥ Yiẓḥaḳ" and "Sha'ar Shimeon," by the brothers Isaac and Simeon b. Meïr (Venice, 1664); "Sedeh Bokim," by Joseph Darshan of Posen (Frankfort-on-the-Main, 1679); "Sha'ar ha-Shamayim," by Isaiah Hurwitz (Amsterdam, 1717); "Pi Eliyahu," by Elijah Deutsch, who credits "Pereḳ Shirah" to David and Solomon (Altona, 1735); "'Abodat Miḳdash," by Menahem de Lonzano (Leghorn, 1767); "Liḳḳuṭe Amarim," by Abraham ben Israel of Brody (Zolkiev, 1802); "Kenaf Renanim," by Enoch Zundel Luria (Krotoschin, 1842); "Ṭub Ṭa'am," by S. J. Abramowitsch (Jitomir, 1875).

In the Cabala.

The various editions of "Pereḳ Shirah" differ a little in the order followed and in the quotations given. The following list is from Baer's siddur, "'Abodat Yisrael" (p. 547, Rödelheim, 1868).

the first and second calls he repeats Ps. xxiv. 7, 8, and 9, 10; in the third, "Arise, ye righteous, to study the Law, and win double compensation in the world to come"; in the fourth, Gen. xlix. 18; in the fifth, Prov. vi. 9; in the sixth, Prov. xx. 13; in the seventh, Ps. cxix. 126. In other editions the cock's calls are limited to four. To understand the application of many of the quotations it is necessary to consult the ingenious explanations of the commentaries noted above.

W. B. J. D. E.

SHIRAZ: City of Persia; capital of the province of Fars. It was founded by Mohammed, brother of Al-Ḥajjaj, in the year 74 of the Hegira (= 693 C.E.). According to traditions current in Persia, Jews settled at Shiraz at an early period, but the exact date is not known. In the twelfth century there were, according to Benjamin of Tudela ("Itinerary," ed. Asher, i. 82), 10,000 Jews in the city. Chardin, who visited Shiraz in the second half of the seventeenth century, says ("Voyages en Perse," pp. 446–447) that the Jews there were employed in the manufacture of wine for European companies which had bought the privilege of wine-making. He adds that the Jews, in common

"Pereḳ Shirah."

	Creatures.	Scriptural Quotations.*
	I.	
1.	Heavens	Ps. xlx. 2; Isa. xxiv. 16.
2.	Earth	Ps. xxiv. 1.
3.	Day	Ps. xix. 3.
4.	Night	Ps. xcii. 3.
5.	Sun	Hab. iii. 11; Isa. lx. 1.
6.	Moon	Ps. civ. 19.
7.	Stars	Dan. xii. 3; Neh. ix. 6.
8.	Higher clouds	Job xxxvii. 11.
9.	Lower clouds	Jer. x. 13.
10.	Mist, nebula	Ps. xviii. 12.
11.	Lightning	Ps. xcvii. 4.
12.	Wind	Jer. x. 12; Isa. xliii. 6.
13.	Dew	Hos. xiv. 6.
14.	Rain	Ps. lxviii. 10.
15.	Water	Jer. x. 10.
16.	Springs	Ps. lxxxvii. 7.
17.	Rivers	Ps. xcviii. 8.
18.	Seas	Ps. xciii. 4.
19.	Leviathan	Ps. cxviii. 1.
20.	Sea-monsters	Ps. cxlviii. 7.
21.	Fishes	Ps. xxix. 3.
22.	Gan 'Eden	Cant. iv. 16.
23.	Ge-hinnom	Ps. cvii. 9.
24.	Wilderness	Isa. xxxv. 1.
25.	Fields	Prov. iii. 19.
	II.	
26.	Vegetables	Ps. lxv. 11.
27.	Ears of wheat	Ps. cxxx. 1.
28.	Ears of barley	Ps. cii. 1.
29.	Other grain	Ps. lxv. 14.
30.	Trees	Ps. xcvi. 12, 13.
31.	Vine	Isa. lxv. 8.
32.	Fig-tree	Prov. xxvii. 18.
33.	Pomegranate	Cant. vi. 3.
34.	Palm-tree	Ps. xcii. 13.
35.	Apple-tree	Cant. ii. 3.
	III.	
36.	Reptiles	Ps. civ. 31.
37.	Reptiles, rams	Ps. cxlix. 2.
38.	Frogs	Ps. cxiii. 2.
39.	Snake	Ps. cxlv. 14.
40.	Scorpion	Ps. cxlv. 9.
41.	Mole	Ps. cl. 6.
42.	Cat	Ob. i. 4.
43.	Rat	Ps. xxx. 2.
44.	Lizard	Ps. lviii. 9.
45.	Fly	Isa. xl. 6, 8; lvii. 19.
46.	Spider	Ps. cl. 5.
47.	Ant	Ps. cxxxvi. 25.
48.	Locust	Isa. xxv. 1.
49.	Bird of the vineyard	Ps. cxxi. 1.
	IV.	
50.	Cock	Prov. vi. 9.
51.	Hen	Ps. cxxxvi. 25.
52.	Dove	Cant. ii. 14; Isa. xxxviii. 4.
53.	Goose	Ps. cv. 2.
54.	Wild goose	Isa. xl. 3; Jer. xvii. 7.
55.	Eagle	Ps. lix. 6.
56.	Stork	Isa. xl. 2.
57.	Gier-eagle	Zech. x. 8.
58.	Raven	Job xlviii. 41.
59.	Starling	Isa. lxi. 9.
60.	Parrot	Ps. xxxiii. 2.
61.	Swallow	Ps. xxx. 13.
62.	Bird	Ps. lxxxiv. 4.
63.	Bird in arid country	Ps. xcvii. 11.
64.	Hunting-bird ("zappi").	Isa. xxvi. 4.
65.	Ravenous bird ("ṭasit").	Ps. cxxi. 2.
66.	Young poultry ("pargiyyot").	Ps. cxxxviii. 4.
	V.	
67.	Clean small cattle.	Ex. xv. 11.
68.	Clean large cattle.	Ps. lxxxi. 2.
69.	Unclean small cattle.	Ps. cxxv. 4.
70.	Unclean large cattle.	Ps. cxxviii. 2.
71.	Ox	Ex. xv. 1, 2.
72.	Hare	Ps. lix. 17.
73.	Horse	Ps. cxxiii. 2.
74.	Ass	I Chron. xxix. 11.
75.	Mule	Ps. cxxxviii. 4.
76.	Camel	Jer. xxv. 30.
	VI.	
77.	Animals	Ps. cxix. 68.
78.	Elephant	Ps. xcii. 6.
79.	Lion	Isa. xlii. 13.
80.	Bear	Isa. xlii. 1.
81.	Wolf	Ex. xxii. 8.
82.	Fox	Jer. xxii. 13.
83.	Deer, or steed	Ps. xxxiii. 1.
84.	Dog	Ps. xcv. 6.

* Chapters and verses are quoted according to the divisions of the Hebrew Bible.

Every quotation is preceded by the formula: "The . . . says." In a few cases several verses are quoted continuously. The cock's shirah is divided into seven calls, with a curious preface, as follows: "When the Almighty visits the righteous in Gan 'Eden, the trees there drop aromatic spices and sing praises. Then the cock rises also to praise." In

with the other non-Islamic inhabitants, enjoyed religious liberty.

Nevertheless, as is shown by the poems of Babai (Hebrew MS. No. 1356, in the Bibliothèque Nationale, Paris), the Jews of Shiraz have always suffered under the same persecutions as the Jewish inhabitants of other Persian towns, particularly in the

beginning of the eighteenth century under the first kings of the Afghan dynasty. In the nineteenth century most of the Jews of Shiraz were goldworkers or storekeepers; and their number was estimated in 1807-9 by Dupré ("Voyage en Perse," ii. 9, Paris, 1819) at 400 families. In 1850 Benjamin II. found at Shiraz 500 Jews and nine synagogues, the chief rabbi being Mulley Israel. Twenty years previously (1830), according to the same author, there had been in Shiraz 3,000 Jews, but, on account of terrible persecutions, 2,500 of them embraced Islam.

The Jews at this time were mere toys in the hands of the capricious viziers. A few months before Benjamin's arrival the vizier had imprisoned Mulley Elijah, the chief rabbi of Shiraz, leaving him the alternative of paying a heavy fine or embracing Islam. The amount of the fine being too large for him to pay, Elijah consented to become a Moslem; but he asked for time in which to prepare himself for the new religion. But at the expiration of this period he refused to accept the new faith, whereupon he was thrown into a dungeon and subjected to severe floggings. Fortunately, in the course of the civil war then in progress, the victorious rebels set free all the prisoners; and Elijah escaped to Bagdad. Benjamin states also that almost all of the converted Jews were Moslems by profession only, and that secretly they condemned Islam. This is confirmed by the missionary Henry A. Stern, who visited Shiraz in Jan., 1849. He says that all the silk-merchants in the Wakil bazaar were proselytes, but that, on being pressed by him, they confessed their belief in Moses and their contempt for Islam. Stern describes the condition of the Shiraz Jews as miserable in the extreme. He says, with a touch of partiality peculiar to missionaries: "Their domestic life differs little from that of their neighbors. Early marriages are the chief source of their miserable condition. Their occupations are generally mean and sordid, such as hawking, telling fortunes, writing fictitious amulets, and keeping secret taverns, the latter being their main support."

BIBLIOGRAPHY: Besides the sources mentioned in the article, Benjamin II., *Mas'e Yisrael*, pp. 82-84, Lyck, 1859; Ritter, *Erdkunde*, viii. 852; Stern, *Dawnings of Light in the East*, pp. 121 *et seq.*, London, 1854.

J. M. SEL.

SHISHAK (SHESHONḲ I.): The first king of the twenty-second dynasty of Egypt. His grandfather, Sheshonḳ, descendant of a Libyan soldier, married a royal princess of Egypt. His father, Namarôti, chief of the Mashaûasha, held in addition several religious offices. He himself, the illustrious Shishak of I Kings (xiv. 25-28) and II Chronicles (xii. 2, 9-11), before he had ascended the throne, was recognized as king and prince of princes, and had conferred on him the command of all the Libyan troops. He was officially in rank next to the sovereign. Through shrewdly arranged domestic alliances for his sons, and other intrigues, he soon succeeded to the throne, as the founder of the Bubastite dynasty (Maspero, "Struggle of the Nations," pp. 769 *et seq.*).

Shishak's acquaintance with Jeroboam, a fugitive from Solomon, and with Hadad of Edom doubtless called his attention to the critical political conditions in the little Palestinian buffer state and its neighbors. As soon as the great Solomon (some think a vassal of Egypt) had passed away, there were signs of disintegration. Hadad had already returned; and Jeroboam, now domestically allied with the royal family of Egypt, made his way to the disaffected subjects in the north. The disruption of the kingdom had violently taken place, and Jeroboam, Egypt's friend, had become sovereign over the seceding tribes of the north. Shishak thereupon invaded Palestine in the fifth year of Rehoboam, King of Judah. Jerusalem seems to have been, according to the Books of Kings, his objective. He sacked the king's palace and the royal buildings, and the Temple. His withdrawal seems to have been permanent. From his own records, inscribed on the walls of Luxor, by the side of those of Rameses II., it appears that in this campaign he took 156 places. Megiddo is the northernmost point reported, and such places as Rabbath, Taanach, Mahanaim, Gibeon, Beth-horon, Aijalon, Migdol, and Shocho are mentioned. This list of names shows that Shishak must have plundered cities situated in both the Southern and Northern Kingdoms, and that probably he made this campaign for plunder, as well as for the prevention of the unification of all Palestinian peoples under one central power, although it has been claimed that he was prompted thereto either at the suggestion or invitation of Jeroboam to conquer his own foe in the south, or simply by the desire to subdue unconquered Canaanitish cities. There is no further hint as to his relation to the Hebrews.

E. G. H. I. M. P.

SHISKES, SAUL B. JUDAH LÖB: Polish rabbinical scholar; died in Wilna, at an advanced age, March 28, 1797. He is chiefly known as the author of "Shebil ha-Yashar," on Alfasi, only the first part of which has been published (Wilna, 1839). Shiskes acknowledges in the preface that he was assisted in his work by Solomon, the younger brother of Ḥayyim of Volozhin, who annotated it and contributed to some extent to it. Saul had a son named Ẓebi, who died in 1771, aged twenty-two.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 166-167, Wilna, 1860.

E. C. P. WI.

SHITTAH-TREE. See ACACIA.

SHITTIM: Valley north of the Dead Sea on the left bank of the Jordan, in which the children of Israel, before their entry into the Promised Land, cohabited with the daughters of Moab and Midian. The Arabic name of the valley is Wady Sitti Maryam, or Wady al-Nar. According to the Biblical reports, it was in this valley that the Israelites were detained by a plague which raged until the guilty Israelites had been hanged, and until Zimri, the son of Salu, who had committed immoralities with a Midianitish woman, had been slain by Phinehas, the grandson of Aaron (Num. xxv.). It was from this valley, furthermore, that Joshua, somewhat later, sent out the two spies to Jericho (Josh. ii. 1) and the Israelites went forward to the Jordan (Josh iii. 1). The prophet Micah (vi. 5) depicts the ingratitude of Israel toward YHWH by recalling what hap-

pened at Shittim, and Joel (iii. 18) prophesies that the fountain which comes forth from the Temple shall water the valley of Shittim. Driver, in "Bible for Schools and Colleges," explains the place mentioned in II Sam. xv. 23 as being identical with the Kidron, in proof of this assertion quoting Ezek. xlvii. 1–12 and Zech. xiv. 8, in which merely the "naḥal" is mentioned.

According to Yalḳuṭ Shim'oni and Num. R. xxv. 1, the Shittim River is identical with the river whose waters deprave those who drink them and from which the Sodomites had drunk. With reference to the transgression of Israel it is called "Siṭṭim" (that which leads to crime) instead of "Shiṭṭim" (the acacia).

E. G. H. S. O.

SHITTIM-WOOD. See Acacia.

SHI'UR ḲOMAH: Esoteric work on the dimensions of the body of God and of His several members. It exists apparently only in fragments, the largest, which often has been taken to be the entire work, being included in the "Sefer Raziel." These measurements are ascribed to R. Ishmael, the Hermes Trismegistus of this and similar mysticism, who received them secretly from Meṭaṭron, the angel of the Presence. The following translation of selected passages may serve to give an idea of the work:

"What are the measurements of God, who is hidden from all creatures? The soles of His feet fill the entire world, according to Isa. lxvi. 1, and their height is 3 myriad times 1,000 parasangs; the right foot is called 'parsimya atar ratatat,' and the left 'agtamon.' The distance between the sole and the ankle is 1,000 myriads and 500 parasangs." The size of the other members, the knees, thighs, hips, and neck, are equally gigantic, and mystical names are given to them also. Seventy names are enumerated as written on His heart. The description of the trunk is followed by that of the head, beard, face, nose, and tongue, which reaches from one end of the universe to the other. Divine names are inscribed also on His forehead, chiefly in groups of between two and five letters combined from the Tetragrammaton. The eye is described in detail; then the shoulders, arms, fingers, and toes. A second set of measurements of the nose, fingers, and other parts, however, gives the impression that the work is not altogether perfect in its arrangement ("Sefer Raziel," ed. Amsterdam, pp. 37b–38a). R. Ishmael said: "When I came and told these things to R. Akiba, he said to me: 'Whoso knoweth the measurements of this our Creator and the hymn of praise to God, who is hidden from all creatures, may be assured that he will share in the world to come, that the bliss of the future life will make him rejoice even on earth, and that his days will be prolonged, . . . yet only if he repeateth them daily, like a mishnah'" (*ib.*; see also Bloch, "Gesch. der Entwickelung der Kabbala und der Jüdischen Religionsphilosophie," Treves, 1894). The following passage, which conveys the same thought in simpler form, is found in "Raziel" (p. 37a), in "Hekalot Rabbati" (ed. Jerusalem, xi. 1), and in Jellinek ("B. H." iii. 91; the relation between the two recensions is discussed by Gaster in "Monatsschrift," xxxvii. 216): "Above the seat of the throne there are 118 myriads, and below it there are likewise 118 myriads; His [God's] height is 237 myriad times 1,000 parasangs; the distance between His right arm and His left is 77 myriads, and between His right eyeball and His left 30 myriads; the skull upon His head is 3 myriads, and His crowns 60 myriads."

Contents.

In a discussion of the age and the sources of this work a sharp distinction must be drawn between its present form and its previous contents. It was known under the name of "Shi'ur Ḳomah" even before the time of Saadia, since Solomon b. Yeruham (b. 886), Bishop Agobard of Lyons (*c.* 820), and an Anglo-Saxon work of the eighth century ("Monatsschrift," viii. and xxxvii.; Zunz, "Literaturgesch." p. 606) mention it. It was known also in later times, for Sherira Gaon and Maimonides studied it, apparently to their mystification, the latter declaring it to be a forgery. The book, therefore, was redacted in its present form by the eighth century at the latest. It belongs to the mysticism of the Merkabah, and thus falls in the same category as the Hekalot, the Meṭaṭron-Enoch, and the Alphabet of R. Akiba. Which of these works was the original is a problem that defies solution.

Age and Sources.

On historical grounds, Zunz, Grätz, Jellinek, and Bloch assign the "Shi'ur Ḳomah" to the geonic period, and in harmony with this Grätz sought to trace it to Mohammedanism, finding its source among the Mushabbihites. It may be assumed, however, that the ancient mysticism of the Throne-Chariot, which flourished as early as the first century, did not disappear, but was transmitted from generation to generation, and finally, like other esotericisms, received literary recognition. As a matter of fact, the "Shi'ur Ḳomah" shows traces of ancient Gnosticism, and Gaster is probably correct in assigning it to a time preceding the Geonim, this view being shared by Kohler and Ginzberg (Jew. Encyc. i. 624, *s.v.* Anthropomorphism, and iii. 462, *s.v.* Cabala). Gaster declares of the "Shi'ur Ḳomah," a previously unknown passage of which he published ("Monatsschrift," xxxvii. 224 *et seq.*), that it "derives its origin from the theory of the world expressed both in the system of Valentinus and Marcus and in the mystical apocalypses and pseudepigrapha of the last century before and the first century after the common era." As magic and mysticism are not easily destroyed, it is highly improbable that the tannaitic esotericism perished, and it would therefore seem that it merely suffered some transformation; it may therefore be inferred that in essence the "Shi'ur Ḳomah," like kindred works, originated in antiquity. See Gnosticism.

Bibliography: Zunz, *G. V.* 2d ed., pp. 176 (note F), 418 (note A); idem, *Literaturgesch.* p. 606; Grätz, in *Monatsschrift*, viii. 67–78, 103–118, 140–153; L. Löw, *Gesammelte Schriften*, ii. 49; Jellinek, *B. H.* vi., p. xxxii.; Gaster, *Monatsschrift*, xxxvii. 179–185, 213–230; Eisenmenger, *Entdecktes Judenthum*, i., beginning (quotation of two passages of the *Shi'ur Ḳomah*, with a translation).

W. B. L. B.

SHKLOV: Town in the government of Moghilef, Russia; situated on the right bank of the Dnieper. Jews settled there at an early period,

probably in the beginning of the sixteenth century. Its location on the boundary-line between Russia and Poland often subjected Shklov to the devastations of war, and the Jews, who constituted the greater part of the population, were generally the greatest sufferers. In 1655 the town was destroyed by the Cossacks; in 1708 it was sacked by the Swedes under General Löwenhaupt; and in 1812 it was invaded and pillaged by Napoleon's army.

The Jews of Shklov at the present time (1905) number about 12,000, or nearly 88 per cent of the total population. The city has two synagogues, twenty-seven Jewish prayer-houses, a government school for Jewish children, a Jewish hospital, and a number of other educational and charitable institutions. The Jews carry on an extensive trade in wheat and other merchandise.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Geograficesko-Statisticheski Slovar Rossiskoi Imperii*, vol. v.

S. J. Go.

SHKLOVSKI, ISAAC VLADIMIROVICH: Russian journalist; born at Yelisavetgrad in 1865. He was educated at the gymnasium of his native town, and at the age of sixteen began to contribute poems and prose articles to South-Russian periodicals. In 1886 he was charged with being a revolutionist, and was banished to Sredne Kolymsk in the province of Yakutsk, where he remained until 1892. There he studied the life of the Yakuts and the languages of some of the native tribes. His ethnographic and belletristic sketches were published in the "Odesskiya Novosti" and in "Russkiya Vyedomosti," a Moscow liberal daily. Shklovski is the author of "Nakrainem Syevero-Vostokye" (St. Petersburg, 1895), a work in Russian on northeastern Siberia, a French translation of which appeared in the following year. Since 1896 he has been the London correspondent of the "Russkiya Vyedomosti."

S. M. R.

SHKUD: Russian town in the government of Kovno, situated at the confluence of the rivers Bortava and Liwba. The earliest written information regarding the Jews in Shkud is found in their "pinḳes," which begins with the year 1725. No mention is made in it of the various persecutions which the Jews of that place had endured, but some references are made to the martyrs of the community. Thus, under the above date, among the elders is mentioned a certain Solomon, son of the "martyr" Joshua; and under 1753, another Solomon, son of the "martyr" Shebaḥ. From time to time the town was visited by the representatives of the central ḳahal, who looked into the affairs of the town, and even granted assistance if necessary. In one instance the chief of the Shkud ḳahal, Rabbi Mikel, was arrested because the community could not pay the 1,000 guilders it owed; the representatives of the central ḳahal, however, immediately ransomed him. The Jews of Shkud have always taken a keen interest in external Jewish affairs. In 1739 an appeal was made in behalf of the Jews residing in Palestine, to which the community of Shkud generously responded.

Among the many prominent rabbis of Shkud was Joseph Katzenellenbogen, who came from Brest-Litovsk. Shkud has a population of over 3,000, the majority of whom are Jews.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Ha-Asif*, vi. 125.

S. J. Go.

SHNEOR ZALMAN BEN BARUCH (known also as **Zalman Ladier**): Leader of the rational Ḥasidim called "ḤaBaD" (acrostic formed from "Ḥokmah," "Binah," "De'ah" = "Wisdom," "Understanding," "Knowledge"); born at Liozna, government of Moghilef, in 1747; died at Pyen, near Kursk, and interred at Gadiyoch, government of Poltava, Dec. 28, 1812. Little is known of that part of Shneor Zalman's life which preceded his conversion to Ḥasidism. Distinguishing himself as a Talmudist while still a youth, he, although his parents were very poor, wedded the daughter of a wealthy resident of Vitebsk, the marriage enabling him to devote himself entirely to study. Besides Talmudic and rabbinical lore, he acquired a fair knowledge of mathematics, astronomy, philosophy, and Cabala.

Shneor Zalman.

Convert to Ḥasidism.

Being of a dreamy and speculative nature, he became an adept in Luria's system of Cabala, and as such conceived a fervent admiration for Baer of Meseritz, at that time the representative of the system. For twelve years he lived in Baer's house, and took an active part in the propagation of ḤASIDISM.

In 1772 the struggle between rabbinical Orthodoxy and the adherents of the new sect began, in which conflict Shneor Zalman became prominent. Together with Mendel of Vitebsk he was sent by Baer to Wilna to allay the anger of Elijah Gaon, who had launched a ban against the Ḥasidim. Unfortunately Shneor Zalman and his colleague failed to obtain a hearing from the gaon; and the struggle between the contending parties, from which the future leader of the "ḤaBaD" was to suffer so cruelly, became more bitter. On the death of Baer the Ḥasidim of White Russia and Lithuania looked upon Shneor Zalman as their leader; but from motives of modesty he kept in the background until the departure of Mendel of Vitebsk to Jerusalem. He then returned to his native place, Liozna, and assumed the leadership. More learned than Baer, he endeavored to place Ḥasidism on a scientific basis, and advocated both in his works and in his sermons an intelligent and not a blind faith, requiring from his followers a certain mental preparation. In his system the "zaddiḳ" appeared as a mere teacher and not as a miracle-worker. Being himself an eminent Talmudist, Shneor Zalman did not deprecate the study of the Talmud as was then the tendency of the leaders of Ḥasidism in the south, and his followers, who assumed the name "ḤaBaD," always stood on a

higher plane of intellectual development than did the followers of the latter. However, fearing lest in the course of time his followers might assimilate with the rabbinical Orthodox, he devised new means of withdrawing them from the authority of the rabbis. For example, he composed a new Shulḥan 'Aruk, introduced a new ritual, recommended special prayer-houses, and made other innovations. This exasperated the Orthodox, and Shneor Zalman was included among the twenty-two representatives of Ḥasidism who were denounced to the government as being dangerous agitators and teachers of heresy.

Denounced to the Government.

In consequence of this denunciation Shneor Zalman was arrested at Liozna about the end of 1797 and conveyed in chains to St. Petersburg. For three months he remained imprisoned in a fortress and was then subjected to an examination by a secret commission. Ultimately he was released by order of Paul I.

As was to have been expected, his imprisonment won for him the halo of a martyr; and on his release his position was considerably strengthened. Two years later he was again transported to St. Petersburg, upon the further denunciation of his antagonists, particularly of Abigdor, formerly rabbi of Pinsk. Immediately after the accession to the throne of Alexander I., however, Shneor Zalman was released, and was given full liberty to proclaim his religious teachings, which the government considered to be utterly harmless. In 1812, in consequence of the French invasion, he fled from the government of Moghilef, intending to go to that of Poltava, but died on the way in a small village near Kursk. His descendants, who assumed the family name of Shneorssohn, are still the spiritual leaders of the Ḥasidim of White Russia known as those of Lyubavich.

Shneor Zalman was a prolific writer; but only a few of his works have been published. These are:

His Works.

"Tanya," or "Likḳuṭe Amarim," in two parts, the first containing a scientific exposition of Ḥasidism, the second, also entitled "Sha'ar ha-Yiḥud weha-Emunah," giving a mystical explanation of the "Shema'" (Slavuta, 1796; Zolkiev, 1799; with a pastoral letter entitled "Iggeret ha-Ḳodesh," Zolkiev, 1805); "Shulḥan 'Aruk" (5 vols., Shklov), a religious code based on the "Ṭurim" and other poskim; "Seder Tefillot" (2 vols., Kopust, 1816; Shklov, n.d.), a prayer-book with a cabalistic commentary; "Torah Or" (Kopust, 1837), homilies on Genesis and Exodus; "Likḳuṭe Torah" (Jitomir, 1848), homilies on the three other books of the Pentateuch and on Lamentations, Esther, and Canticles, with sermons for New-Year, the Day of Atonement, and the eighth day of the Feast of Tabernacles; "Hilkot Talmud Torah" (Lemberg, n.d.), on the study of the Law.

Bibliography: Jellinek, *Kontres ha-Rambam*, p. 37; Grätz, *Gesch.* xi. 114; *Ha-Shaḥar*, vi. 97 *et seq.*; Dubnow, in *Voskhod*, 1888, No. 3, pp. 37 *et seq.*; Ḥayyim Meïr, *Bet Rabbi*, Berdychev, 1903; Rodkinsohn, *Toledot 'Ammude HaBaD*, 1876; Fuenn, *Keneset Yisrael*, p. 331.

E. C. I. Br.

SHOBACH (שובך; written **Shophach** [שופך] in I Chron. xix. 16–18): Captain of the army of Hadarezer, King of Aram, who was defeated and slain by David at Helam (II Sam. x. 16–18). According to Soṭah viii., Shobach was as famous for his strength as Goliath, and the Ammonites, as allies of Aram, expected through him to be led to victory; but his defeat brought defeat also on them. The Talmudic Haggadah likewise dwells on the fame of Shobach. The two forms of his name are explained by Rab and Samuel: one says that his real name was Shophach, and that he was called Shobach because he had the figure of a dove-cot ("shobak"); the other, that his real name was Shobach, and that he was called Shophach (= "the melter") because he looked so fierce and terrible that those who saw him "melted" away from mere fright.

Shobach is made the special subject of popular legend in the Samaritan Book of Joshua (ch. xxvi.–xxxvii.). He appears there as the son of Haman, King of the Persians, whom Joshua, the son of Nun, had slain together with various other kings. Being very powerful and wealthy, Shobach concluded friendships with many kings of the surrounding countries, inciting them to join him in a war against Joshua to avenge his father's death. He made alliances with the Canaanites, the Armenians (Arameans?), the kings of Sidon and Kaimun (Yokneam) near Mount Carmel, and with the son of Japheth the Giant, who possessed miraculous weapons inherited from his grandfather Noah. Before they went to war these allied monarchs sent a letter to Joshua informing him that they numbered thirty-six kings, each with 60,000 horsemen and countless foot soldiers, ready to make war on him, and that Ben Japheth, the giant who was able to kill 1,000 men with one stroke of his thunderbolt of steel, was with them. The messenger, who returned with an answer from Joshua in which the latter recounted all the victories he had achieved, related all the miraculous things he had seen at Joshua's royal residence, and made the king and people tremble with fear. The mother of Shobach, who was a great magician, then resorted to witchcraft and, with the aid of her host of sorcerers, built seven walls of iron around Joshua and his army as soon as they had encamped for battle.

In the Samaritan Book of Joshua.

In his perplexity Joshua, by means of a dove, sent a letter to his cousin Nabiḥ (נבח = "the shouter"; comp. Num. xxxii. 42, "Nobah"), king of the two and one-half tribes on the east of the Jordan, asking him to come to his assistance. Nabiḥ forthwith gave utterance to a shout that was heard throughout the lands and to the end of the heavens; and immediately there appeared an innumerable host of horsemen and other soldiers, with whom he went to the assistance of Joshua. Shobach's mother saw a star which forebode no good for her son and warned him; but in his rage he killed her, and then, putting on his armor and taking his bow and arrows, went forth to engage Nabiḥ in single combat. "What is the matter with thee, Nabiḥ, that thou barkest?" he asked derisively. Whereupon Nabiḥ replied: "I am the son of Gilead, the son of Makir, the son of Manasseh, the son of Joseph, the descendant of Abraham, who slew the kings of Babylonia; and so shall I kill thee." Shobach then said: "I am the son of Haman, the son of Put, the son of Ham, the

son of Noah. Stand before me and I shall shoot first." To this Nabiḥ replied: "Do so." Thereupon Shobach shot three arrows in succession; but, although he had never missed his mark before, he failed to hit Nabiḥ. When Shobach turned to flee, Nabiḥ shot an arrow, which, first rising heavenward, fell upon the head of Shobach, then pierced his belly and that of his horse, and finally plunged into the earth to a depth of twelve cubits. Immediately thereafter a fountain gushed forth, which is called "The Fountain of the Arrow" to this day. When the Israelites saw this miracle, they shouted, "There is no power besides God"; and the walls encircling Joshua and his army fell at the sound of trumpets blown by the priests (comp. the extract from the Samaritan Chronicle printed by Samuel Shullam in his edition of the "Sefer Yuḥasin" by Abraham Zacuto, who refers to a Jewish midrash, "Liber Yuḥasin" [ed. Filipowski, 1857, ii. 60–61]; also Kirchheim, "Karme Shomeron," 1851, p. 55).

E. G. H. K.

SHOE: For the greater part, among the ancient Hebrews, the shoe consisted merely of a sole of leather or, less often, of wood, supported around the ankles by leather bands (see SANDALS); but it is probable that Jewesses, even at an early date, wore more elaborate footgear, covering the entire foot (see Judith xvi. 11; Cant. vii. 1; Ezek. xvi. 10). It was part of the duty of a bridegroom to supply three pairs of these during the year (Ket. 64a *et al.*), one for each of the three chief festivals. There is evidence that shoes were of somewhat recent introduction; hence in solemn moments they were discarded, as in the theophany of Ex. iii. 5, while priests in general performed their offices without shoes. Similarly, in mourning, the bereaved removed their shoes (II Sam. xv. 30; Ezek. xxiv. 17, 23; Isa. xx. 2); this custom has continued to the present day. On the other hand, at the Passover meal the Israelites were commanded to have their shoes on in readiness for starting (Ex. xii. 11). For the ceremony of ḥaliẓah a peculiar form of shoe is still used (see ḤALIẒAH, illustrations). Some of the Talmudic rabbis were shoemakers, or rather sandal-makers, among them Johanan ha-Sandalar. A shoemaker was permitted to take a shoe off the last during Ḥol ha-Mo'ed (the middle days of the festivals), but not to put it back again (Yeb. 2a). As articles of necessity, shoes were regarded as more important than the beams of a house, but not than food (Shab. 129a). In modern times it is customary to remove, or go without, leather shoes on the Day of Atonement, and to wear slippers instead; the custom is mentioned in Yoma (viii. 1).

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J.

SHOFAR (שופר).—Biblical Data: The ancient ritual horn of Israel, representing, next to the 'UGAB or reeds, the oldest surviving form of wind-instrument. As a rule "shofar" is incorrectly translated "trumpet" or "cornet"; its etymology shows it to signify either "tuba" (comp. Jastrow, "Dict.") or, more accurately, "clarion" (comp. Gesenius, "Dict." ed. Oxford). It is mentioned frequently in the Bible, from Exodus to Zechariah, and throughout the Talmud and later Hebrew literature. It was the voice of a shofar, "exceeding loud," issuing from the thick cloud on Sinai that made all in the camp tremble (Ex. xix. 16, xx. 18); and for this reason, while other musical instruments were in each age constructed according to the most advanced contemporary practise (comp. 'Ar. 10b), the trumpet family itself being represented by the long, straight silver "ḥaẓoẓerah," the shofar has never varied in structure from its prehistoric simplicity and crudity.

Use and Pattern.

In the Pentateuch the use of the shofar is prescribed for the announcement of the New Moon and solemn feasts (Num. x. 10; Ps. lxxxi. 4), as also for proclaiming the year of release (Lev. xxv. 9). The first day of the seventh month (Tishri) is especially termed "a memorial of blowing" (Lev. xxiii. 24), or "a day of blowing" (Num. xxix. 1), the shofar; and the modern use of the instrument survives especially in this connection. In earlier days it was employed also in other religious ceremonials, as processions (II Sam. v. 15; I Chron. xv. 28), or in the orchestra as an accompaniment to the song of praise (Ps. xcviii. 6; comp. *ib.* xlvii. 5). More frequently it was used as the signal-horn of war, like the silver trumpets mentioned in Num. x. 9 (see Josh. vi. 4; Judges iii. 27; vii. 16, 20; I Sam. xiii. 3).

A. F. L. C.

In the Temple.

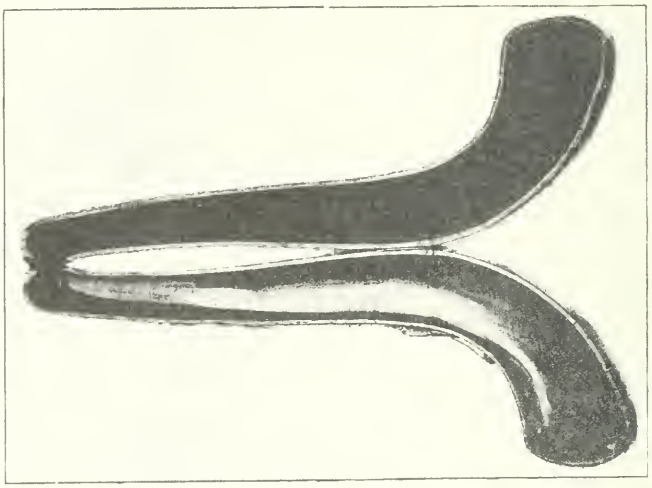
——In Post-Biblical Times: The Mosaic law providing for the first day of the seventh month (1st of Tishri = Rosh ha-Shanah) a "zikron teru'ah" (memorial of blowing; Lev. xxiii. 24) and a "yom teru'ah" (day of blowing; Num. xxix. 1) is traditionally interpreted by the Rabbis as referring to the ceremony of sounding the shofar. The shofar in the Temple was generally associated with the trumpet; and both instruments were used together on various occasions. On New-Year's Day the principal ceremony was conducted with the shofar, which instrument was placed in the center with a trumpet on either side; it was the horn of a wild goat and straight in shape, being ornamented with gold at the mouthpiece. On fast-days the principal ceremony was conducted with the trumpets in the center and with a shofar on either side. On those occasions the shofarot were rams' horns curved in shape and ornamented with silver at the mouthpieces. On Yom Kippur of the jubilee year the ceremony was performed with the shofar as on New-Year's Day. R. Judah, however, declares that the shofar of Rosh ha-Shanah was of ram's horn (and curved); that of the jubilee, of the horn of the wild goat (R. H. iii. 3); while R. Levi thought it proper that the shofar of ram's horn of a curved shape should be used for Rosh ha-Shanah and Yom Kippur (jubilee year), and that the straight-shaped shofar of the horn of the wild goat should be used on other occasions. The curved shofar is symbolic of the contrite heart repenting on the most solemn days of Rosh ha-Shanah and Yom Kippur (comp. *ib.* 26b; Yer. *ib.*). R. Abbahu thought that a shofar of ram's horn was used on Rosh ha-Shanah in order to call to mind the 'AḲEDAH incident connected with the ram (Gen. xxii. 13; R. H. 16a). The shofar,

however, may be the horn of any other clean animal, except that of a cow or calf, which would be a reminder of the golden calf incident (*ib.* 26a). A rent or hole in the shofar affecting the sound renders it unfit for ceremonial use. A shofar may not be painted in colors, but it may be carved with artistic designs (Shulḥan 'Aruk, Oraḥ Ḥayyim, 586, 17, note). Women and minors are exempt from the command to hear the shofar-blowing, but they nevertheless usually attend the ceremony.

The "teḳi'ah" and "teru'ah" mentioned in the Bible were respectively bass and treble. The teḳi'ah was a plain deep sound ending abruptly; the teru'ah, a trill between two teḳi'ahs. These three sounds, constituting a bar of music, were rendered three times: first in honor of theocracy, or "malkiyot" (kingdom); then to recall the 'Aḳedah and to cause the congregation to be remembered before God, or "zikronot" (remembrances); a third time to comply with the precept regarding the shofar. Ten appropriate verses from the Bible were recited at each repetition, which ended with a benediction (R. H. 16a). Doubt, however, arose as to the sound of the teru'ah. Onḳelos translates "teru'ah" as "yabbaba"; but the Talmud is uncertain whether it means an outcry ("yelalah") or a moaning ("geniḥah") sound. The former was supposed to be composed of three connected short sounds; the latter, of nine very short notes divided into three disconnected or broken sounds ("shebarim"). The duration of the teru'ah is equal to that of the shebarim; and the teḳi'ah is half the length of either (R. H. iv. 9). This doubt as to the nature of the real teru'ah, whether it was simply an outcry or a moan, or both, necessitated two repetitions to make sure of securing the correct sound, the following formula, consisting of ten sounds, resulting: teḳi'ah, shebarim-teru'ah, teḳi'ah; teḳi'ah, shebarim, teḳi'ah; teḳi'ah, teru'ah, teḳi'ah. This formula was repeated twice, making thirty sounds for the series. The last teḳi'ah was prolonged and was called "teḳi'ah gedolah" = the "long teḳi'ah." This series of thirty sounds was repeated twice, making ninety sounds in all. The trebling of the series was based on the mention of teru'ah three times in connection with the seventh month (Lev. xxiii. 24, xxv. 9; Num. xxix. 1), and also on the above-mentioned division into malkiyot, zikronot, and shofarot. In addition a single formula of ten sounds is rendered at the close of the service, making a total of 100 sounds. Thus the original three sounds, constituting a musical bar, were increased to 100 at the New-Year's Day ceremony.

The Sounds.

The general term for the sounds is "teḳi'ot." The first series of teḳi'ot is rendered after the haftarah, and is known as "teḳi'ot di-meyushshab" (sitting series) in contradistinction to the "teḳi'ot de-me-'ummad" (standing series) rendered at the "'Amidah" (standing prayer). There are many variations in the division of the series and placing them in the "'Amidah." R. Amram Gaon in his "Siddur" (p. 45b) gives the first line, T. S.-Tr. T. (= teḳi'ah, shebarim-teru'ah, teḳi'ah), three times for malkiyot; the second line, T. S. T., three times for zikronot; and the third line, T. Tr. T., three times for shofarot. Rabbenu Tam introduced the custom of giving the first line, T. S.-Tr. T., three times for either malkiyot, zikronot, or shofarot (Tos. to R. H. 33b, *s.v.* שיעור). In the Sephardic and west-German rituals the notes are rendered according to the scheme of Amram Gaon, while in east-European countries the minhag of Rabbenu Tam is followed. Other congregations render the first, second, and third lines in consecutive order for the three divisions of the "'Amidah."

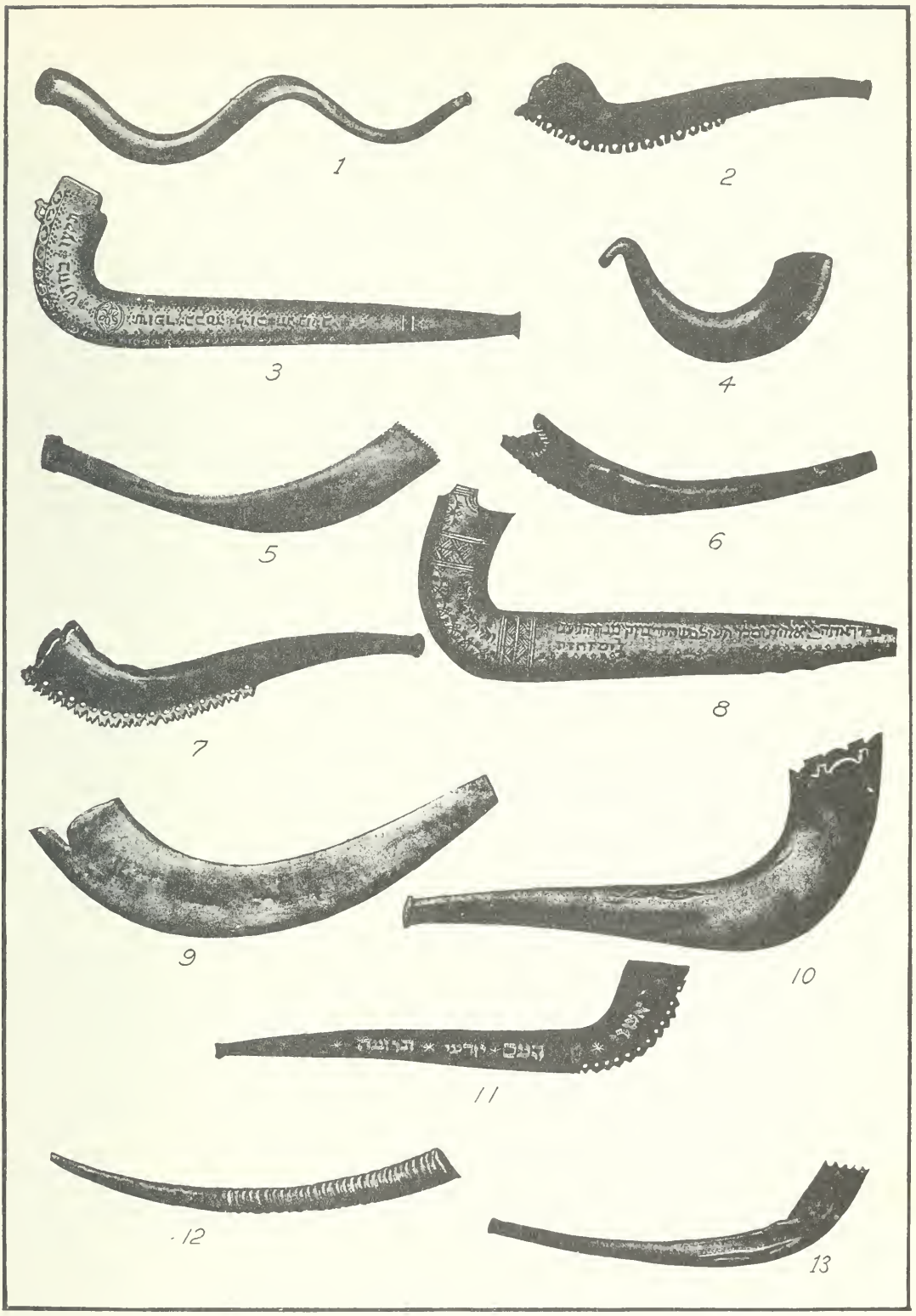


Shofar and Case.
(In the Great Synagogue, Aldgate, London.)

In the Liturgy.

The expert who blows the teḳi'ot is named "ba'al toḳea'" (the sounder of the shofar), and the prompter who calls off the sounds is termed "maḳri'." The following is the order of teḳi'ot for Rosh ha Shanah:

The ba'al toḳea' prepares himself for his task of blowing the shofar for the congregation and says: "I am prepared to fulfil God's command to blow the shofar, as is prescribed in the Torah, 'a day of blowing unto you.'" Then he recites the benediction: "Praised be the Lord our God, the King of the Universe, who sanctified us with His precepts and commanded us to hear the sound of the shofar," and adds the She-Heḥeyanu. The congregation answers "Amen." Then follow the thirty teḳi'ot, after which the ḥazzan recites the verse: "Blessed is the people that know the joyful sound; they walk, O Lord, in the light of thy countenance" (Ps. lxxxix. 16, R. V.). The congregation repeats this and says "Ashre." In the Musaf "'Amidah" by the ḥazzan the series of thirty teḳi'ot is rendered as described above. After Musaf or, in some congregations, after 'Alenu, the thirty teḳi'ot are



SHOFARS.

1. Used by Beni-Israel of Bombay. 2, 3, 7. In the Great Synagogue, Aldgate, London. 4. From Bagdad, eighteenth century. 5, 6, 9. In the United States National Museum, Washington. 8. With carved Hebrew inscription (after Wetzstein). 10. Alleged to belong to the pre-expulsion period (1290) of English Jews. 11. In the possession of Mrs. E. F. Aaron, New York. 12. In the possession of the late A. L. Cohen, London. 13. In the possession of F. L. Cohen, Sydney, N. S. W.

repeated. After Adon 'Olam the formula of ten teḳi'ot closes the service.

This order is repeated on the second day of Rosh ha-Shanah. If the first day falls on Sabbath (the second day never falls on that day), the shofar-blowing is dispensed with, and the words "day of blowing" throughout the liturgy are changed to "memorial of blowing." The reason given for the omission of the shofar ceremony on Sabbath is the apprehension lest the ba'al toḳe'a might carry his shofar in public premises to an expert for instruction, the carrying of articles from private into public premises being forbidden on the Sabbath though permitted on a holy day. However, where there was an ordained bet din, such as the Sanhedrin in Jerusalem in the Temple period, when strict discipline prevailed, the shofar-blowing continued on the Sabbath-day. Even after the second day of Rosh ha-Shanah was introduced, R. Johanan b. Zakkai, under whom there was a regular bet din at Jabneh, permitted the blowing of the shofar on Sabbath (R. H. iv. 1, 2). Later, however, the practise was discontinued; but it appears that Alfasi, in the twelfth century, still permitted it under his bet din (Abudarham, ed. Venice, 1566, p. 100a).

The addition, originally a substitution, of the three flourishes sounded in the additional service was due to R. Simeon ben Gamaliel II., who in the middle of the second century prescribed the sounding of a flourish at the close of each section of that service. It seems that the sounds were taken by the Roman authorities in Palestine for military signals (they may have resembled the calls of the imperial forces); for troops were sent to the synagogues in the early morning to prevent any martial exercises; and many Jews were put to the sword before an explanation could be given. In succeeding years the flourishes were delayed until the congregations had been for some time assembled and were obviously occupied in religious exercises only (R. H. 32b). The sounding was eventually restored to its proper place in the morning service (the "sitting series"), but the additional flourishes (the "standing series") were also retained.

Many reasons are assigned for the ceremony of shofar-blowing. Saadia Gaon (892–942) gives ten. The Cabala emphasizes the significance of the shofar and the teḳi'ot. Thus a certain midrash, citing

In the Cabala.

"Blessed is the people that know the joyful sound" (= "teru'ah"; Ps. lxxxix. 15), asks: "Do other peoples not know the joyful sound? Have they not many kinds of coronets, buccina, and salpidin [= σαλπιδες]?" and then answers: "But the Israelites know how to serenade their Creator with the teru'ah" (Pesiḳ., ed. Buber, p. 152a). The Zohar dwells on the word "know" as signifying in this midrash passage a secret knowledge and mysticism. The shofar represents the windpipe or the spiritual part of the body alongside the gullet, through which the food or the earthly part passes. The sound of the shofar awakens the Higher Mercy = "Raḥamim" (Zohar, Emor, p. 99b, and Pineḥas, p. 232a). The object of the second and third series of teḳi'ot is to bewilder and stagger Satan (R. H. 16b), who, at first imagining that the Jews are merely complying with the Law, is surprised by the second blowing, thinking perhaps that the Messiah is coming, and finally is dumfounded, expecting the Resurrection, with which his power will finally cease.

It is the custom to blow one teḳi'ah every day during the month of Elul except on the day preceding Rosh ha-Shanah (Oraḥ Ḥayyim, 581). This is a later innovation. The author of "Shibbole ha-Leḳeṭ" (13th cent.) quotes (§ 282; ed. Buber, p. 132b) a midrash and Pirḳe R. El. to the effect that on New Moon of the month of Elul, Moses ascended Mount Sinai to obtain the tablets of the Law for the second time, and that the shofar proclaimed this fact in order that the Israelites might not be again misled. Thenceforth the shofar was sounded annually on the eve of New Moon Day in Elul to commemorate the event, showing that originally the shofar was blown only on the first night of Elul (Vitry Maḥzor, p. 361).

The Ne'ilah service on Yom Kippur is ended with a single teḳi'ah. The Sephardim blow four calls: teḳi'ah, shebarim, teru'ah, teḳi'ah. This is

At End of Yom Kippur and Other Uses.

not obligatory, but is a reminiscence of the shofar-blowing in the year of jubilee in the pre-exilic period (*ib.* p. 395).

The shofar was used also to arouse the people to repentance on fast-days (Ta'an. i. 6), which custom is still observed in Jerusalem in times of drought. The shofar has been from the most remote time the instrument by which an excommunication has been proclaimed. It is claimed that Barak used 400 shofars to excommunicate Meroz (Judges v. 23; M. Ḳ. 16a). The shofar was used at the announcement of a prohibition or a permission by the Rabbis (Niddah 40a). Among the paraphernalia of the bet din of R. Huna were: a rod to keep order; a strap for "malḳot"; a sandal for "ḥaliẓah"; and a shofar for excommunication (Sanh. 7b; see Rashi *ad loc.*). The shofar was sounded at funerals (M. Ḳ. 27b); and it was blown also when the ordained bet din announced the appearance of the new moon (Niddah 38a; see Rashi *ad loc.*).

On Friday afternoon six shofarot were blown at short intervals. At the first teḳi'ah the laborers in the field ceased work; at the second the stores closed and city labor ceased; and the third teḳi'ah was a signal to light the Sabbath candles. Then after a short pause the shofar sounded teḳi'ah, teru'ah, teḳi'ah, and Sabbath set in (Shab. 35b).

Bibliography: Maimonides, *Yad, Shofar*, i.–iii.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 585–590; Cyrus Adler, in *Jour. of American Oriental Society*, Oct., 1889, p. clxxi.; Dembitz, *Jewish Services in Synagogue and Home*, pp. 319–322.

A. H. J. D. E.

In regard to the form of the modern shofar, the particular kind of curve which it presents is regarded as immaterial. It may be gradual, as in Fig. 12 in the accompanying illustration, although this shape is rarely met with. Among the Sephardim the shape preferred is the natural spiral

Forms of Modern Shofar.

of the ovine horn (generally favored by Orientals), as in Fig. 4, an example of the eighteenth century from Bagdad. The instrument from Aden (Fig. 1) is made from the horn of an African koodoo (*Strepsiceros kudu*), retaining its natural curve. The

Ashkenazim prefer the simpler lituus shape (well known to the Romans, and used for their cavalry trumpet, being made of bronze), with the natural flatness of the horn accentuated by paring. Two shofarot found in England and believed to be ancient—one unearthed under the foundations of an old house in Leadenhall street, London (see "Cat. Anglo-Jew. Hist. Exh." No. 2); the other recovered from the Thames, off Vauxhall, together with a straight trumpet of ox-horn, at a spot which has yielded Celtic and Roman relics also (see "Jew. Chron." Feb. 6, 1903)—differ in no way from an average modern shofar of the lituus shape, save in having been less pared down, and so possessing greater thickness and weight.

The inferior limit of length is about six inches (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 586, 10); but the instrument varies from eight to thirty inches in length (the horn of the koodoo is four feet long), the majority of examples averaging fourteen or fifteen inches, like the two middle horns of the illustration.

There were those who sounded the shofar for its music (R. H. 33b); but the Rabbis found it necessary to make provision for one who could not finish the series of calls (Oraḥ Ḥayyim, 585, 3), and for incomplete sounds, since the manipulation of the horn is of a very rough and empiric character. The embouchure, or mouthpiece, in particular, follows no standard in shape or size; and there exist horns which even the most skilful executant can sound only in certain positions, and then only with particular tensions of the lips. After the tip of the horn has been removed a roughly cylindrical bore of very narrow section is gouged down to the natural hollow. The exterior is then made smooth by scraping; and the horn, after being softened by soaking in hot water, is gradually brought to the desired shape. The interior having been trimmed and smoothed, the broad end is cut level, and usually carved along the edges in a rough coronet. The exterior is sometimes ornamented with carving, either geometric or including an inscription (comp. Fig. 3 in the illustration). The mouthpiece is formed by forcibly expanding the heated cut edge of the tip, or narrow end, considerable skill being necessary to overcome the tendency of the softened horn to split and so to spoil the shofar. A conoid of more or less oval base outline is arrived at; and, the edges having been rubbed smooth, the instrument is complete.

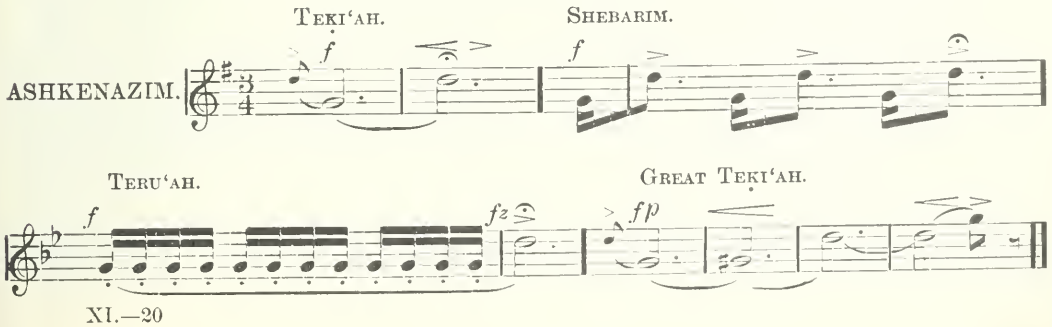
The traditional preference for the lituus or ⌙ shape is due to the type of bore of the shofar classing it as a member of the trumpet, rather than the bugle, family. Its shrill and incisive tones similarly define its character. The notes producible on any wind-instrument vary according to the division of the contained column of air into aliquot lengths, dependent on the particular tension of the player's vibrating lips. Modern brass instruments consist of a tube of considerable length, perfectly smooth and symmetrical, and are sounded through a regular mouthpiece of constant proportions. The shofar is a short tube, always somewhat rough and irregular internally, and it is sounded through a mouthpiece of indefinite shape. Hence no two shofarot necessarily produce notes of the same pitch, or same position in the harmonic series. Indeed, shofarot usually produce only two, or possibly three—very rarely four—sounds of their series, as against the five obtainable with the bugle or the ten with the trumpet. Of eleven shofarot examined together by the writer, the varying pitch covered six different keys. Five sounded the interval of the fifth (d : s); four, that of the octave (d : d′); one, that of the fourth (s : d); and one—the clearest in tone and easiest to manipulate—that of the sixth (s : m′). Of three which happened to be pitched alike, in the key of A, one sounded E : E′ (third and sixth partials of the harmonic range), another A : E′ (fourth and sixth partials), and the last E : A (third and fourth partials). But while the two notes may thus differ, two forms of sounding them in succession have been recognized from time immemorial. When, however, the shofar and the silver trumpets were sounded together in the Temple they were not necessarily tuned in unison; but the ancient ear listened for the rhythm and figure of the sounding rather than for its actual notes, a distinction now to be noticed in some military calls differing in tune according as set for the trumpet or for the bugle. Hence the confused tradition, mentioned above, concerning the middle "call" of the three which together constitute a "flourish."

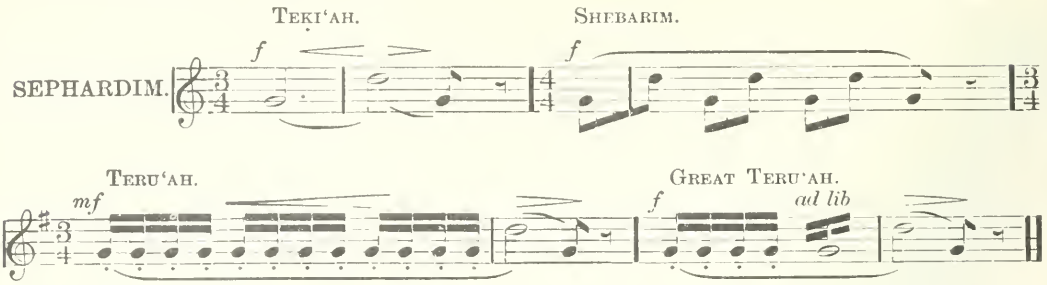
Variability of the Sounds.

Notes and Signals.

On a shofar sounding the interval of the fifth and pitched in the key of G the shofar-calls would be as follows:

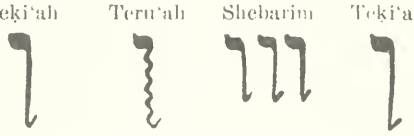
SHOFAR-CALLS





Attempts at noting the traditional calls aim, like the early notations alike of the church plain-song and of the synagogue Cantillation, at representing their duration and outline only, by means of strokes of particular length and shape. Such neumes are to be found in the "Siddur" of R. Amram (ed. Warsaw, 1865, p. 45b), in a late fourteenth-century manuscript (Codex Shem, No. 74, in the Parma Library), and in Juan de Gara's small Maḥzor (p. 190, Venice, 1587). The Parma notation, entitled in the manuscript in question "Simani Noti," is reproduced in Sulzer, "Shir Ziyyon," ii. 153, as follows:

Early Notation.



Bibliography: C. Adler, in *Proc. United States National Museum*, xvi. 287–301; idem, *Report United States National Museum*, 1892, pp. 437–450; 1896, p. 976; F. L. Cohen, in *Jew. Chron.* Sept. 8, 1893, p. 11; Sept. 28, 1894, p. 17; Sept. 1, 1899, p. 25; Sept. 13, 1901, p. 16.

A. F. L. C.

SHOFAR, THE. See Periodicals.

SHOFEṬ. See Judge.

SHOFEṬ KOL HA-AREẒ ("Judge of all the earth"): Important Pizmon of six verses, each ending with a phrase from Num. xxviii. 23. Being signed with the acrostic "Shelomoh," it is often ascribed to Solomon ibn Gabirol; but by Zunz ("Literaturgesch." p. 312) it is attributed to Solomon bar Abun, the younger. The hymn and its traditional tune are alike given places of honor in both the northern and southern rituals. With the Ashkenazim, who utilize only the first five verses, the hymn is the chief poem in the Seliḥot for the day preceding New-Year, and again in those of the morning service for the Day of Atonement. On both occasions it is differentiated from all other seliḥot by the special declamation, to the solemn penitential melody (see Ashre ha-'Am), of the applicable Scriptural texts which immediately precede it. In the German order of seliḥot, when another hymn is substituted on Sabbath morning, such hymn is still sung to the tune of "Shofeṭ." With the Sephardim it precedes the "Nishmat" in the morning service for New-Year.

Its melody is chanted in the Spanish rituals, to different passages of solemn importance in the penitential services—chiefly such as are recited by the ḥazzan alone—almost as often as the frequently-repeated melody of "Le-ma'anka" (for which see Adonai Beḳol Shofar) is sung to the congregational hymns. It is thus used for the special reshut "Oḥilah," which ushers in the Atonement additional service, and in some lines of tradition for the 'Abodah as well. On New-Year it is similarly used to precede the additional service; and, in Italy, for 'Alenu as well as universally for the first utterance of the thrice-repeated prayer ("Ha-Yom Harat 'Olam") which follows the sounding of the Shofar.

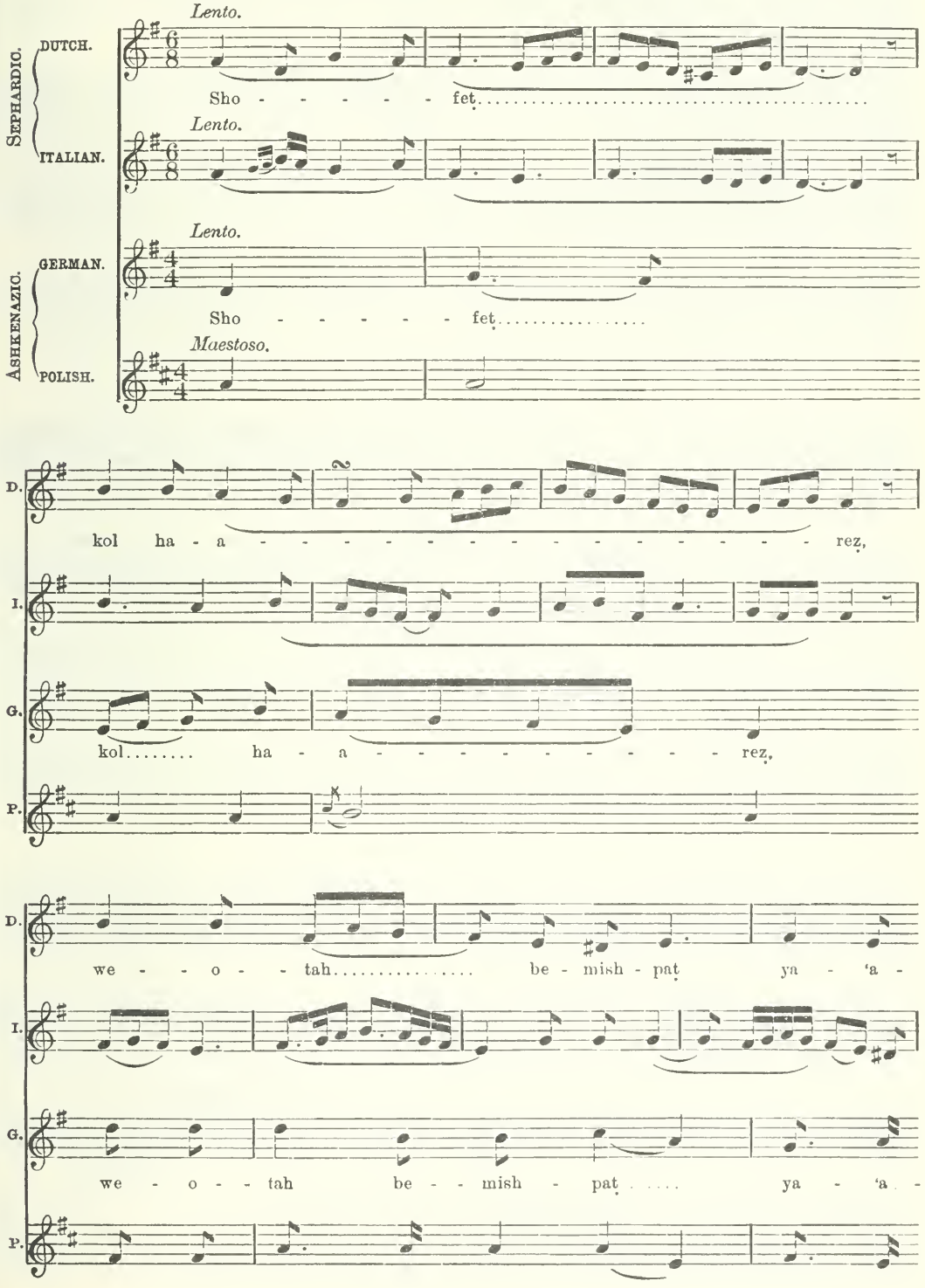
Thus, alike by Ashkenazim and by Sephardim, the ancient melody for this hymn is regarded as one of the most important associated with the Ten Days of Repentance. It exists in several variants—an evidence merely of its age. The Ashkenazic and Sephardic forms differ very considerably in detail, betraying respectively a distinct German or Arab influence, with a corresponding modification of structure. Each usage, again, differs within itself according to local tradition. The variants of Amsterdam (De Sola, "Sacred Melodies," No. 27, London, 1857) and of Leghorn (Consolo, "Libro dei Canti d'Israele," No. 308, Florence, 1892) are by no means in agreement in detail. Four forms, two Polish and two German, are presented by Baer ("Ba'al Tefillah," No. 1426, Frankfort-on-the-Main, 1883). The link is supplied by the Italian tradition, which utilizes the characteristic Sephardic form for the initial verse, and approximates closely to the Ashkenazic in those that follow. Benedetto Marcello in his "Parafrasi Sopra li Salmi," published between 1724 and 1727, uses as a theme for Ps. xxi. (Vulgate numbering = Ps. xx. in the Hebrew) another variant, which, however, is close to one of the German forms of the melody. Four of the most characteristic variants—Spanish-Dutch (probably the original), Italian, German (that used by Marcello), and Polish—are given in the accompanying transcription.

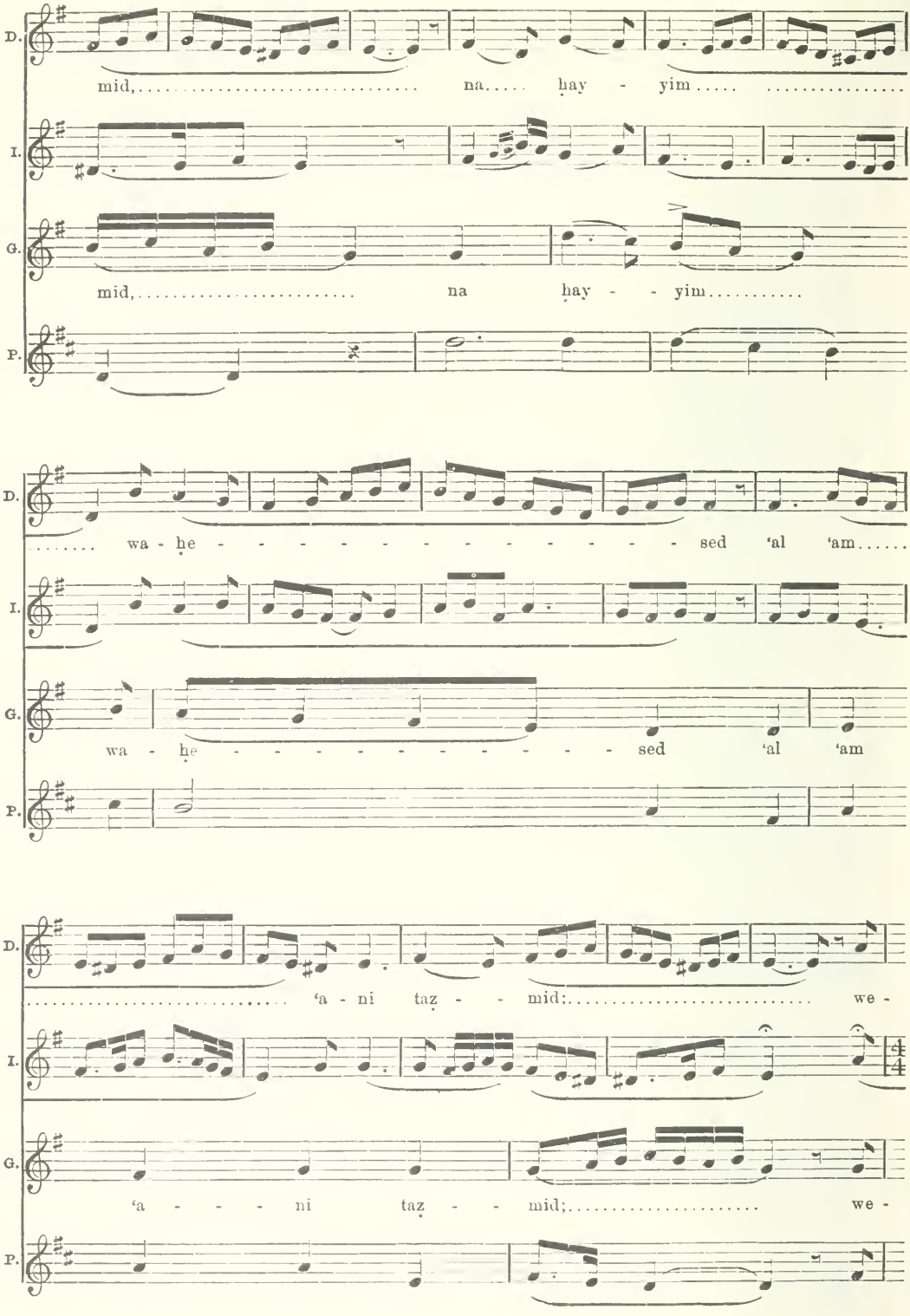
A. F. L. C.

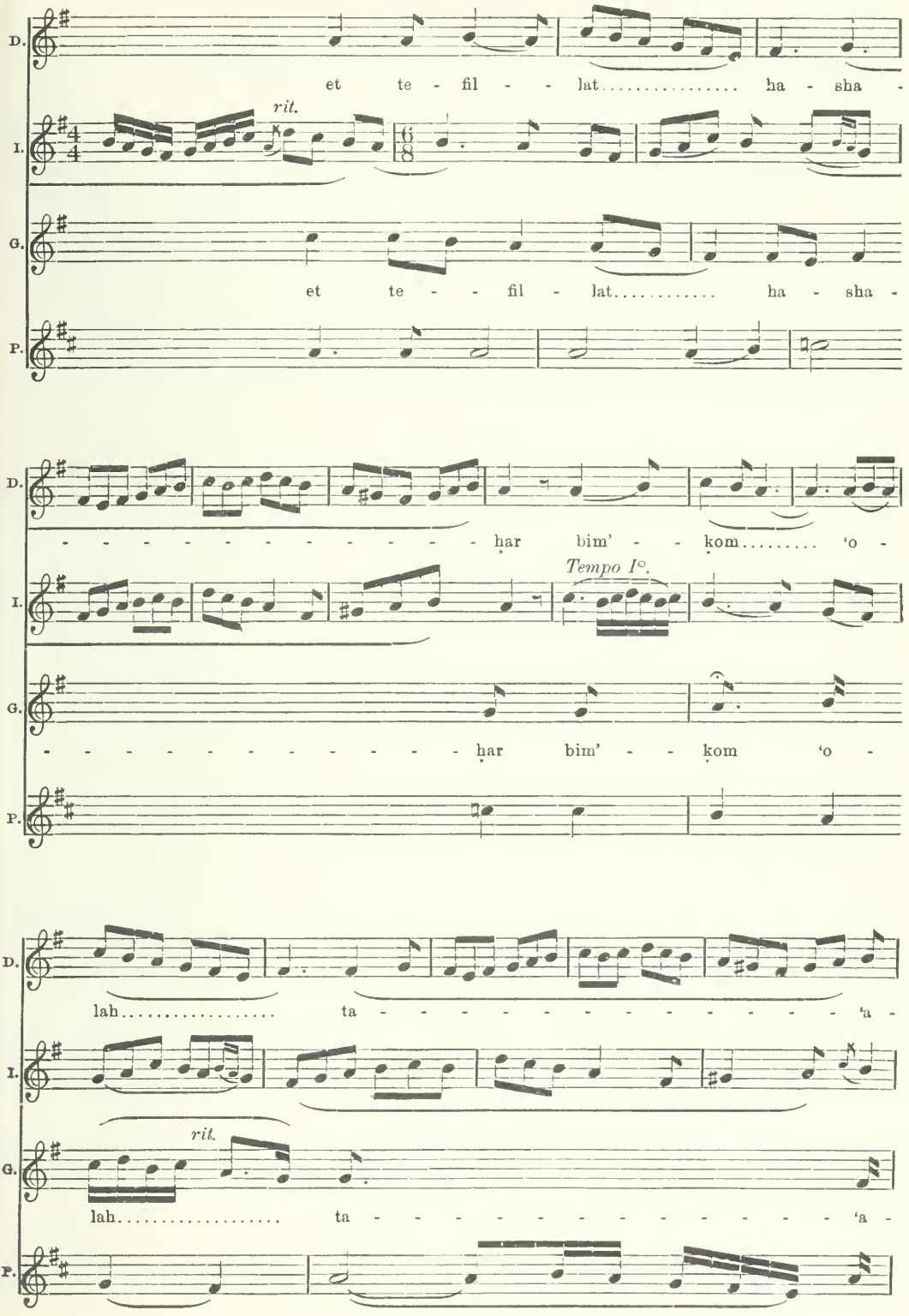
SHOHAM. See Bdellium.

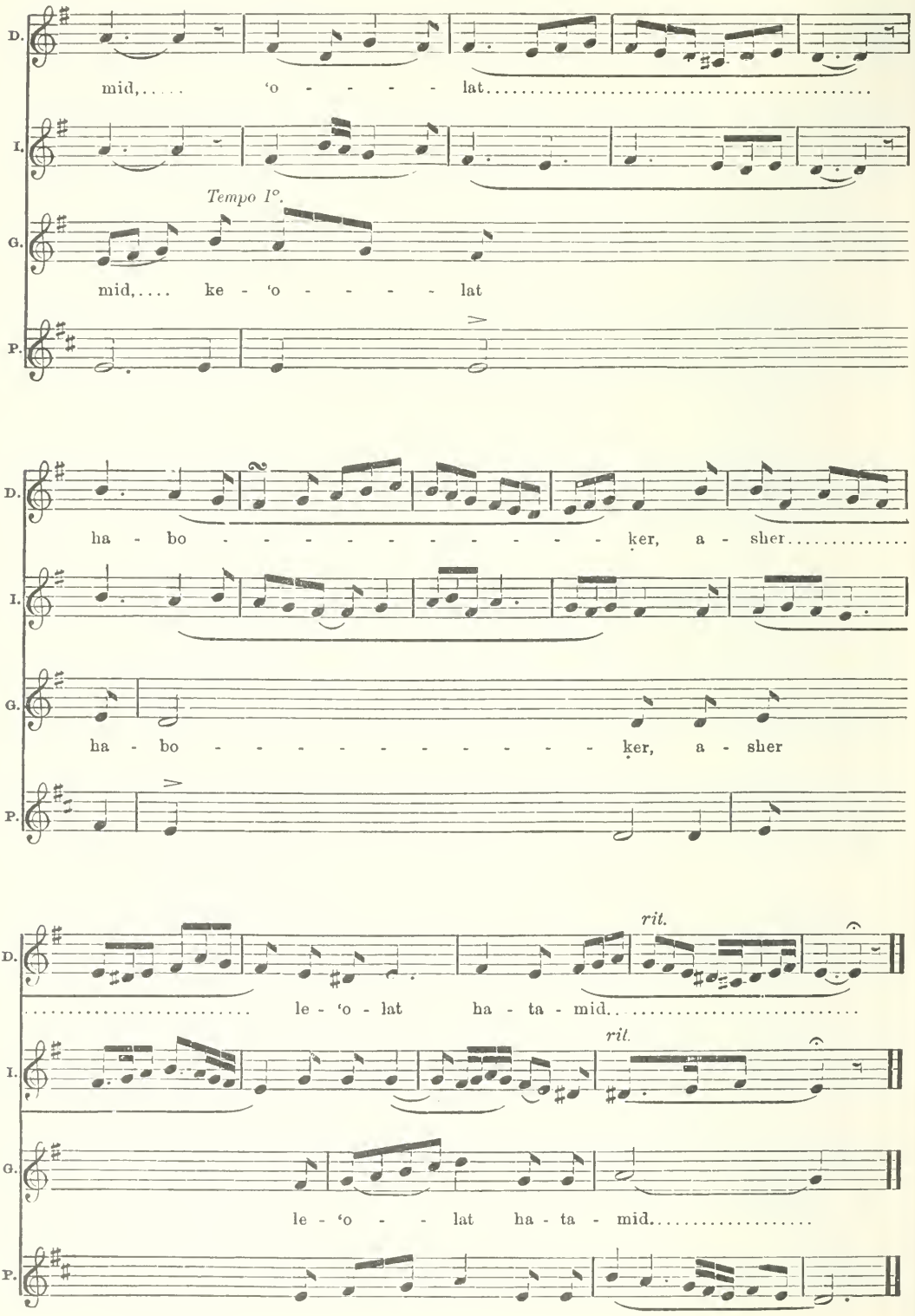
SHOḤEṬ: One empowered to perform the ritual slaughter of cattle and poultry. In the Biblical writings there is no statement to the effect that any individual was specially appointed to fulfil this function; but it would seem that the expressions "shaḥaṭ" and "malaḳ" justify the inference that there were certain rules which governed slaughtering. In Ḥul. i. it is stated that every male adult, unless mentally incapacitated, may officiate as shoḥet; while the Tosefta to this same passage allows women, and even Samaritans, to act in this capac-

SHOFEṬ KOL HA-AREẒ




D.
mid, na ḥay - yim
I.
G.
mid, na ḥay - - yim
P.
D.
wa - ḥe - - - - - - - - - - - sed 'al 'am
I.
G.
wa - ḥe - - - - - - - - - - - sed 'al 'am
P.
D.
'a - ni taz - - mid: we -
I.
G.
'a - - - - ni taz - - mid; we -
P.


D.
et te - fil - - lat..... ha - sha -
rit.
I.
G.
et te - - fil - lat..... ha - sha -
P.
D.
- - - - - - - - - - - - har bim' - - kom..... 'o -
Tempo I°.
I.
G.
- - - - - - - - - - - - har bim' - - kom 'o -
P.
D.
lah..... ta - - - - - - - - - - - - - 'a -
I.
rit.
G.
lah..... ta - - - - - - - - - - - - - 'a -
P.


D.
mid,..... 'o - - - - - lat.....
I.
G.
Tempo I°.
mid,..... ke - 'o - - - - - lat
P.
D.
ha - bo - - - - - - - - - - - ker, a - sher.....
I.
G.
ha - bo - - - - - - - - - - - ker, a - sher
P.
D.
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..... le - 'o - lat ha - ta - mid.....
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rit.
G.
le - 'o - - lat ha - ta - mid.....
P.

ity. The Baraita, however, restricts the office to one who is "mumḥeh," *i.e.*, skilled in the proper handling of the knife and recognized as proficient in the laws governing his office.

The Talmudic regulations for slaughtering remained unchanged until the sixteenth century. Then, however, Joseph Caro in the Shulḥan 'Aruk (Yoreh De'ah, 1, 1) forbade women to act as slaughterers, perhaps because they might faint while performing the duty. In his opinion, furthermore, this ruling was in accordance with a "minhag" (custom); and in Israel minhagim frequently abrogated traditional legal rights. Moses Isserles confines the right of acting as shoḥeṭ to those who have already slaughtered at least three times in the presence of a rabbi; and he further states it to have been a minhag that, to be entitled to office, the slaughterer must possess a "cabala." Even such a man, according to Jacob Weil (who bases his statement on the authority of Shalom Klausner), must frequently repeat the laws governing his function, that he may not forget them.

The shoḥeṭ is not required, however, to know every detail of the rules, provided he can distinguish between clean and unclean animals (Ṭur, Yoreh De'ah, 1, 1), although Moses Isserles expressly requires him to be a Talmudic scholar, as is almost universally the case in the East. The shoḥeṭ is bound by the following prohibitions: he must not be addicted to the use of liquor (Shulḥan 'Aruk, Yoreh De'ah, 1, 8); he must never have been accused of having discharged his duties indifferently (*ib.* 1, 14); he must not be a wanton transgressor of the Law ("mumar leha'is"); and he must never have openly desecrated the Sabbath (*ib.* 1, 5).

In the smaller cities the restrictions are still more severe; but it is frequently the case, especially in modern Occidental communities, that the shoḥeṭ discharges other functions besides his own, such as those of ḥazzan and reader. The government of Hanover formerly prohibited the shoḥeṭ from acting as a teacher ("Allg. Zeit. des Jud." 1844, p. 155); but this rule has been abolished. In Poland, according to Hirsch Heller ("Bet Hillel," p. 116, Munkacs, 1893), the shoḥeṭ appointed by the administrating rabbi must be confirmed by the "Wunderrabbi" before he is entitled to act in his official capacity. Among the most authoritative modern manuals for shoḥeṭim are Fränkel's "Zibḥe Raẓon," Rybuck, 1861; and J. H. Caro's "Das Jüdische Rituale beim Schlachten," Leipsic, 1867.

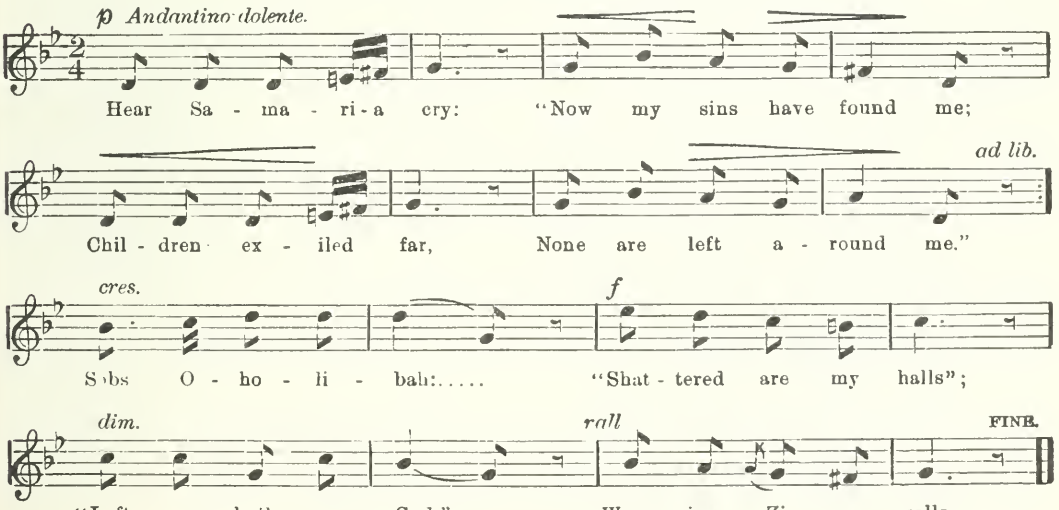
A. S. O.

SHOMER ẒIYYON HA-NE'EMAN. See Periodicals.

SHOMRON ḲOL TITTEN: Dramatic elegy by Solomon ibn Gabirol, sung at the conclusion of the order of Ḳinot according to the Polish ritual, at both the evening and morning services of the Fast of Ab, and appended as a private meditation to the order of the Sephardim for the Fast of Ṭebet. The first verse is a quatrain, while the others are extended to thrice that length. Samaria and Jerusalem are presented as two faithless sisters (Ezek. xxiii. 4) now overwhelmed with contrition; and in the second and third verses they in turn bewail their lapses and the punishment visited upon them. In the fourth verse the poet supplicates pity for them, and prays for the return of their Lord to them in forgiveness (for an English paraphrase of the whole of the elegy see "Israel," iii. 80, London, 1899).

The poem is sung in the Polish, North-German, and English liturgy to an expressive traditional melody, the closing strain of which is based on the lament to which the ḳinot are intoned on the Fast of Ab among the Ashkenazim. But it bears a striking similarity also to the Sephardic melodies brought from Spain before 1492 (comp. Mizmor Shir le-Yom ha-Shabbat), in the structure and tonality of this closing strain, in the outline of the initial

SHOMRON ḲOL TITTEN



phrases (comp. Ha-Mabdil), and especially in the manner, so characteristic of the Sephardic ritual, in which these initial phrases are repeated many times in the longer verses, until the closing strain can at last be utilized for the final distich (comp. Adonai Beḳol Shofar).

A. F. L. C.

SHOPHACH. See Shobach.

SHOWBREAD (לחם הפנים).—**Biblical Data:** Twelve cakes, with two-tenths of an ephah in each, and baked of fine flour, which were ranged in two rows (or piles) on the "pure" table that stood before YHWH and remained exposed to view for a week. A better term than "showbread" is the marginal reading of the Revised Version —"presence-bread" (Ex. xxv. 30), for this offering was required to be constantly before or in the presence of YHWH. Each Sabbath fresh cakes replaced the old, which then belonged to the priests, who were required to eat them in a holy place, since the bread was holy. Upon the rows of cakes cups of frankincense were placed; this frankincense constituted the "azkarah," or memorial, and was offered upon the altar to YHWH (Lev. xxiv. 4–9). According to I Chron. ix. 32, the sons of the Kohathites had charge of the baking and setting in order of the "bread of the row," as the Hebrew describes it. It would thus seem that the preparing of these cakes involved certain information which was kept as a secret by this priestly set. Mention is made of the showbread in the story of David's adventure at Nob. Ahimelek, the priest, at David's request, gave him the "holy" bread, that is, the stale loaves that had been taken away and replaced by "hot" ones (I Sam. xxi. 4–6; comp. Matt. xii. 4; Luke vi. 4). In Solomon's Temple provision was made for the proper exhibition of the loaves (I Kings vii. 48; comp. II Chron. iv. 19, xiii. 11). Though not explicitly stated to be so, these cakes were most probably unleavened. It is true they were not offered upon the altar, from which leaven was scrupulously excluded (Lev. ii. 11); but, as most holy, they were carried into and exposed in the inner sanctuary, and therefore the supposition that the use of leaven in them was prohibited carries a high degree of probability.

Composition and Presentation.

The foregoing rather scanty data from the Biblical sources are confirmed and complemented by information vouchsafed by Josephus. The cakes were provided out of the common charge; they were without leaven, and contained twenty-four tenths of a "deal" of flour. Two heaps were baked the day before the Sabbath, and on the morning of the Sabbath were brought into the holy place, where they were set upon the holy table, six in a heap, one loaf leaning against another. On the top of each heap two golden cups of frankincense were placed; they remained there till the next Sabbath, when the fresh loaves were brought and the old loaves were given to the priests for their own consumption. The frankincense was burned in the sacred fire, and a new supply was placed upon the fresh loaves ("Ant." iii. 10, § 7).

In Josephus.

——**In Rabbinical Literature:** Rabbinical tradition has preserved specific details concerning the preparation of the showbread. The cakes were kneaded separately (Men. xi. 1), but they were baked two at a time. To give them the required shape different forms—according to Maimonides, of gold—were used: one form for the cakes while they were still dough, another while they were in the oven, and a third after they were baked, in order to prevent their being broken or spoiled (*ib.*; see Sifra to Lev. xxiv. 5–9; Maimonides, "Yad," Tamid, v. 8). According to some authorities, the kneading and heaping were done outside, the baking inside, the Sanctuary—a distinction for which the commentaries fail to assign a reason (*ib.* v. 7; Men. xi. 2; see Bertinoro and Lipmann Heller)—and, the Sabbath prohibition not being suspended on account of the showbread, the baking took place, as Josephus reports, on Friday (see "Yad," *l.c.* v. 10), but according to others, all preparations were carried on in the Temple court; according to others, in the house of Pagi, a suburb where the priests who knew the secret of the preparation may have lived. Maimonides' explanation is that this district, while not in, was very near, the courtyard.

According to the Mishnah (Men. xi. 4; "Yad," *l.c.* v. 9), the cakes had the following dimensions: ten fingers (Maimonides gives "palms") in length, five in breadth, and rims, or upturned "horns," of seven fingers in length. The incense was put into two cups, a handful into each (*ib.* v. 2). These cups were called "bezikin," and had flat bottoms, or rims, so that they could be placed on the table (Tosef., Men. xi.). The new bread was carried in by four priests, while two bore the two cups of incense. They were preceded by four other priests, two to remove the old loaves and two to take up the two cups containing the incense. Those that carried the new bread went to the north end of the table, facing toward the south; those that had preceded them went to the south end, facing the north. While the latter were removing the old bread, the former were depositing the new, so that the showbread was, in fact, always before the Lord ("Yad," *l.c.* v. 4; Men. 99b). The cakes that had been removed were placed on a golden table in the hall; then the incense in the cups was burned, after which the cakes were divided. When Yom Kippur happened to fall on the Sabbath, this division was delayed until evening ("Yad," *l.c.* v. 5). The cakes, molded in squares, were piled one above the other; hollow golden tubes conducted air between them, and each pile was supported by two golden, fork-shaped supports attached to the table (Men. 94b, 96a; "Yad," *l.c.* v. 2).

Rabbinical Traditions.

The Biblical descriptions of the table of the showbread make no mention of such provisions to admit the air or hold the bread in position. The table was placed in the northern part of the Sanctuary, opposite the candlestick (Ex. xxvi. 35), with the altar of incense between them. The Septuagint states that this table was of massive gold, but the Hebrew (Ex. xxv., xxxvii.) that it was of acacia wood, two ells long, one ell broad, and one and one-half ells high,

The Table.

covered with pure gold, and with a border of gold around the top. The feet seem to have been enclosed, and to this ring-like enclosure were fastened four gold rings, through which the rods (made of acacia-wood and covered with gold) were passed when the table was carried. When on the march the table was covered with a purplish-blue cloth, upon which were placed the loaves and the vessels; over the whole was spread a scarlet cloth, and on top of this the skin of a seal (Num. iv. 7, 8). Only one table was found in the various sanctuaries, though II Chron. iv. 8 reports that ten tables were in the Hekal. The table of the showbread was taken from the Second Temple by Antiochus Epiphanes (I Macc. i. 23), but it was replaced by another under Judas Maccabeus (I Macc. iv. 49).

Among the vessels enumerated as belonging to the table of the showbread are "ḳe'arot" (dishes, or, probably, the "forms" in which the cakes were baked) and "kappot" (hand-like bowls). These were the "bezikin" for the incense, "ḳesawot" (*σπόνδεια*) for the wine-libations, and "menaḳḳiyyot" (probably dippers). But according to the Jerusalem and Samaritan Targumim, the ḳesawot were intended to cover the loaves.

The dimensions given in the Mishnah for the table are the same as those given for the loaves—ten handbreadths long and five wide, the loaves being laid across the table. R. Akiba, however, disagreed with these figures. According to him, the table had a length of twelve handbreadths and a width of six, an interval remaining between the two piles, in which, according to Abba Saul, the cups of incense were placed. These dimensions are difficult to reconcile with the Biblical assumption that the loaves rested without support on the table (Men. xi. 5). The Mishnah gives the number of ventilating-tubes mentioned above as twenty-eight, fourteen for each heap. According to the statement that they were like the half of a hollow pipe, they must have been open on top. The Gemara (Men. 97) constructs from these data the following description of the table:

The four fork-like supports were let into the floor, two at each end of the table. They extended above the table, and between them, above the table, fourteen tubes, closed at one end, were fastened, forming a grate-like receptacle for the loaves. The lowest cake of each heap rested on the table; each of the next four rested on three tubes; the two upper cakes on two tubes. On the Arch of Titus the table of the showbread shows no such attachment (comp. Josephus, "B. J." v. 5, § 5; "Ant." iii. 6, § 6).

——**Critical View:** The Pentateuchal passages in which reference is made to the showbread belong, without exception, to the Priestly Code. It would be unwarranted, however, on this score to hold the offering to have been a late innovation, due to Babylonian influences. The episode in David's visit to the old sanctuary at Nob proves the antiquity of the practise (I Sam. xxi. 1 *et seq.*). Ahimelek's scruples lest the men had not kept aloof from women and the assurance of David that they were in a state of sexual purity suggest the original meaning of the rite as a sacrificial meal, partaken of by the deity in common with his devotees, who, in order to make tryst with their god, must be in such a state of purity (comp. Ex. xix. 10–11, 15). Hence the bread is not burned, but the incense is, which also is an indication that the rite has descended from remote antiquity (Stade, "Biblische Theologie des Alten Testaments," 1905, i. 168). Stade connects it with the ancient cult of the Ark (*ib.*), the food of the deity being placed before him, ready for consumption whenever he chose to make his appearance.

The Hebrew custom has developed probably independently of a similar custom in Babylon, both starting, however, from the same root idea, which is found among other races and in other religions (comp. Isa. lxv. 11; Jer. vii. 18, xliv. 17 *et seq.*; Baruch vi. 26; comp. the instance of the Roman lectisternium). The Babylonians offered to the gods various kinds of cakes or bread ("akalu"), which they laid before them on tables, generally in sets of twelve or multiples of twelve. These cakes were required to be sweet (*i.e.*, unleavened), and were baked from wheaten flour. Even the Hebrew name "leḥem ha-panim" has its exact counterpart in the Assyrian "akal pânu" (Zimmern, in Schrader's "K. A. T." ii. 600). The number "twelve," which is so prominent in the showbread rite, has always borne mysterious religious significance (see Zimmern, *l.c.* p. 629).

Bibliography: B. Baentsch, *Exodus-Leviticus*, p. 419, Göttingen, 1900; Riehm, *Handwörterbuch*, ii. 1405 *et seq.*

J. E. G. H.

SHRIMSKI, SAMUEL EDWARD: New Zealand politician; born at Posen, Prussia, 1828; died at Auckland, New Zealand, June 25, 1902. In 1847 he went to London, where he became a merchant; in 1859 he emigrated to Melbourne, Victoria; and in 1861 he went to New Zealand, in which colony he was one of the early settlers. At Oamaru he was appointed government land-auctioneer.

Engaging in local and general politics, Shrimski was elected mayor of Oamaru on successive occasions, and was also a prominent member of educational and philanthropic institutions. In 1875 he was elected to the House of Representatives as member for Oamaru; he was reelected three times; and in 1885 he was appointed life member of the Legislative Council, or Upper House of Parliament. He held the offices of chairman of the educational board of North Otago, treasurer of the hospital board, and vice-president of the Otago branch of the Anglo-Jewish Association.

Bibliography: *Jew. Chron.* Aug. 1, 1902; *Jewish Year Book*, 5661 (1901).

J. G. L.

SHROUD (תכריכין): Robe in which the dead are arrayed for burial. The shroud is made of white linen cloth ("sadin," the *σινδών* of the New Testament; see Matt. xxvii. 59), which is cut and sewed together with large stitches; the ends of the thread are left unknotted, the garment being intended to last only until the body has decayed. As a general rule, however, several garments are used instead of a single shroud; in the case of a man these are a cap (in the form of a miter), breeches, shirt, an overgarment somewhat similar to a surplice, and a girdle. For a woman, an apron with strings replaces the breeches and the girdle, and the cap is flat. To

a prominent man's attire is added the ṭallit he wore at prayers, but with the fringes removed or cut. The shroud, as being a garment for the dead and not for the living, is not subject to the law concerning mixed material (= "sha'atnez"; Kil. ix. 4).

Prior to the destruction of the Second Temple, the Jews were buried in the garments they were wont to wear during life. When the woman of Endor saw the prophet Samuel rise from the grave he was covered with a mantle (I Sam. xxviii. 14), the same he had worn when living (Lev. R. xxvi. 7). The poor, however, were probably swathed like the Egyptian dead, as the term "takrikin" seems to indicate. Later the attire of the corpse became more elaborate. The rich grew very extravagant in this respect, securing fanciful and costly garments, and establishing a custom which became a burden upon mourners of the middle and poorer classes, who could ill endure the expense and yet desired to show the highest respect for their dead. This caused R. Gamaliel, about fifty years after the destruction of the Temple, to inaugurate the custom of using a simple linen shroud for rich and poor alike (M. Ḳ. 27b).

One who dies as a result of an act of violence, or in consequence of loss of blood, or a woman who dies in confinement, must be buried in the bloody garments worn at the time of death, and not in a shroud. This custom is based on the view that the last drops of blood, the loss of which is the immediate cause of death, are part of the body, and as such require burial; and since they can not be removed from the garments, these must go into the grave. But one who is killed by drowning or hanging, without loss of blood, is buried in the usual way, as is also one who is injured, loses blood, but partially recovers, though he dies later as a result of the injury (Shulḥan 'Aruk, Yoreh De'ah, 364). Even where the corpse is buried with the garments it is covered with a white sheet (*ib.*).

The shroud is figuratively termed "zewada" (provision for a journey; Ket. 67b); and by many it was prepared during their own lifetime, before ill health and age had overtaken them (Men. 41a; see Rashi). Several reasons are advanced for this ("Shelah," p. 145a, Amsterdam, 1698). See also Burial; Sargenes.

Bibliography: Modena, *Ma'abar Yabbok*, ii. 32, iii. 13; Lewysohn, *Mekore Minhagim*, p. 85; Landshuth, *Seder Biḳkur Ḥolim*, Introduction, § 23, Berlin, 1867.

A. J. D. E.

SHULAMITE (R. V. **Shulammite**; Greek, Σουναμῖτις): Principal character in the Song of Songs (A. V. Song of Solomon), although mentioned there in one passage only (vii. 1 [A. V. vi. 13]). According to the opinion of some modern critics, the Shulamite was the bride of a shepherd; but her beauty kindled in Solomon a violent passion, and he endeavored to win her for his harem. As to the etymology of the name, it would seem that it means "a native of Shulem," which place, according to Eusebius ("Onomasticon," *s.v.*), is identical with Shunem. This view is supported by the Greek version (see above), which evidently was made from a Hebrew text having שונמית instead of שולמית. On the theory that the term "Shulamite" is equivalent to "Shunammite," some critics have gone so far as to identify the Shulamite with Abishag, who after David's death became prominent in the court of Jerusalem (see Song of Songs).

J. M. Sel.

SHULḤAN 'ARUK. See Caro, Joseph.

SHULLAM, SAMUEL: Jewish physician and historian; flourished in the second half of the sixteenth century. He was of Spanish descent, and after an adventurous life went to Constantinople, where he was supported by Kiera (Esther), who stood high in favor at the court of the sultan. At her expense he published, but with many omissions, Zacuto's "Yuḥasin" (Constantinople, 1566), to which he added the Arabic chronology of the dynasties by the Syriac historian Gregory bar Hebræus, supplemented by a Turkish history, his own work. He published also: a Hebrew translation of Josephus' "Contra Apionem"; the Letter of Sherira Gaon; and the account of Nathan the Babylonian of the last geonim. Shullam omitted Zacuto's report upon the expulsion of the Jews from Spain, because he himself intended to write a full history of the persecutions, a task that was accomplished by his contemporary Joseph ha-Kohen in his "'Emeḳ ha-Baka."

Bibliography: Grätz, *Gesch.* 2d ed., ix. 403-404; Weiss, *Dor*, v. 93-94.

D. S. Man.

SHULMAN, NAPHTALI HERZ: Russian Hebrew author; born at Stary Bychow; died at Amsterdam about 1830. He edited Mussafia's "Zeker Rab" (Shklov, 1797), with an index of the words to be found in the Bible, a translation of them into Judæo-German, and grammatical notes; and "Shir we-Hallel" (in Hebrew, Russian, and German; Wilna, 1806), hymn sung by the Jews of Wilna on the birthday of the grand duchess Elizabeth Alexandrowna, Nov. 19, 1806.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 355.

H. R. A. S. W.

SHUMAN, ABRAHAM: American merchant and philanthropist; born in Prussia May 31, 1839. While still a child he accompanied his parents to the United States. The family settled in Newburgh, N. Y., where young Shuman, when not at school, worked on a farm until he was thirteen years old, at which age he entered the clothing business. In 1859 he went to Boston and began business for himself at the corner of Washington and Vernon streets, Roxbury; and a few years afterward he entered into partnership with John Phillips, under the firm name of Phillips & Shuman (later A. Shuman & Co.). It was the pioneer firm in the United States in the manufacture and wholesaling of children's clothing.

Shuman is connected with many of the leading institutions of Boston. He is the first vice-president of the Boston Merchants' Association, a member of the boards of directors of the Colonial National Bank and the United States Trust Company, president of the board of directors of the Boston City Hospital (which has attained its present magnitude and reputation under his administration), a trustee of the Benjamin Franklin Fund, a member of the Ancient and Honorable Artillery Company and of many social

clubs, and one of the founders of the United Hebrew Benevolent Association of Boston, of which for sixteen years he was a director. He is likewise one of the founders and presidents of the Elysium Club.

A. G. Mo.

SHUMLA: City of Bulgaria. According to local tradition there was not a Jew at Shumla until about 1780; but in that year a pasha of Adrianople, having been appointed military governor of the city, brought with his regiment a Jewish physician of Adrianople, known as Kiamal or Hakim-Bashi, but whose real name was Ḥayyim Aaron Ashkenazi. This man, being a pious Jew, asked the pasha to permit him to send for a shoḥeṭ and for some Jewish families from Adrianople. He received the desired permission, and later on other Jews from Pravady, Rasgrad, and Viddin joined the first immigrants. With the authorization of the pasha this group of families lived in some buildings standing in the middle of a large court, which thus formed a ghetto, the doors of which were closed every evening. A small synagogue was soon built within the enclosure. According to a tombstone in the cemetery, which tradition has made sacred, the first rabbi of the community was a certain Hay Fayo of Bosnia. Kiamal enjoyed many privileges and exercised great influence over the pasha. His descendants are still living at Shumla, and some of them practise medicine there.

The local synagogue was reconstructed in 1858. As Shumla was spared by the victors during the Turco-Russian war of 1876–78, the Jews there offered shelter to their coreligionists of other cities.

Some of the given names of the Shumla Jews are curious, *e.g.*: "Bitousche" for Shabbethai; "Mercousch" for Mercado; "Bischko" for Preciado; "Boucco" for Behor; "Hacco" for Isaac; "Mendousch" for Miriam; "Istrug" for Astruc; and "Moreno" (the brown). Some of the family names seem inexplicable, as "Yulzari," "Bahsi," etc.

The most prominent families of the city are those of Judah Behar Israel and Ishak Behar Aron. The chief rabbis of Shumla in the nineteenth century were the following: Raphael Joseph Galimidi (1831–36); Shabbethai Farḥi (1836–58); Mattithiah Sarmani (1858–72); Ḥayyim Franco of Rhodes (1872–73); Jacob Estrumsa (1873–84). Since the last-named, Shumla has had no spiritual chief, the ḥazzan of the synagogue filling at the same time the offices of chief rabbi and judge. The management of the affairs of the community is in the hands of a synagogal committee whose election must be approved by the minister of public worship.

Shumla possesses the following philanthropic societies: 'Ozer Dallim, founded in 1875, for the supply of fuel in winter to the poor; Esperanza, a ladies' society for the relief of public misery in cases of catastrophe; and Biḳḳur Ḥolim, for the provision of medical aid, medicine, and burial for the poor; likewise Aguddat Yeladim, a reading society; and La Fourmi or Anemala, a mutual-aid society for Jewish working men. There are, besides the synagogue, two schools of the Alliance Israélite Universelle (120 boys and 110 girls).

The Jews of Shumla at present (1905) number 200 families in a total population of about 22,000 (11,000 Mohammedans and 10,000 Orthodox Bulgarians).

In common with all the Jews of Bulgaria, those of Shumla perform military service. During the Bulgaro-Servian war the Jews of Shumla served in the ranks of the local militia, and several of them were decorated with the military medal. Of the two Jewish officers in the Bulgarian army, the sublieutenant Moreno Grassiani is a native of Shumla.

S. M. Fr.

SHURRABI, SHELOMO SALEM: Ḥakam of the Beni-Israel community of Bombay; born at Cochin at the end of the eighteenth century; died at Bombay April 17, 1856. While on a voyage from Cochin to Bombay with his maternal grandfather, Meyer Serfadi, about 1836, he was wrecked and found by Jacob Aaron Sanker, a Beni-Israel soldier, who secured for him employment as a bookbinder. Shurrabi showed considerable knowledge of Jewish lore, and, being able to cantillate the service attractively, was appointed reader of the new synagogue at a salary of 100 rupees ($50) per annum; and as such he instructed the Beni-Israel in the traditions of their faith. He obtained great influence with the Beni-Israel; and through his efforts new synagogues were founded in Bombay, Alibag, Revdanda, and Panwell. To Shurrabi, with David Rahabi and Samuel Divekar, may be ascribed the chief influence in keeping the Beni-Israel true to their faith.

Bibliography: H. Samuel, *Sketch of the Beni-Israel*, pp. 21–23.

J.

SHUSHAN (Susa); Hebrew, "Shushan," or "Shushan ha-Birah" [Shushan the Palace]; Assyrian, "Sushan"; Elamitic, "Shushin," "Shushun"; Greek, Σουσάν, Σοῦσα): Ancient capital of Susiana or Elam, and the winter residence of the kings of Persia; situated between the Choaspes (modern Ab-i Kerkhah) and the Eulæus (the "Ulai" of Dan. viii. 2; modern Shaur), fifteen miles southeast of Dizful. The city was a very ancient one, and is mentioned under the name of Sis or Sisa in Babylonian inscriptions as early as 2400 B.C. In 640, during the reign of Assurbanipal Shushan came under Babylonian control; but it was captured by the Persians under Cyrus the Great, who made it the seat of government. The rise of Babylon under Alexander the Great and his successors reduced the importance of Susa. It was razed after a revolt, but was rebuilt by Sapor II. (309–379 C.E.) under the name of Iranshahr Shapur; and it was still able to offer a stubborn resistance to the Arab invasion in 645.

The circumference of Shushan during its prime seems to have been about six or seven miles, and on the right bank of the Ulai stood a temple or observatory, whose remains are now called Tell-i Sulaiman ("Hill of Solomon"), and other structures. The ruins of the Persian palace, excavated by Williams and Loftus, and, more recently, by Dieulafoy and his wife, cover about 300 acres on three platforms. To the southwest are the remains of a semicircular citadel, and across a ravine to the north is a platform containing the ruins of the "Hall of Audience" or "Throne Room," while a long terrace to the east was the site of the palace and the harem.

In the Bible, Susa or Shushan is mentioned once

in Nehemiah (i 1), and once in Daniel (viii. 2), while the scene of the Book of Esther is laid in the city (Esth. i. 2, 5; ii. 5, 8; iii. 15; iv. 8, 16; viii. 14; ix. 6, 11–15, 18; Apocr. Esth. i. 2, although all these references are too vague to determine whether the "palace" [R. V. alternative reading, "castle"] bore any resemblance to the royal structure as it actually existed). The association of Daniel with "Shushan the palace" has an added interest on account of the single occurrence of the word אפדנו ("palace") in Dan. xi. 45, which, like its Syriac equivalent "afadana," is almost certainly a loan-word from the Old Persian "apadana." The tradition of Daniel's residence at Shushan has caused a structure of the Mohammedan period at the foot of the citadel to be called the tomb of Daniel (see Daniel, Tomb of).

The Book of Jubilees (viii. 1) reconstructs an eponymous ancestry for Shushan, which it terms "the daughter of Elam." According to the Pahlavi "Shatroiha-i Eran," Shushan was founded by Shoshan-dukht or Gasyan-dukht, the Jewish queen of Yezdegerd I., a statement which may mean that she established a Jewish colony there (see Jew. Encyc. ix. 465a, *s.v.* Pahlavi Literature).

E. G. H. L. H. G.

According to the Talmud, on the eastern gate of the Temple at Jerusalem was a representation of Shushan the palace (Mid. i. 3; comp. Kelim xvii. 9), variously explained by two Babylonian amoraim in the third century (Men. 98a) as an emblem of servitude to the Persian kings and as a token of gratitude. This gate is believed by Grätz ("Gesch." ii. 103) to be identical with the "king's gate" mentioned in I Chron. ix. 18. The Babylonian schools of the amoraic period cite the two cities of Shush and Shushtri among the places to which the ten tribes were exiled (Sanh. 94a). Curiously enough, both these names are given to Susa in modern Persian, although it is uncertain whether they were applied to the city as early as the third and fourth centuries, or whether the Talmud refers to two separate localities at or near the ancient Susa.

The province of which Susa was the capital is mentioned especially as "Be-Ḥuza" (Khuzistan); and some of the amoraim are surnamed "Ḥuza'ah" (Giṭ. 7a; Ta'an. 22a; Pes. 9a; comp. Shab. 51b; Ta'an. 21b; Ket. 85a). Saadia, following an Arabic chronicle of the geonic period (possibly written by the gaon himself; Neubauer, "M. J. C." ii. 92; comp. "R. E. J." xxxii. 143), identifies Elam (Gen. x. 22) with Khuzistan. Benjamin of Tudela in the twelfth century describes Khuzistan as a large province, although one not densely populated; and among its ruins were the remains of Shushan the palace. Pethahiah of Regensburg found only two Jews in Susa, and at present (1905) there are but 7,000 in the entire province; they have fourteen synagogues, one behind the tomb of Daniel.

Bibliography: Loftus, *Travels and Researches in Chaldæa and Susiana*, London, 1857; Curzon, *Persia and the Persian Question*, ib. 1892; De Morgan, *Délégation en Perse*, i., Paris, 1900; Jane Dieulafoy, *A Suse*, ib. 1888; Marcel Dieulafoy, *L'Acropole de Suse*, ib. 1890-92; Billerbeck, *Susa*, Berlin, 1892.

W. B.

SHUSHAN (SUSA) PURIM: Name given to the day which follows Purim—*i.e.*, to the 15th of Adar, on which day, according to the Book of Esther (ix. 18), the Purim festival is held in Shushan. As a matter of fact, the 15th of Adar is Purim day not only at Shushan, but at all large, walled cities (see Meg. 2a, b concerning the time when it became necessary to surround cities with walls), as is clearly indicated in Esth. ix. 19, 21; but as Shushan is directly referred to, while the cities surrounded with walls are only vaguely indicated, the day is called "Shushan Purim." It would seem also from the same passage and from verses 27 and 28 that both the 14th and 15th of Adar were observed as festival days in Shushan and in all other walled cities; but the Rabbis explain (Meg. *l.c.*) that on one day the festival was observed in unwalled cities and on the other in Shushan and other walled places. Although, in fact, the 14th of Adar is not celebrated by the Jews of Shushan nor the 15th by the Jews of unwalled cities, yet the observance of certain rabbinic regulations reminds Jews living in unwalled places of the Shushan Purim. Thus on the 15th one must not mourn over the dead nor fast; that part of the morning prayer called "Taḥanun" must be omitted; and the meal must be more elaborate than on ordinary days (Shulḥan 'Aruk, Oraḥ Ḥayyim, 696, 3).

J. M. Sel.

SHUSSLOWITZ, JUDAH LÖB: Russian scholar; lived at Shklov in the nineteenth century. He was the author of "Oẓar ha-Shemot," a concordance of the proper names found in the Bible, forming a supplement to the general Biblical concordance published at Wilna in 1878; and of "Massoret ha-Ḳeri'ah" (Warsaw, 1888), a Masoretic and grammatical manual for the public reader of the Law.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 356.

H. R. I. Br.

SHYLOCK: Character in Shakespeare's play "The Merchant of Venice." *Shylock* is represented as making a wager with *Antonio*, a merchant of Venice, setting the return of a loan of 3,000 ducats against a pound of flesh to be forfeited by *Antonio* if he fails to return the money from his own resources by a certain date. *Antonio* fails to meet his bond, and *Shylock*, who in the meantime had lost his daughter *Jessica* by her elopement with a Christian, insists on the forfeit; thereupon *Portia*, the affianced wife of a friend of *Jessica's* lover, intervenes in the guise of a lawyer, and declares the bond forfeited because it would be impossible to extract a pound of flesh without drawing blood, which is not mentioned in the contract, and also because the intention of the contract was equivalent to design upon a Venetian citizen's life. This latter crime being, in Venice, punishable by death, the doge remits the punishment only on condition of *Shylock* becoming a Christian and surrendering half his fortune to *Antonio*.

Earlier Forms of the Story.

Shakespeare appears to have taken the plot from a ballad entitled "Ser Gernutus the Jew," or from an English version of Giovanni Florentino's "Il Pecorone," written about 1378. The story appeared in earlier forms than either of these, however, the earliest in which the creditor is a Jew being the English "Cursor Mundi," written about the end of the thirteenth century. In this

version it is connected with the finding of the cross by Queen Helena, who forgives the Jew for his cruelty on condition of his pointing out the true site of the crucifixion. With a non-Jew as principal character the story appears even earlier, namely, in the Sindbad series; here it occurs as the tale of the fourth wise master in the "Seven Wise Masters of Rome," in which the servant of a knight lends the latter 100 marks in order that he may once more try his fortune with his lady-love, on condition that if he does not repay the sum the servant shall receive the right to remove a certain amount of flesh from his master's body. He is foiled by the decision of the king that he must not remove more or less than the specified quantity. In the early English version of the "Gesta Romanorum" the condition by which the forfeit is evaded is that the cruel creditor shall not take a drop of blood. So in the German and Latin versions, though in none of these is the cruel creditor a Jew; and so, too, in similar stories which are told in Persia (F. Godwin, "The Persian Moonshee," p. 8). In one form of the story the cruel creditor is a Christian, *Paolo Mari Sechi*, and the debtor a Jew, *Sansone Geneda*, the latter of whom bet a pound of flesh that Drake had not taken the city of Santo Domingo, in Haiti, in 1585. The Jew lost, and, *Sechi* demanding the forfeit, the matter was put before Sixtus V., who condemned both persons to the galleys, which they could escape only by each paying 2,000 scudi. This story was told by Leti ("Vita de Sixto Quinto," Venice, 1587) eight years later than the first appearance of a play on the subject called "The Jew," and it is generally considered that the story is simply a fable introduced by Leti into the second edition of his work.

In Nov., 1879, Frederick Hawkins, in an article in "The Theater," suggested that "The Merchant of Venice" was connected with the state trial of Dr. Rodrigo Lopez; and Sidney Lee, in Feb., 1880, in "The Gentleman's Magazine," pointed out the similarity of the play with the incidents of the plot. The chief enemy of Lopez, like *Shylock's*, was named Antonio. Henslow recorded that he had brought out in August, three months after the execution of Lopez, a "Venesyon comedey" which is probably identical with "The Merchant of Venice"; and in the autumn of 1584 there were many repetitions of a play called "The Jew," as well as of Marlowe's "Rich Jew of Malta" (see Barabas). It has been conjectured that the public interest taken in the trial induced Shakespeare to revise and rewrite the play referred to by Gosson in 1579 as relating to a cruel and usurious Jew, which was itself derived from a story in the ballad referred to above and in "Il Pecorone." Some of the traits in *Shylock* may be due to the influence of Marlowe, but *Shylock* was much more human than *Barabas*, since he was influenced by grief at the action of his daughter as well as at the loss of a prized ring which he had once given to his wife, and was made still more resentful by the business competition of *Antonio*.

Historical Basis.

In the early traditions of the English stage *Shylock* was played as a comic character, but Edmund Kean made it a serious one, and he has been followed in this reading by Sir Henry Irving. It has been played with some force in Yiddish by Jacob Adler.

Bibliography: Israel Davidson, *Shylock and Barabas* (reprinted from the *Sewanee Review*, No. 3); Furness, *Merchant of Venice*, pp. 287-314, 395-399, Philadelphia, 1888; Grätz, *Shylock in der Sage im Drama und in der Geschichte*, Krotoschin, 1899; David Philipson, *The Jew in English Fiction*, Cincinnati, 1903; L. Weiss, *Talmudic and Other Legends in English Fiction*, New York, 1899.

J.

SI'A (סִיעָא), LEON JUDAH ARYEH (NASR AL DIN): Physician in Constantinople, and a friend of Jewish science; lived before 1633. He translated Judah ha-Levi's "Cuzari" and Bahya's "Ḥobot ha-Lebabot" from Arabic into Latin, which his friend Jacob Roman intended to print together with the Hebrew translation and the Arabic text. He was on friendly terms with Anton Leger, chaplain of the Dutch embassy in Constantinople, through whom he recommended his friend Roman (in a letter written in Latin and dated Dec., 1633) to Johannes Buxtorf, Junior, of Basel. He had corresponded with Buxtorf at an earlier date. When Rakoczy I., Prince of Transylvania, in 1639 appointed Si'a to be his court physician, the latter left Constantinople, discarding Judaism at the same time, as Buxtorf wrote to Professor Hottinger at Zurich (Aug. 11, 1641).

Bibliography: Buxtorf, *Bibliotheca Rabbinica*, p. 174; Wolf, *Bibl. Hebr.* iii. 1355f (where the name is wrongly given as סיאס); Carmoly, *Histoire des Médecins Juifs*, p. 189 (who says that Si'a did not come from Flanders to Constantinople); *R. E. J.* viii. 85 *et seq.*

S. M. K.

SIBBECHAI: Captain under David who came from the town of Shushan, near Ephrath-Bethlehem. He distinguished himself by overcoming a Philistine giant (II Sam. xxi. 18; I Chron. xx. 4). He is mentioned also in I Chron. xi. 29, xxvii. 11, as one of the thirty valiant followers of David. He may be the Mebunnai of II Sam. xxiii. 27.

E. G. H. E. I. N.

SIBERIA: Russian territory in northern Asia, extending from the Ural Mountains to the Pacific Ocean, and from the Arctic Sea to the Chinese frontier, with a total population (1902) of 6,276,226, including 31,380 Jews. As a place of banishment for Russian prisoners Siberia acquired its first Jewish settlers in the seventeenth century in those banished thither as criminals, among whom there were many whose only crime consisted in their being Jews. When steps were taken in 1829 to diminish the number of Jews in Courland and Livonia, it was proposed among other measures to deport to Siberia those Jews who failed to register in some community by a specified time (see Courland). The Jews thus deported were followed by their families and friends, and the authorities did not apparently object to the latter's establishing themselves in Siberia. In the course of time, however, the Jewish question was brought forward there also. In the early thirties of the nineteenth century a question was raised in the Senate, in the case of Berkowitz and Kamener, for the purpose of ascertaining whether Jews deported to Siberia, and their children who accompanied them, were entitled to avail themselves of the gild privileges. The committee of ministers to whom the case was referred resolved that it was

legal for Berkowitz and Kamener to register in the merchant gild; but "in order to prevent too great an increase of Jewish merchants to the injury of the natives," it was resolved that the case of every Jew wishing to secure a trade license be presented to the minister of finance for decision at his discretion. This resolution was approved by the czar, March 3, 1834 ("Vtoroye Polnoye Sobraniye Zakonov," ix., No. 6875).

On the other hand, Nicholas I. intended to establish Jewish agricultural colonies in Siberia; and he even issued an order calling for the assignment of land for this purpose in the governments of Tobolsk and Omsk (1836). The Jews, especially those from Courland, were quite eager to settle in Siberia, but the plan was suddenly abandoned, and by a ukase dated Jan. 5, 1837, the czar ordered that the settlement of Jews there should be discontinued. The issuing of this ukase was largely due to the influence of the adjutant-general, Count Benkendorf, and of the minister of the interior, Count Bludov; the latter, though he had officially advocated the establishment of Jews in Siberia, had privately opposed the measure. Nicholas I. came to the conclusion that the settlement of a large number of Jews in Siberia would result in economic injury to the native population, and he suggested, as the most effective remedy, "the enrolment among the military cantonists of all the children of Jews deported for settlement in Siberia." Inquiries made at that time showed that in the governments of Tobolsk, Tomsk, and Yeniseisk there were eighteen Jewish merchants and 659 Jewish artisans, while there were thirteen Jewish settlers in the territory of Omsk. The regulations finally adopted by Bludov specified, among other provisions, that the transfer of Jewish settlers to Siberia should be positively and permanently prohibited; that the lands assigned for new Jewish colonies in the government of Tobolsk and in the territory of Omsk should be used for other purposes; that prospective Jewish settlers already on their way to Siberia should be sent elsewhere; that Jews liable to banishment to Siberia were, if under thirty-five, to be pressed into military service, if between thirty-five and forty to be sent to the workhouse, and if over forty to be deported to special settlements in the remote regions of Siberia, namely, in the territories of Yakutsk and Transbaikalia. The Jews sentenced to hard labor in the mines were to be settled in the same regions at the expiration of their terms. Jews who had come to Siberia in order to join their relatives were to be given the alternative of returning to their former homes or of joining their coreligionists in the new Russian colonies. On their refusal to accept either, they were to be deported to the remote parts of Siberia. Male children under eighteen of Jewish settlers were to be registered among the military CANTONISTS ("Vtoroye Polnoye Sobraniye Zakonov," xii., No. 10,242).

Ukase of Jan. 5, 1837.

Meanwhile thirty-six Jewish settlers from the governments of Moghilef and Byelostok arrived in the territory of Omsk, and their status became the subject of much official correspondence. Bludov reported the matter to Nicholas I., who decided that it would be "unjust to transfer these Jews again," and ordered that they be given the choice of removal to the government of Kherson or of remaining in Siberia under the regulations adopted for the Jews already established there. From a document of subsequent date it appears that thirty-two of these Jews preferred to remain in Siberia, while four asked to be sent back to their old homes. After this, and until the death of Nicholas I., the government endeavored in various ways to discourage the settlement of Jews in the territory.

Status of Siberian Jews.

During the reign of Alexander II. several Jews, not convicts, were given permission to settle in Siberia, but notwithstanding this permission those who established themselves there were subjected to much oppression by the local administrators, who interpreted the law according to their own desires. Thus Jewish artisans, to whom the law of the empire permitted unrestricted residence while they were actively engaged in the pursuit of their trades, were frequently compelled to remain in the Siberian settlements where they happened to be registered, and were not allowed to leave even when unable to earn a livelihood there (see "Khronika Voskhoda," 1889, No. 9).

"A general review of the government enactments concerning the Jews naturally leads to the question," says Mysh in 1889, "why the honest Jew who is not a member of the privileged classes is forbidden to breathe the air of Siberia, while various criminals and their descendants, although Jews, may not only live in Siberia while serving their terms, but may settle there permanently, and enjoy full civic rights, even though forbidden to engage in the liquor trade. At the same time, thanks to the laws concerning the PALE OF SETTLEMENT, any Jew within the Pale who, on account of overcrowding and the fierce competition of his coreligionists, suffers from poverty, and who wishes to escape from his unfortunate position, and to remove with his family beyond the Pale, will find only one way open to him, namely, to commit some crime. It will then become possible for him to remove with his family to Siberia at the government's expense, and become there a full-fledged member of the local population."

Anomalous Position.

Under Alexander III. and Nicholas II. official discrimination against the Jews of Siberia became more pronounced. Thus the council of the government of Tobolsk decided that the domicil of a Jew registered in a Siberian community is not Siberia at large, but only the place of his registration, and hence such a Jew, if not a registered artisan, has not the right to move from one Siberian government to another, nor even to transfer his residence from one settlement to another in the same government. The Siberian administrations were supported in this ruling by the imperial Senate, and thereby many Siberian Jews have been placed in the position of serfs practically attached to the locality where they happen to reside; in many instances they have been deprived of the means of gaining a livelihood.

Regulations of a similar nature were adopted in 1899 by the governor-general of Transbaikalia. According to these, "all Jews are forbidden to reside in

the boundary-zone adjoining the Chinese frontier. Only those Jews who lived there prior to the ukase of June 12, 1860, are permitted to remain in the place of their registration. The banished Jews and their descendants have no right to move freely from place to place in Siberia, but may apply to the governor-general for permission to do so" ("Khronika Voskhoda," 1900, No. 2, p. 10). These regulations are everywhere enforced with great severity and arbitrariness by the local administrations, much suffering being inflicted upon the Jewish residents of Siberia (*ib.* Nos. 42, 70; "Die Welt," 1902, No. 48).

According to the census of 1897, the Jews in Siberia numbered 34,477 (18,483 males, and 15,994 females), distributed as follows:

Districts.	Number of Jews.	Percentage of Jews to Total Population.	Districts.	Number of Jews.	Percentage of Jews to Total Population.
Amur.....	394	0.33	Tobolsk	2,453	0.17
Yeniseisk	5,730	1.00	Tomsk	7,696	0.40
Transbaikalia	7,550	1.18	Yakutsk.....	697	0.26
Irkutsk	8,239	1.60			
Primorskaya.	1,591	0.72	Totals.....	34,477	0.68
Sakhalin.....	127	0.45			

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J. J. G. L.

SIBLONOT: Talmudic term for gifts presented to a bride by the bridegroom or by the parents. According to some authorities, the word is derived from the Greek *σίμβολον*, which means "gift or payment made in token of something" (Kohut, "Aruch Completum," *s.v.*), while, according to others, it is the plural form of "sebel" (= "load"), the synonym of which, "massah" (load), also assumes in the plural ("massot") the meaning of "presents" (Jastrow, "Dict." *s.v.* סבלון). Doubt was expressed by some Talmudic authorities as to whether the term "siblonot" employed in the Mishnah and in the Gemara designated all gifts to a bride or only the first gift ("Leḳeṭ ha-Ḳemaḥ" on Eben ha-'Ezer, p. 129).

The rabbinical legislation made provisions with regard to siblonot in case of death or divorce after betrothal and before marriage. Siblonot consisting of garments or other things used by the bride while still in her father's house, and which might be worn out before the marriage, need not be returned; those of jewelry or ornaments must be returned; while those of food or drink must be returned only if the bridegroom has not partaken of a meal to the value of one dinar in the house of his father-in-law. In the case of a divorce occasioned by the woman's refusal to marry, even the smallest article must be returned (B. B. ix. 6; Shulḥan 'Aruk, Eben ha-'Ezer, 50).

Siblonot were considered as "nikse melug" (the property of plucking); and the husband was entitled to all the fruits and profits thereof, although he was not held responsible for their loss or deterioration (Isaac ben Sheshet, "She'elot u-Teshubot," § 101; Solomon ben Adret, "Teshubot ha-Rashba," § 900). David ibn Abi Zimra discusses the question whether siblonot given by the bridegroom's father and returned after the death of the latter, on the dissolution of the marriage belong to the bridegroom alone or to him and his brothers jointly ("Teshubot ha-Radbaz," § 151).

E. C. I. Br.

SIBYL: Woman who prophesied, while in a state of frenzy, under the supposed inspiration of a deity. In the Jewish sense of persons who felt themselves spiritually impelled to speak to the people in the name of God, prophets were unknown to the ancient Greeks and Romans, among whom prophecy was limited to the deliverances of the sibyls (*σίβυλλαι*). The ancient sources differ as to the number and nativity of these sibyls. Plato speaks of only one sibyl, while Aristotle and Aristophanes mention several, and Varro (in Lactantius, "Divinarum Institutionem," i. 6) enumerates ten, including a number from the East.

Number. The most interesting list from the Jewish point of view, however, is that of Pausanias, who enumerates the following four sibyls (x. 12): the Libyan sibyl; Herophile, the sibyl of Marpessus or Erythræ (said to have prophesied both in Asia Minor and at Delphi, and therefore frequently mentioned under various other names); Demo of Cumæ, the chief sibyl of Roman history; and the Hebrew sibyl, Sabbe of Palestine (known also as the Babylonian or Egyptian sibyl). A late source, the "Chronicon Paschale," which was composed in the sixth century of the common era, enumerates twelve sibyls (ed. Bonn, 108, p. 201), and expressly terms one of them the "Hebrew" sibyl, the same designation being used by Suidas and other late authors.

The scanty references in these ancient sources clearly imply that the sibyls were native to the East; and this is confirmed by their common designation. Although Varro gives a Greek etymology for the word (*σιός* = *θεός* + *βούλλα*, whence *σίβυλλα* = *θεοβούλη*, "the counsel of god"), and modern philologists derive it from an ancient Italian dialect (see "Rheinisches Museum," i. 110 *et seq.*), the arguments are not convincing. Since Lactantius expressly says (*l.c.*) that the sibyl is a native of Babylon, the name is probably Semitic in origin. The word may be resolved into the two components "sib" + "il," thus denoting "the ancient of god" (Krauss, in "Byzantinische Zeit." xi. 122), especially as great age is one of the sibylline characteristics. The Hebrew sibyl is identical, moreover, according to Pausanias and Suidas (*s.v.* *Σίβυλλα*), with the sibyl of Babylon, and the name "Sabbe" consequently represents the Aramaic "saba" (= "old"), inasmuch as the sibyl is the personification of old age. Suidas gives the form "Sambethe" instead of "Sabbe"; this is to be explained by the fact that the Hebrew sibyl was supposed in the Byzantine period to be mentioned in the Biblical list of nations, and that hence "Seba" and "Sabtechah" (Gen. x. 7 and I Chron. i. 9) came to be, in slightly Hellenized forms, two equivalent designations for the Hebrew sibyl (Krauss, *l.c.*).

The connection of the sibyl with Biblical personages appears also in a statement found in the extant collection of the Sibylline Books to the effect that

she asserted herself to belong to the sixth generation of man and to be descended from Noah (i. 298), while in another passage she termed herself a virgin of the blood of Noah (iii. 827). On account of these statements the Erythræan pagan sibyl was likewise said to be descended from the sixth generation after the Flood (Eusebius, "Constantini Oratio ad S. Coetum," xviii.).

Connection with Biblical Personages.

The Hebrew sibyl was alleged also to have been the wife of one of Noah's sons, and consequently to have been saved in the ark (Plato's "Phædrus," p. 244b, note). It was generally said, however, and with greater show of right, that she belonged to the race of the blessed Noah (prologue to the Sibyllines), which statement agrees with her names Saba and Sambethe. Epiphanius regarded her as the daughter of Noah himself, or even of Eve ("Adversus Hæreses," vi., xxvi. 1). The Jewish sibyl, however, deliberately falsified her genealogy, for it was an accepted tradition that the old pagan sibyl was a native of Babylon, while the Jewish sibyl was held to be the daughter of the ancient Chaldean historian Berosus (pseudo-Justin, "Cohort. ad Græcos," xxxvii.; comp. Pausanias, x. 12; Moses of Chorene, i. 6). The Jewish sibyl, then, was regarded as a very ancient personage who perpetuated the wisdom of the past, and the traditions concerning her may consequently be compared with the Jewish legends of Enoch and of Asher's daughter Serah.

All these legends arose after the ascription of Jewish prophecies to the sibyl. The Hellenistic Jews, especially those of Alexandria, were in conformity with the spirit of their time when they clothed their sayings in Gentile garb, for only thus could they hope to gain an audience. For the sibylline prophecies were intended primarily for the pagans, although the intention was rather to convict them of sin and to glorify Judaism by contrast with them than to convert them. The medium of verse was chosen, moreover, as being the commonly accepted vehicle of prophecy at Delphi, as well as in the oracles of Orpheus and Cassandra, in the magic papyri, and especially of the pagan sibyl. But the clumsy hexameters and the awkward sentences did not satisfy the refined tastes of the Greco-Roman world, and Heraclitus, the sage of Ephesus, himself declared that the sibyl uttered unrimed and uncouth words with raving mouth, even though her broken speech was regarded as the stammering of ecstasy, since she was merely the frail vessel of the divine spirit. In the extant collection of the Jewish oracles the sibyl often complains that she is exhausted by the mighty spirit of the Lord, but that she is compelled by His command to continue her utterances. She is, however, fully conscious of her divine mission, which is to be "the light of the heathen," "preparing the path for man." She circulates the divine code of ethics, and explains the ancient history of the Jews to the Gentiles, whom she familiarizes with monotheism, retaining some of the concepts of Greek mythology merely to lend some degree of familiarity to her instruction. She lashes the wickedness of the heathen, describes the impending divine judgment and the coming Messianic period, and dwells on the sublime mission of the Jewish people, for whom is reserved a future of splendor and sanctity, despite the shame which has been its lot. Special stress is laid on the most attractive ethical laws of Judaism, since these alone could be used for a successful propaganda among the Gentiles.

Hebraic Tendencies in Hellenic Garb.

Yet the sibylline poems are far from being such cosmopolitan compositions as is the work of the Pseudo-Phocylides. They are, on the contrary, essentially national and nomistic in so far as they are Jewish. Even the Messianic time is inconceivable without the Temple, sacrificial worship, and the Law. Despite this the pagan Greeks are nowhere urged to observe the Law; they are asked merely to lead moral lives and to recognize the one God. Although the sibyl addresses all peoples, the Syrians, Britons, Gauls, and the nations of the Isles, she especially exhorts the people of Hellas, knowing that it will be well with all the human race if this people with its grand culture will combine its own virtues with the pure religion of Judaism.

> "Of centuries fifteen have passed away
> Since o'er the Greeks those haughty tyrants ruled
> Who first taught evil unto mortal man,
> And made false gods for them that now are dead,
> Whereby ye learned to think but vanity" (iii. 551-555).

These lines deserve special attention, for they indicate the philosophical point of view of the author. According to the sibyl, whose attitude was subsequently shared by the Christian apologists, paganism originated when mankind revolted from God and undertook to build the Tower of Babel, abandoning the worship of the true God for idolatry and renouncing God and His law, which, "in a certain sense," had existed even before Moses. The princes of Greece had been the chief agents in the introduction and dissemination of idolatry, and the conversion of the heathen meant, therefore, simply a return to the God of Israel and to His law, which had been wickedly abandoned in ages past (Friedländer, "Apologetik," p. 44). A Hungarian philologist has correctly summarized this view in the single phrase: "The Jewish sibyl states the case euhemeristically" (G. Némethy, "Philologiai Közlöny," xxi. 1-5; comp. *idem*, "Euhemeri Reliquiæ," Budapest, 1889). Judaism could, indeed, be successfully defended by recourse to the euhemeristic theory of the Greek pantheon.

Christian Sibyls.

Nascent Christianity could find no better aid for its apologetics than the sibylline poems, and it is due to this fact that the utterances of the Jewish sibyl have been preserved in considerable fragments, while the words of the pagan sibyl have been almost entirely lost, although it must be admitted that the fragments of the latter which have escaped destruction are more pithy, poetic, and valuable than the Jewish portion. Christianity has not only preserved these poems, but has added to them, so that the sibylline utterances in their present form are a mixture of Jewish and Christian elements, imposing upon criticism the task of separating them. The difficulty of the problem is increased by the fact that the text of the fragments is very imperfect, uncertain, and full of errors.

The evidence thus far accessible shows that a sibylline poem of considerable extent was first put in circulation by Alexandrian Jews in the second century B.C., and that compositions of this nature continued to be published until late in the imperial period. These productions always availed themselves of the latest events, the frequent convulsions in the Roman empire furnishing rich material for new visions, which deeply affected Judaism and renewed its hopes for the future. The Christian compositions of this type covered a much longer period of time, stray poems being written even in the Middle Ages. The Christian sibylline verses may easily be recognized when they contain prophecies referring to Jesus or when they are couched in decided antinomistic and occasionally anti-Jewish language. Some of them, however, bear none of these marks of a Christian origin, and have been so completely incorporated with the Jewish portion that the two elements can not readily be separated.

When the prologue to the Sibyllines was written, in the fifth or sixth century, by a Byzantine author, they had been cast into almost their final form, although they were then somewhat shorter. They were little read at Byzantium in the Middle Ages, since the Byzantines had their own sibylline oracles, both in verse and in prose, while the West produced a different kind of oracle, written in Latin, and modeled on the sayings of the sibyl of Erythræ.

History.

In the period of the Renaissance the ancient poetic oracles were again read eagerly, although they were not printed until a late date. The first edition was issued by Xystus Betulcius (Sixtus Birken) of Augsburg, in eight books (Basel, 1545), and created a sensation in the world of scholarship; Castalio of Basel published a Latin versed translation of the Sibyllines in 1546. Better manuscripts were used by Johannes Osopœus (Johannes Koch), whose edition appeared at Paris in 1596. The next edition was that in Gallandi's "Bibliotheca Veterum Patrum" (Venice, 1765, 1788), but it was not until the nineteenth century that editions of scholarly accuracy appeared. In 1817 a fourteenth book was edited, from a manuscript at Milan (Codex Ambrosianus), by Angelo Mai, who, eleven years later, published books xi.–xiv., from a Vatican manuscript. Better texts also became available for the parts previously published. The two editions published by the French scholar Charles Alexandre in 1841–56 and 1869 are masterly from a historical, critical, and exegetical point of view. Other noteworthy editions are those by Alois Rzach (Vienna, 1891) and Johann Geffken (Leipsic, 1902), both of whom have elucidated the Sibyllines in numerous other studies. Without going into textual details, a brief résumé may here be given of the results of the literary criticism of these poems, since the Christian and the Jewish elements must be distinguished from each other. Although definite results are impossible, there is a certain consensus in scholarly opinion, which may be epitomized as follows, on the authority of Schürer and Harnack:

Analysis.

The origin of books i. and ii. is doubtful. Dechent and Friedlieb have designated passages of considerable length in both as Jewish in origin, although, according to Schürer, most scholars regard them as Christian. Harnack more reasonably considers them as based on a Jewish original influenced by Christian revision. In harmony with this theory, i. 1–323, which constitutes the nucleus of the book, contains no Christian elements, while i. 324–400, immediately following, is not only distinctly Christian, but is even openly anti-Jewish. In book ii. the Jewish part of book i. is continued, but the sibyl, passing by former ages, deals directly with the last generation; only verses 34–55 are Christian. Verses 56–148 are a didactic poem taken from pseudo-Phocylides, and the passage beginning with verse 154 is, on the whole, a Jewish eschatology mingled with Stoic conceptions, though it may contain some Christian elements.

Book iii. is undoubtedly the most valuable of the entire collection. According to Bleek, it is, at least in its main portion (verses 97–807), the work of an Alexandrian Jew, who may have flourished in the Maccabean period (170–160 B.C.). Other critics assign it to the year 140 or 124 B.C., though, with the exception of Alexandre, who ascribes verses 295–488 to a Christian author, they agree in regarding it as an ancient Jewish poem. The poem, which is by no means uniform, may be divided into three parts: (1) verses 97–294, (2) verses 295–488; (3) verses 499–807.

The Third Sibylline.

(1) Verses 97–294 describe the building of the Tower of Babel and the dispersion of the peoples; this event is ascribed to the quarrel among the three kings Kronos, Titan, and Japetus, Biblical material and Greek mythology being indiscriminately mingled. The poet surveys the successive rules of the Egyptians, Persians, Medes, Ethiopians, Assyrians, Babylonians, Macedonians, Ptolemies, and Romans, the last-named being still a republic, for it is designated as "many-headed" (πολύκρανος). All these governments are succeeded by the peaceful rule of the people of God, who once before had been great and mighty under Solomon. After the seventh Hellenic king, Ptolemy VII. (Physcon) of Egypt, the people of God will again be in the ascendent, and will rule mankind. This passage is followed by an account of the history and the characteristics of Israel.

(2) Verses 295–488 comprise denunciations and warnings regarding Babylon, Egypt, Gog and Magog, Libya, Syria (under the Seleucids), Phrygia, Troy (with a noteworthy polemic against Homer), Lycia, Cyprus, and Italy. This portion was evidently written in the second century, although some details do not agree with actual history. In the description of the Syrian kings, Antiochus Epiphanes, his son Eupator, the latter's assassin, Demetrius I., and the succeeding rulers down to Trypho, are clearly recognizable.

(3) Verses 499–807 also contain denunciations of the Gentiles, which contrast sharply with the promises for Israel and the announcement of the last judgment; this section, too, includes an allusion to the seventh Ptolemy. The Christian elements which some critics have sought to find in this passage may

be interpreted differently. Verse 785, "Be glad, O virgin [*κόρη*], and rejoice," refers to Jerusalem, in which God shall dwell, according to Zech. ii. 10. The sibyl again refers to Jerusalem in verses 260 *et seq.* which may be compared with viii. 324, "Be glad, thou holy daughter of Zion." This purely Biblical phraseology has not always been correctly interpreted by the editors; thus Geffken emended the received text in iii. 355 and viii. 75 because he did not perceive that the phrases "daughter of Rome" and "native of Rome" refer to the city of Rome itself. In verse 776 the reading should be, as was recognized by Alexandre, *ναὸν Θεοῖο* ("temple of God"), in allusion to Isa. lvi. 7, instead of *υἱὸν Θεοῖο* ("son of God").

This internal evidence is supported by external evidence, for the sibyl's version of the story of the building of the Tower of Babel and the battle of the sons of Kronos with the Titans was quoted also by Alexander Polyhistor in the name of the sibyl, and Josephus likewise knew it ("Ant." i. 4, § 3). The majority of the quotations from the Sibylline Books found in patristic literature are taken from the third book.

The two fragments, containing eighty-four verses, found in Theophilus ("Ad Autolycum," ii. 36) have been separated from the Sibylline Books in their present form, although, according to Lactantius, they seem originally to have formed the prologue. They are evidently a genuine product of Jewish sibylline literature, and glorify in inspired speech the monotheism of Judaism, while denouncing the folly and the abominations of pagan idolatry. Verses 36-92, now placed at the beginning of book iii., may be dated with some degree of certainty. The words "When Rome shall rule also over Egypt" (verse 46) indicate Rome's assumption of rulership over Egypt as very recent; there are also allusions to the triumvirs and to Cleopatra. Under this queen the Jewish author hoped for the advent of the Messianic kingdom; he therefore must have composed his work between 40 and 31 B.C. The reference to the "Sebastenians" in verse 63 is frequently regarded as an allusion to the Samaritans, and the poem is accordingly assigned an earlier date, or the lines in question are explained as interpolations. The name may refer, however, to the Romans, who were so known in Palestine (see Sebastus).

The third book concludes with an epilogue (808–828), in which the sibyl explains her nature. The Greeks erroneously suppose her to be the Erythræan prophetess, but she is in reality a native of Babylon and a daughter of Noah. These verses may be interpolations, although there is a possibility that they are genuine.

Book iv. is far more unified. In the name of the true God the sibyl predicts the events that will take place from the first to the tenth generation of man. This division of history into ten periods (comp. ii. 15) is very important, for it served as a model for the medieval chroniclers, such as pseudo-Methodius; Hebrew analogues also exist. All nations, great and small, pass in review before the poet, who follows the example of the Bible in finding omens in the names of cities and countries according to their etymology. Thus, Samos shall be covered by sand (*ἄμμος*), he declares, and Delos shall disappear (*ἄδηλος*; comp. Micah i. 10 and Zeph. ii. 4). He even alludes to the destruction of Jerusalem by the Romans (115–127), declaring that the eruption of Vesuvius in 79 B.C. was a punishment for it (130–136); and he shares the view of his contemporaries in regard to Nero's flight across the Euphrates and his speedy return (117–124 and 137–139). These data show that the author lived about 80 C.E. The entire poem is Jewish in spirit, and there is no reason to regard it as a Christian product. The attacks upon animal sacrifices were directed only against the Gentiles, and have nothing to do with Essenism. The baptism which the pagans are invited to accept (165) is the Jewish baptism of proselytes; the passage is modeled, moreover, on Isa. i. 16.

The Fifth Sibylline.

Book v., one of the best of the entire collection, consists of several Jewish passages and brief Christian additions. The number of peoples and countries enumerated by the author exceeds those in the other poems. The lamentations and hopes he utters clearly show that the historic background in each is a different one, as Zahn correctly states. The poet wrote shortly after the destruction of Jerusalem by Titus, and, influenced by this catastrophe, he predicted the downfall also of the temple of Onias in Egypt. Then follow the Messianic prediction and the description of the last judgment. This portion seems to include verses 111–178, 200–205, 228–246, 361–433, and 484–531. About 120 C.E., in the beginning of the reign of Hadrian, who is designated, like the other rulers, merely by the initials of his name, another Judæo-Egyptian poet prophesied, eulogizing the emperor as the best and most excellent of men, and apparently expecting that he would rebuild the Temple. The poet mourns over the Egyptians and other nations, all of whom deserve punishment because they worship animals and are idolaters (52–110). In another passage (179-213) he laments again over Egypt, and over the African districts of Barka, Syene, Cyrene, and Ethiopia, following this section with the judgment of Corinth (214-227). He anticipates, with great felicity, the liberation of the Jews from the Hellenic dominion and the conversion of the Gentiles (247–360; a Christian passage, 256–259, in praise of Jesus, is interpolated). Verses 434–483 render the judgment of Babylon.

About 150 C.E. a Christian redactor seems to have combined all these passages, adding Christian matter. Harnack ascribes the remarkable eulogy of Hadrian, whom no Jew could extol, to a Christian; but in general the Christian elements here can not be definitely distinguished from the Jewish.

Books vi., vii., and viii. are usually regarded as Christian in origin. Book vi. is a short hymn to Jesus, with denunciations of Israel, which is called a country like Sodom (21). In book vii. also Jesus is glorified; the author of this poem lived in the Christian era, after the establishment of the Parthian empire. Book viii. is still more openly Christian, and includes the famous poem in acrostics to "Jesus Christ, the Redeemer, the crucified Son."

The recently discovered books xi.–xiv. (ix. and x. are missing) are, on the whole, Christian in charac-

ter, as is clear from historical analysis rather than from positive statements. Book xi., however, is probably Jewish in origin. Although the Church Fathers do not quote these books, this does not imply that they were composed at a late date; they remain uncited because the religious thought they express is unimportant, and their Messianic-apocalyptic elements are entirely conventional.

Recently Discovered Sibyllines.

Book xi. narrates the history of the world from the Flood, and alludes to the founding of Rome, the siege of Troy (the sibyl here asserts that Homer borrowed from her), Alexander the Great, and the Diadochi, tracing the course of history up to the time of Cleopatra and Julius Cæsar. The religious element, especially of the Messianic type, is unimportant. The author seems to have been an Alexandrian. The book contains no Christian elements whatever.

Book xii. continues the Roman history, giving the numerical values of the initials in the names of the emperors down to Alexander Severus; that the immediate successors of Septimius Severus are omitted may possibly be due to a lacuna in the text. A religious element appears in the statement that the divine Logos appeared on earth during the reign of the first Roman emperor (30 and 232)—evidently a Christian statement. Vespasian, however, is termed, in the Jewish sense, the "destroyer of the pious," while Hadrian, on the contrary, is eulogized.

Book xiii., which has no religious elements, continues the history of the Roman emperors from Maximinus to Aurelian, who will subdue the monsters, the thirty tyrants. There are references also to Philippus, to the Persian wars, and to Alexandria as the granary of Rome.

Book xiv. differs from the preceding books in that the allusions to the emperors are too obscure to admit of identification, while alleged historical events do not correspond with the authenticated data. The poet apparently followed his own imagination. He seems to have been chiefly interested in Asia Minor, from which it may be inferred that he was a Jew or a Christian from that region. The book contains no religious elements whatever, although the author gives his work a Messianic conclusion, proclaiming that during the last generation of the Latins, Rome will enjoy a period of felicity under the government of God Himself, while in the countries of the East, including Egypt, a holy people will live in peace, after all wrongs have been righted.

No allusion to the sibyl, and no traces of her influence, are found in medieval Jewish literature, beyond the cursory mention by Abraham Zacuto, in the sixteenth century, of the legendary Roman sibyl who went with her books to Tarquin ("Yuḥasin," ed. London, p. 239a); this legend is referred to by Jehiel Heilprin ("Seder ha-Dorot," i. 110b, Warsaw, 1891) and David Gans ("Ẓemaḥ Dawid," ii. 8b, Offenbach, 1768). The Byzantine historians Georgius Monachus, Cedrenus, and Glycas turned the Biblical Queen of Sheba into a sibyl (Krauss, in "Byzantinische Zeit." xi. 120), and Zacuto alludes to her (*l.c.* p. 237a) under the name of Nicaulis or Nicaula. In medieval Christian art this sibyl Nicaula is a conventional figure, and is regarded as hostile to the Synagogue. Christian theology employed the sibylline oracles in polemics against Judaism, the well-known formula for this being "Teste David cum Sibylla." New texts were continually produced by medieval prophecy, such as the sayings of the Tiburtine sibyl (edited by E. Sacker, Halle-on-the-Saale, 1898), who predicted death and destruction for many peoples, and gave forewarning of the persecution of the Jews under Heraclius, in the manner of the ancient sibyls (Krauss, *l.c.* ix. 202–203). The sibylline literature, then, merges into apocalyptic literature. Similar in nature are the pseudo-Methodius, the Judæo-Persian and Coptic apocalypses of Daniel, and the Ethiopian sibyl (R. Basset, "Les Apocryphes Ethiopiens," x. 19, Paris, 1900).

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G. S. Kr.

SICARII (Greek, *σικάριοι* = "assassins," "daggermen"): Term applied, in the decades immediately preceding the destruction of Jerusalem, to the Jewish Zealots who attempted to expel the Romans and their partizans from the country, even resorting to murder to attain their object. Under their cloaks they concealed "sicæ," or small daggers, whence they received their name; and at popular assemblies, especially during the pilgrimage to the Temple mount, they stabbed their enemies, or, in other words, those who were friendly to the Romans, lamenting ostentatiously after the deed, and thus escaping detection (Josephus, "Ant." xx. 8, § 10;

idem, "B. J." ii. 13, § 3). Although Felix had cleared the country of the so-called "robbers," their place was taken by the Sicarii, who were not so easily to be suppressed. The high priest Jonathan was assassinated by them at the instigation of Felix, who did not hesitate to make use of the Sicarii in this way. During the procuratorship of Cumanus they killed an imperial servant on the open highway near Beth-horon, an act which resulted in lamentable consequences.

Festus himself had to contend with the Sicarii; but Albinus, in return for money and other presents, left them in peace, and even convicted Sicarii were released on promising to spare their opponents. On one occasion they kidnaped the secretary of Eleazar, governor of the Temple, but liberated him in exchange for ten of their comrades ("Ant." xx. 9, § 3). At the beginning of the war against the Romans, the Sicarii, with the help of other Zealots, gained secret access to Jerusalem, where they committed atrocious acts. Their leaders, including MENAHEM B. JAIR, ELEAZAR B. JAIR, and BAR GIORA, were among the important figures of this war; and they held possession of the fortress of MASADA until it was taken by the Romans.

In Latin "sicarius" is a common term for an assassin, as in the title of the law promulgated by Sulla, the "Lex Cornelia de Sicariis"; and the word סיקריקין has the same general meaning in the Mishnah (Bik. i. 2, ii. 3; Giṭ. v. 6; Maksh. i. 6). The Mishnah mentions a "sikarikon" law enacting that title to a piece of property held by a "robber" may be taken in case it has been first purchased from the owner and then from the "robber" (such being the meaning of the word in this passage), but not vice versa.

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G. S. KR.

SICHEL, JULES: French oculist; born at Frankfort-on-the-Main 1802; died at Paris Nov. 14, 1868. He studied medicine at Berlin (M.D. 1825), and took a postgraduate course at Paris. In 1836 he established in the latter city an ophthalmic clinic for free consultations, and he became one of the most popular of Parisian oculists.

Of Sichel's works the following (all published in Paris) may be mentioned: "Propositions Générales sur l'Ophthalmologie" (1833); "Mémoires et Observations sur la Choroïdite" (1836); "Traité de l'Ophthalmie, la Cataracte, et l'Amaurose" (1837); "Iconographie Ophthalmologique" (1852–56); and "Nouveau Recueil de Pierres Sigillaires d'Oculistes Romains" (1867).

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S. J. KA.

SICHEL, NATHANEEL: German painter; born at Mayence Jan. 8, 1843. He studied in Munich at the Royal Academy of Art (1859–62) under Julius Schrader. In 1863 his picture entitled "Joseph Explains the Dreams of Pharaoh" won him a scholarship which enabled him to visit Italy and to remain in Rome for two years. Before proceeding thither he passed a year in Paris, where he painted a portrait of the Countess of Ernaudes, which was exhibited in the Salon of 1865. During his sojourn in Rome (1866–68) he painted the historical pictures "Leave-Taking of Maria Stuart," from Melville's "Francesca di Rimini and Paulo Malatesta"; and "Don Carlos Taken Prisoner by Philip II." In 1869 Sichel returned to Germany, where he devoted himself to portrait-painting. Of his more important works may be mentioned: "The Beggar of the Pont des Arts"; "The Theban Woman"; "The Girl from Afar"; "Oriental Dancing Girl"; "La Favorita"; "Fatme"; and "Ghismonda."

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S.

SICILY: Large island in the Mediterranean Sea, southwest of Italy, to which it belongs and from which it is separated by the Strait of Messina. The earliest trace of Jews in Sicily dates from the end of the sixth century, when, at the request of the Sicilian Jews, the Roman community complained to the pope of the cruelty of the Christians toward the Jews of the island. Thereupon Gregory the Great ordered the restitution of stolen property or its full monetary value, and strictly prohibited baptism by force. Nothing further is heard of Sicilian Jews until the eleventh century, with the exception of a story of Jewish fanatics corrupting the morals of women in Catania. Jews of Naro are mentioned in a patent of King Roger I., dating from the year 1094. Frederick II. endeavored to save the Jews in Sicily from persecution during the Crusades by the decrees of 1210 and 1224, in which he placed the Jews under ecclesiastical jurisdiction and ordered that no difference be made between their treatment and that of others.

Council of Piazza.

The council held at Piazza on Oct. 20, 1296, was of great importance for the Jews. Among other enactments it decreed that a Christian might not be treated by a Jewish physician, and that any breach of this order would entail severe punishment for both. On May 22, 1327, ecclesiastical government was abolished in certain cities, including Mazzara. The old custom of compelling Jews to clean both public and private stables on certain days of the year was abolished by Louis in a patent of protection dated Nov. 23, 1347. The external decoration of synagogues was prohibited by Frederick III. on Oct. 12, 1366; in consequence of this law old synagogues that had already been decorated were pulled down. The wearing of a special badge was ordered by the same monarch on Dec. 25, 1369. The badge consisted of a piece of red material, not smaller than the largest royal seal; men were required to wear it under the chin, and women on the breast. The communities of Marsala and Syracuse, however, obtained certain concessions. The former, on April 18, 1375, received permission to build a new synagogue; the latter was freed from ecclesiastical jurisdiction and received the right to appeal to the royal tribunal in difficult legal cases.

Under Martin V., of Aragon, who showed favor to the Jews in several instances, conditions underwent little change. The monk Julian, as royal com-

missioner, was ordered in 1392 to confine the Jews to ghettos. In the summer of the same year severe persecutions broke out in San Giuliano, Catania, and Syracuse; many Jews fell victims, and every Sunday especially the Jews in those cities were in deadly fear of fresh cruelties. Martin finally was induced to issue a decree, July 11, 1392, ordering the punishment of those who had taken part in the disturbances. In the following year strict decrees were directed against private ceremonies. Thus, on May 12, 1393, the Jews were forbidden to use any decorations in connection with funerals; except in unusual cases, when silk was permitted, the coffin might be covered with a woolen pall only. In Marsala the Jews were compelled to take part in the festival services at Christmas and on St. Stephen's Day, and were then followed home by the mob and stoned on the way. At the beginning of the fifteenth century oppression had increased to such an extent that in 1402 the Jews of Marsala presented an appeal to the king, in which they asked for: (1) exemption from compulsory menial services; (2) the reduction of their taxes to one-eleventh of the total taxation, since the Jews were only one-eleventh of the population; (3) the hearing of their civil suits by the royal chief judge, and of their religious cases by the inquisitor; (4) the delivery of flags only to the superintendent of the royal castle, not to others; (5) the reopening of the women's bath, which had been closed under Andrea Chiaramonte. This appeal was granted on Dec. 6 following.

Persecutions of 1392.

In comparison with other Jewish communities of Europe, the Sicilians were happily situated. They even owned a considerable amount of property, since thirteen of their communities were able, in 1413, to lend the infante Don Juan 437 ounces of gold. This was repaid on Dec. 24, 1415; in the same year, however, the Jewish community of Vizzini was expelled by Queen Blanca, and it was never permitted to return.

Under Alfonso V. (1416–56) the Jews remained comparatively unmolested. The first event recorded as seriously affecting them in this reign was a decree of Feb. 5, 1428, ordering the Jewish communities throughout Sicily to attend conversionist sermons. A large deputation, however, bearing a large sum of money, appeared before the king at Naples, with the result that, on Jan. 1, 1430, the decree was repealed. The rise to influence of Capistrano, the Sicilian monk, occurred in the reign of Alfonso V. The result of his inflammatory sermons in Sicily was that a certain Giacomo Sciarci was appointed to investigate the charges of usury and other wickednesses made against the Jews. In spite of the negative result of this investigation the Jews were made to pay a fine of 2,000 ounces of gold. One of the last decrees of Alfonso was that prohibiting emigration to the Holy Land. Some Jews from Africa who were bold enough to attempt it were made to pay a fine of 1,000 ounces of gold.

Under Alfonso V.

The end of the fifteenth century was distinguished in Sicily, as elsewhere, by persecutions of the Jews resulting from accusations of desecrating the host and of murdering boys. Especially severe were those in Modica (1474), Noto and Caltagirone (1475), and Syracuse (1487). The tide of misfortune continued to rise. During the prayer-week before the Christmas of 1491 a procession was passing through the streets of Castiglione; an arm of the crucifix was broken by a stone, thrown, it was said, by the rabbi Biton from the open window of his dwelling; the rabbi was at once killed by the two brothers Crise, who then betook themselves to Spain for protection. They were highly praised by Ferdinand the Catholic, and, when asked what reward they desired for their deed, they requested the expulsion of the Jews from the whole of Sicily.

Decree of Expulsion.

When the decree of banishment, dated March 31, 1492, reached Sicily, there were over 100,000 Jews living in the island, in the fifty-two different places named in the following table:

Town.	Jews First Mentioned.	Town.	Jews First Mentioned.
Aderno	14th cent.	Milazzo	14th cent.
Agosta	1428	Militello	1486
Alcamo	14th cent.	Mineo	1390
Alcasa	1478	Modica	1474
Alicata	1415	Naro	1094
Bivona	14th cent.	Nicosia	1428
Caccamo	1453	Noto	1395
Calata Bellota	1454	Palazzuolo	14th cent.
Caltagirone	1428	PALERMO	(see art.)
Caltanisetta / Camarata	14th cent.	Paterno / Piana dei Greci	14th cent.
Carleone	1428	Piazza	1428
Castiglione	1491	Polizzi	1393
Castrogiovanni	1400	Ragusa	1394
Castronuovo	1428	Regalbuto	1478
Castro-Reale	1415	Salemi	1428
Catania	1368	San Giuliano	1298
Cefalu / Cimucina / Geraci	14th cent.	San Marcomo	1450
Girgenti	590	Santa Lucia	1415
Giuliana / Lentini	14th cent.	Savoca	1428
Marsala	1375	Sciacca	1295
Mazzara	1327	Syracuse	878
MESSINA	(see art.)	Taormina	1415
		Termini	1428
		Trapani	1365
		Vizzini	1415

Ferdinand's decree was proclaimed in each town with a blare of trumpets; the Jews were ordered to pay all their debts, both to the towns and to private citizens, before their departure. Three months' grace, to which forty days were added, was given them to prepare for their exile; after that time any Jew found in the island was to be liable to the penalty of death. On June 9 they were forbidden to depart secretly, sell their possessions, or conceal any property; on June 18 the carrying of weapons was prohibited; their valuables were appraised by royal officials on behalf of the state, packed in boxes, and given into the care of wealthy Christians. On Aug. 13 came the order to be ready to depart; the following articles might be taken: one dress, a mattress, a blanket of wool or serge, a pair of used sheets, a few provisions, besides three taros as traveling money. After numerous appeals, the date of departure was postponed to Dec. 18, and later, after a payment of 5,000 gulden, to Jan. 12, 1493. The departure actually occurred on Dec. 31, 1492.

The exiles sought refuge in Apulia, Calabria, and Naples. When Charles VIII. conquered Naples in

1494, a serious disease, known as "French fly," broke out in that region. The responsibility for this being fixed upon the Jews, they were accordingly driven out of Naples. They then sought refuge in Turkish territory, and settled chiefly in Constantinople, Damascus, Salonica, and Cairo. In a proclamation of Feb. 3, 1740, containing thirty-seven paragraphs, the Jews were formally invited to return; a few came, but, feeling their lives insecure, they soon went back to Turkey.

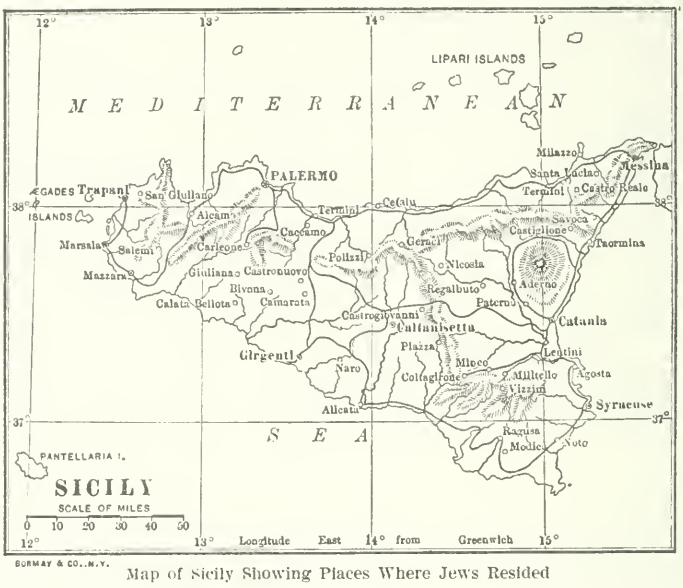
In spite of many adverse royal decrees, and of frequent popular persecutions, in no other state did the Jews of the Middle Ages enjoy such freedom and independence as in Sicily. It was the policy of the rulers to allow the heterogeneous nationalities thrown together upon the island an autonomous government, in which, however, the

Taxation. Jews did not share. Besides general state taxes, the Jews were required to pay an annual capitation-tax of a quarter of an ounce of gold, called "agostale" (those who failed in this payment were placed under ban by the community itself, according to a decree of Sept. 4, 1004); and one Roman paolo or one forty-eighth of an ounce of gold per head every year (after 1224) to the inquisitor for his traveling expenses. They were required furthermore to supply flags for the royal castles and standards for the galleys (only Syracuse was exempt from the levy) and to clean the royal castles and palaces. The capitation-tax of the Sicilian Jews in the fifteenth century amounted on an average to 123⅓ ounces of gold per year. The Jews of Syracuse were obliged in addition to contribute an ounce of gold daily toward the expenses of the royal table. The community of Mazzara paid the bishop from 2½ to 5 pounds of pepper annually.

Among the civil disabilities of the Jews it should be mentioned that they might not testify against a Christian before a court, though neither might a Christian testify against a Jew; and Jews might not have Christian slaves, though they were permitted to own real estate.

The internal administration of the communities in the larger cities was conducted by a number of officials. There were twelve presidents ("proti"), three of whom administered affairs for three months, and were then succeeded by the next three. The six "auditori di conti" had charge of the treasury of the community. A board of twelve members, the "dodici," or "dodici nomini probi," reviewed the decisions of the "proti." The "conservatori degli atti" was composed of several scholars, and had charge of the

Communal Organization. archives. The nine "sogetti" apportioned the taxes among the individual members of the community. Besides these there were a "percettori" (tax-collector), the "sindachi" (public syndics and charity administrators), and a "balio," or "guvernadore," an executive officer. The religious administration was vested in the following officers: the "dienchelele" (דיין כולל), chief judge, or chief district rabbi (this office was in existence from 1405 to 1425, the appointment being in the hands of the king); the "manigliore," or "sacristano," who was the guardian of the synagogue and was appointed by the "proti"; the "idubi," public communal scribes, who drew up documents of marriage and divorce; the "limosinieri," special officers for distributing alms; the "giudici spirituali," consisting of the "proti" and the rabbi, who watched over religious observances in general. The prayer-leaders and ritual slaughterers were called "presbyters"; the synagogue itself, "meskita" (Arabic).



Map of Sicily Showing Places Where Jews Resided

The personal names adopted by the Jews were often local in origin, or were Latinized Jewish names, as Angelo, Donato, Benedictus (= Baruch). Gauden (= Simḥah). The intimacy between the Jews and some of their Christian fellow citizens is shown, for instance, by the fact that in Castrogiovanni a Christian acted as godfather at the circumcision of a Jewish boy.

The Jews were the chief representatives of commerce and industry. They were very active in financial transactions, and excelled

Occupations. also in agriculture; the grove of date-palms near Favara was planted by them, while their farming near Gerbi was very successful. That they applied themselves also to all kinds of manual labor may be gathered from the protest raised by the Sicilians at the departure of the Jews. At the time of their expulsion many Sicilians stood on the roofs and galleries of their houses to bid them farewell.

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J. S. O.

SICK, VISITING THE (Hebrew, "biḳḳur ḥolim"): To visit the sick in order to show them sympathy, cheer them, and aid and relieve them in their suffering is declared by the Rabbis to be a duty incumbent upon every Jew, even if the sick one is a Gentile (Giṭ. 61a). While there exists no special command in the written law concerning this act of benevolence, the Rabbis found allusions to it in several passages of the Pentateuch. Thus, "Ye shall walk after the Lord your God" (Deut. xiii. 4) means, say the Rabbis, "Imitate God; as He visits the sick—*e.g.*, in the case of Abraham (Gen. xviii. 1, so interpreted by the Rabbis)—so do thou also visit the sick" (Soṭah 14a; Gen. R. viii., end); when it is said, "Show them the way wherein they must walk" (Ex. xviii. 20), the duty of visiting the sick is referred to (B. M. 30b; comp. Targ. Yer. *ad loc.*); and likewise when it is said (Gen. xviii. 29), "He [Abraham] will command his children and his household after him, and they shall keep the way of the Lord, to do righteousness" ([Hebr.]; Gen. R. xlix. 7). The ḥaberim, or Ḥasidic associations, made the performance of this duty a special obligation; and therefore the visiting of the sick is enumerated in Matt. xxv. 36 among the various forms of charity. In the Shulḥan 'Aruk, Yoreh De'ah, a whole chapter is devoted to the command concerning such visitations; and in many Jewish communities there existed, and still exist, Biḳḳur Ḥolim societies, whose particular object is to visit and care for the sick. See CHARITY.

K.

SID, SIDI (Arabic, "lord," "noble"): Common family name among Eastern Jews, borne by several rabbinical authors.

Abraham Moses Sid: Servian rabbinical author; born at Nish 1842; died there 1876. He wrote many works, of which the only ones printed are the following: "Tasheb Enosh" (Salonica, 1869), a work on ethics in thirty chapters; "Ḥippazon Pesaḥ" (*ib.* 1870), on the Passover laws; "Kezir Ḥittim" (*ib.* 1870), commentary on the Book of Ruth.

The library of the synagogue of Nish contains four manuscript works by Sid: "Yosheb Tehillot," "Erez Dagan," "Ḳab ha-Ḳemaḥ," and "'Abodat Abraham."

Judah Sid: Bulgarian rabbinical author of the latter part of the eighteenth century; born at Dubnicza; died at Philippopolis, where he was president of the tribunal and chief rabbi during the Ottoman rule. He was the author of "Ot Emet" (Salonica, 1799), on the rules which are to be observed in the reading of the weekly lessons of the Law, and of "Ner Miẓwah" (*ib.* 1810), a commentary on the Pentateuch.

BIBLIOGRAPHY: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 7, 47, 73.

Samuel ben Sid (called also **Sidillo**): Rabbinical author, who emigrated from Spain to Cairo in 1492. His eloquence and presence of mind once saved the Jewish community from a general massacre with which it was threatened by the governor, AḤMED-PASHA; and in commemoration of this event he instituted on Adar 28, 1524, the Cairo Purim (see PURIMS, SPECIAL). He was the author of the "Kelale Shemu'el," inserted in the collection "Tummat Yesharim" (Venice, 1622).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 124.

D. M. FR.

SIDDIM, VALE OF: The etymology of "Siddim" is uncertain (see G. A. Smith, "Historical Geog. of the Holy Land," p. 503), though Targ. Onḳ. renders it "vale of fields." It is mentioned in Gen. xiv. 3, 8, 10, verse 3 identifying it with the Dead Sea —a geological impossibility, inasmuch as the Dead Sea was in existence long before Abraham's time ("Z. D. P. V." 1896, pp. 1–59; 1898, pp. 65–83); hence this verse is generally rejected as a late gloss. Hommel ("Die Altisraelitische Ueberlieferung," p. 164) describes the place as a region rich in asphalt, and which, as a result of some natural convulsion, was flooded by the waters of the Dead Sea. It is famed as the meeting-place of the confederation against Chedorlaomer.

E. G. H. E. I. N.

SIDDUR. See PRAYER-BOOKS.

SIDON. See ẒIDON.

SIDON, SIMON: Hungarian rabbi and author; born at Nadas Jan. 23, 1815; died at Tyrnau Dec. 18, 1891. His father came from Kanitz in Moravia, wherefore he signed himself "Simeon קוניץ," in which the latter name was misread by Steinschneider ("Cat. Bodl." col. 2612) as "Konitz," and by Löw ("Lebensalter," p. 92) as "Kunitz." He studied at the yeshibah of Moses Sofer, and on settling in his native city opened a yeshibah there. In 1845 he was elected rabbi of Cziffer, Hungary, and in 1856 of Tyrnau, which latter position he held until his death. Strictly conservative, he was tolerant of modern ideas, and in 1860 he sent his son to the seminary of Breslau, although he encountered considerable opposition for doing so.

Sidon wrote "Ot Berit" (Presburg, 1850), on the laws governing circumcision, proselytes, and the redemption of the first-born; and "Shebeṭ Shim'on" (Vienna, 1884–88), a work in three parts, the first part containing notes on Yoreh De'ah and Eben ha-'Ezer; the second, sermons delivered on special occasions; and the third, novellæ on various treatises of the Talmud. He also edited MANOAH BEN JACOB'S ritual work "Sefer ha-Manoaḥ," to which he wrote a commentary entitled "Bet Menuḥah." After his death appeared his commentary on the Pesaḥ Haggadah (Munkacs, 1901), edited by M. Stein under the title "Shebeṭ Shim'on."

One of Sidon's sons, **Adolf Sidon** (born at Nadas Jan. 5, 1843), received his early instruction in his father's yeshibah, and in that of Judah Aszód at Szerdahely. In 1860 he went to Breslau, where he was graduated eight years later as rabbi and Ph.D. He was a member of the Jewish Congress of 1868-69 (see JEW. ENCYC. vi. 502b, *s.v.* HUNGARY); in 1870 he was elected rabbi of Simand, county of Arad; and in 1873 he was called to the rabbinate of Versecz,

which position he still (1905) holds. He is also a member of the board of examiners of the rabbinical seminary at Budapest, and a frequent contributor to Jewish periodicals.

Another son, **Ignatz Sidon**, is a lawyer in Budapest. D.

SIDRA: Term, the original meaning of which is "order" or "arrangement," frequently used in both Talmuds to denote a section of the Bible read either in the synagogue or in the school. In the statement "Rab read a sidra before Rabbi" (Yoma 87a), Rashi explains "sidra" as meaning a section of the Prophets or the Hagiographa. That the term was applied to the part of the Bible read in the synagogue in the prayer-service is indicated in Yer. Ta'an. i. 64c. But there no special division of the Bible is indicated, while in Shab. 116b it is said that in Nehardea the people used to read a sidra of the Hagiographa in the Minḥah service of the Sabbath. Later the term entered into the usage of the Ashkenazim to denote the weekly lesson of the Pentateuch, just as "parashah" is used by the Sephardim. It may be added that in both Talmuds "sidra" often carries the meaning of "school," particularly a school in which sections of the Bible are read and interpreted (Yer. Ber. iii. 6b; Yer. Beẓah i. 60c *et passim*).

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A. M. Sel.

The following is a list of the sidrot (according to the Sephardim, parashiyyot), arranged according to the annual and the triennial cycle. In the former, which is nowadays universally followed, the sidrot have special names, and are here numbered with Roman numerals; each of them includes a group of the smaller sidrot of the triennial cycle, which are numbered in the table with Arabic figures. The group of the triennial cycle and the corresponding sidra of the one-year cycle are not always exactly conterminous, however; in such instances attention is called to the difference by means of an asterisk. The list of the triennial sidrot is given from a Yemen manuscript, as indicated in Ginsburg's Masoretic Bible. According to the Masorah, these should number 154, or, according to the Masseket Soferim, 175; as a matter of fact they amount to 167. Rapoport ("Halikot Ḳedem," p. 11) suggests that the 175 readings covered three and one-half years, so that the Law was read through twice in a Sabbath of years.

Bibliography: Ginsburg's *Massoretic Bible*, London, 1894; Ginsburg's *Introduction to the Bible*, iv. 32-33, *ib.* 1897; Büchler, *The Reading of the Law and Prophets in a Triennial Cycle*, in *J. Q. R.* v. 420-468.

Sidrot.	
Annual Cycle.	Triennial Cycle.
I. Bereshit (Gen. i. 1-vi. 8)	1. Gen. i. 1-ii. 3 2. " ii. 4-iii. 21 3. " iii. 22-iv. 26 4. Gen. v. 1-vi. 8
II. Noah (Gen. vi. 9-xi. 32)	5. Gen. vi. 9-vii. 24 6. Gen. viii. 1-14 7. " viii. 15-ix. 17 8. Gen. ix. 18-x. 32 9. Gen. xi. 1-32
III. Lek Leka (Gen. xii. 1-xvii. 27)	10. Gen. xii. 1-xii. 18 11. Gen. xiv. 1-24 12. " xv. 1-21 13. " xvi. 1-xvii. 27
IV. Wayera (Gen. xviii. 1-xxii. 24)	14. Gen. xviii. 1-33 15. " xix. 1-38 16. " xx. 1-18 17. " xxi. 1-34 18. " xxii. 1-19 19. " xxii. 20-xxiii. 20*
V. Ḥayye Sarah (Gen. xxiii. 1-xxv. 18)	20. Gen. xxiv. 1-41 21. " xxiv. 42-67 22. " xxv. 1-18
VI. Toledot (Gen. xxv. 19-xxviii. 9)	23. Gen. xxv. 19-xxvi. 35 24. Gen. xxvii. 1-27 25. Gen. xxvii. 28-xxviii. 9
VII. Wayeẓe (Gen. xxviii. 10-xxxii. 3)	26. Gen. xxviii. 10-xxix. 30 27. Gen. xxix. 31-xxx. 21 28. Gen. xxx. 22-xxxi. 2 29. Gen. xxxi. 3-xxxii. 3
VIII. Wayishlaḥ (Gen. xxxii. 4-xxxvi. 43)	30. Gen. xxxii. 4-xxxiii. 18 31. Gen. xxxiii. 19-xxxv. 8 32. Gen. xxxv. 9-xxxvi. 43
IX. Wayesheb (Gen. xxxvii. 1-xl. 23)	33. Gen. xxxvii. 1-36 34. Gen. xxxviii. 1-30 35. Gen. xxxix. 1-23 36. Gen. xl. 1-23
X. Miḳḳez (Gen. xli. 1-xliv. 17)	37. Gen. xli. 1-37 38. " xli. 38-xlii. 17 39. Gen. xlii. 18-xliii. 13 40. Gen. xliii. 14-xliv. 17
XI. Wayiggash (Gen. xliv. 18-xlvii. 27)	41. Gen. xliv. 18-xlvi. 27 42. Gen. xlvi. 28-xlvii. 31*
XII. Wayeḥi (Gen. xlvii. 28-l. 26)	43. Gen. xlviii. 1-22 44. Gen. xlix. 1-26 45. " xlix. 27-l. 26
XIII. Shemot (Ex. i. 1-vi. 1)	46. Ex. i. 1-22 47. " ii. 1-25 48. " iii. 1-iv. 17 49. " iv. 18-vi. 1
XIV. Wa'era (Ex. vi. 2-ix. 35)	50. Ex. vi. 2-vii. 7 51. " vii. 8-viii. 15 52. Ex. viii. 16-ix. 35
XV. Bo (Ex. x. 1-xiii. 16)	53. Ex. x. 1-29 54. " xi. 1-xii. 28 55. " xii. 29-51 56. " xiii. 1-xiv. 14*
XVI. Beshallaḥ (Ex. xiii. 17-xvii. 16)	57. Ex. xiv. 15-xvi. 3 58. Ex. xvi. 4-27 59. " xvi. 28-xvii. 16
XVII. Yitro (Ex. xviii. 1-xx. 26)	60. Ex. xviii. 1-xix. 5 61. Ex. xix. 6-xx. 23*
XVIII. Mishpaṭim (Ex. xxi. 1-xxiv. 18)	62. Ex. xxi. 1-xxii. 23 63. Ex. xxii. 24-xxiii. 19 64. Ex. xxiii. 20-xxiv. 18
XIX. Terumah (Ex. xxv. 1-xxvii. 19)	65. Ex. xxv. 1-40 66. " xxvi. 1-30 67. " xxvi. 31-xxvii. 19
XX. Teẓawweh (Ex. xxvii. 20-xxx. 10)	68. Ex. xxvii. 20-xxviii. 43 69. Ex. xxix. 1-46 70. " xxx. 1-38*
XXI. Ki Tissa (Ex. xxx. 11-xxxiv. 35)	71. Ex. xxxi. 1-xxxii. 14 72. Ex. xxxii. 15-xxxiii. 23 73. Ex. xxxiv. 1-26 74. " xxxiv. 27-xxxv. 29*
XXII. Wayaḳhel (Ex. xxxv. 1-xxxviii. 20)	75. Ex. xxxv. 30-xxxvi. 38 76. Ex. xxxvii. 1-xxxviii. 20
XXIII. Peḳude (Ex. xxxviii. 21-xl. 38)	77. Ex. xxxviii. 21-xxxix. 32 78. Ex. xxxix. 33-xl. 38
XXIV. Wayiḳra (Lev. i. 1-v. 26)	79. Lev. i. 1-iii. 17 80. " iv. 1-35 81. " v. 1-vi. 11*
XXV. Ẓaw (Lev. vi. 1-viii. 36)	82. Lev. vi. 12-vii. 38 83. Lev. viii. 1-x. 7*
XXVI. Shemini (Lev. ix. 1-xi. 47)	84. Lev. xi. 8-20 85. " xi. 1-47
XXVII. Tazri'a' (Lev. xii. 1-xiii. 59)	86. Lev. xii. 1-xiii. 28 87. Lev. xiii. 29-59
XXVIII. Meẓora' (Lev. xiv. 1-xv. 33)	88. Lev. xiv. 1-32 89. " xiv. 33-57 90. " xv. 1-24 91. " xv. 25-xvi. 34*
XXIX. Aḥare Mot (Lev. xvi. 1-xviii. 30)	92. Lev. xvii. 1-16 93. " xviii. 1-30
XXX. Kedoshim (Lev. xix. 1-xx. 27)	94. Lev. xix. 1-22 95. " xix. 23-xx. 27
XXXI. Emor (Lev. xxi. 1-xxiv. 23)	96. Lev. xxi. 1-xxii. 16 97. Lev. xxii. 17-xxiii. 8 98. Lev. xxiii. 9-44 99. Lev. xxiv. 1-xxv. 13*

Sidrot.

Annual Cycle.	Triennial Cycle.
XXXII. Behar (Lev. xxv. 1–xxvi. 2)	100. Lev. xxv. 14–34 101. Lev. xxv. 35–xxvi. 2
XXXIII. Beḥukḳotai (Lev. xxvi. 3–xxvii. 34)	102. Lev. xxvi. 3–46 103. Lev. xxvii. 1–34
XXXIV. Bemidbar (Num. i. 1–iv. 20)	104. Num. i. 1–54 105. " ii. 1–34 106. " iii. 1–iv. 16 107. Num. iv. 17–v. 10*
XXXV. Naso (Num. iv. 21–vii. 89)	108. Num. v. 11–31 109. " vi. 1–21 110. " vi. 22–vii. 47 111. Num. vii. 48–89
XXXVI. Beha'alo-teḳa (Num. viii. 1–xii. 16)	112. Num. viii. 1–ix. 23 113. Num. x. 1–xi. 15 114. Num. xi. 16–22 115. " xi. 23–xii. 16
XXXVII. Shelaḥ (Num. xiii. 1–xv. 41)	116. Num. xiii. 1–xiv. 10 117. Num. xiv. 11–45 118. Num. xv. 1–41
XXXVIII. Koraḥ (Num. xvi. 1–xviii. 32)	119. Num. xvi. 1–xvii. 15 120. Num. xvii. 16–xviii. 32
XXXIX. Ḥuḳḳat (Num. xix. 1–xxii. 1)	121. Num. xix. 1–xx. 13 122. Num. xx. 14–xxii. 1
XL. Balaḳ (Num. xxii. 2–xxv. 9)	123. Num. xxii. 2–xxiii. 9 124. Num. xxiii. 10–xxiv. 25 125. Num. xxv. 1–9
XLI. Pineḥas (Num. xxv. 10–xxx. 1)	126. Num. xxv. 10–xxvi. 51 127. Num. xxvi. 52–xxvii. 14 128. Num. xxvii. 15–xxviii. 25 129. Num. xxviii. 26–xxx. 1
XLII. Maṭṭot (Num. xxx. 2–xxxii. 42)	130. Num. xxx. 2–17 131. Num. xxxi. 1–24 132. Num. xxxi. 25–54 133. Num. xxxii. 1–42
XLIII. Masse'e (Num. xxxiii. 1–xxxvi. 13)	134. Num. xxxiii. 1–56 135. Num. xxxiv. 1–xxxv. 8 136. Num. xxxv. 9–xxxvi. 13

Sidrot.

Annual Cycle.	Triennial Cycle.
XLIV. Debarim (Deut. i. 1–iii. 22)	137. Deut. i. 1–ii. 1 138. " ii. 2–30 139. " ii. 31–iii. 22
XLV. Wa'eṯḥanan (Deut. iii. 23–vii. 11)	140. Deut. iii. 23–iv. 24 141. Deut. iv. 25–40 142. " iv. 41–vi. 3 143. Deut. vi. 4–vii. 11
XLVI. 'Ekeb (Deut. vii. 12–xi. 25)	144. Deut. vii. 12–viii. 20 145. Deut. ix. 1–29 146. " x. 1–xi. 9 147. " xi. 10–xii. 19*
XLVII. Re'eh (Deut. xi. 26–xvi. 17)	148. Deut. xii. 20–xiii. 1 149. Deut. xiii. 2–19 150. Deut. xiv. 1–xv. 6 151. Deut. xv. 7–xvi. 17
XLVIII. Shofeṭim (Deut. xvi. 18–xxi. 9)	152. Deut. xvi. 18–xvii. 13 153. Deut. xvii. 14–xviii. 12 154. Deut. xviii. 13–xx. 9 155. Deut. xx. 10–xxi. 9
XLIX. Ki Teze (Deut. xxi. 10–xxv. 19)	156. Deut. xxi. 10–xxii. 5 157. Deut. xxii. 6–xxiii. 9 158. Deut. xxiii. 10–21 159. Deut. xxiii. 22–xxiv. 18 160. Deut. xxiv. 19–xxv. 19
L. Ki Tabo (Deut. xxvi. 1–xxix. 8)	161. Deut. xxvi. 1–xxvii. 26 162. Deut. xxviii. 1–xxix. 8
LI. Niẓẓabim (Deut. xxix. 9–xxx. 20)	163. Deut. xxix. 9–xxx. 10 164. Deut. xxx. 11–xxxi. 13*
LII. Wayelek (Deut. xxxi. 1–30)	165. Deut. xxxi. 14–30
LIII. Ha'azinu (Deut. xxxii. 1–52)	166. Deut. xxxii. 1–52
LIV. Wezot ha-Berakah (Deut. xxxiii. 1–xxxiv. 12)	167. Deut. xxxiii. 1–xxxiv. 12

J. I. G. D.

SIEBENBERGER, ISAAC BEN DAVID: Russian Hebraist; died at Warsaw April 2, 1879. He occupied himself especially with apocryphal literature, his translations into Hebrew and Judæo-German including the following: "Ḥayye Ṭobiyah" (Warsaw, 1839), a translation of the Book of Tobit; "Megillat Yehudit" (*ib.* 1840), the Book of Judith and other narratives; "Sefer Barnk" (*ib.* 1841), the Book of Baruch and the prayers of Manasseh and of Daniel's three companions; and "Sifre Makkabi" (*ib.* 1843), the Books of the Maccabees. To all these translations he added Hebrew commentaries and introductions.

Siebenberger further published "Ma'gal Yashar" (*ib.* 1843), an elementary course in Hebrew, with Hebrew and Judæo-German texts, and containing an outline of Hebrew grammar, as well as narratives and fables; and "Oẓar ha-Shorashim ha-Kelali" (*ib.* 1846-62), a Hebrew-German dictionary with a vocabulary containing all the words of the Bible and the Mishnah.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 360-361.

S. M. Sel.

SIEGEL, HENRY: American merchant; born at Eubigheim, Germany, March 17, 1852. At the age of fifteen he emigrated to the United States and entered on a commercial career, being employed as a clerk by various firms in Washington, D. C., Parkersburg, W. Va., and Lawrenceburg, Pa. In 1876 he founded the firm of Siegel, Hartsfield & Co., and ten years later the great department store of the Siegel Cooper Company, both in Chicago. A branch of the latter company was established in New York in 1896. In 1902 Siegel bought the Simpson Crawford Company in New York, and the Schlesinger and Mayer Company in Chicago; in the same year he took up his residence in New York city. Siegel is also president of the 14th Street Store in New York city.

Bibliography: *American Jewish Year Book*, 5665, p. 186.

A. F. T. H.

SIEGFRIED, KARL: German Protestant theologian; born at Magdeburg Jan. 22, 1830; died at Jena Jan. 9, 1903. In 1875 he became professor of theology at the University of Jena, and in 1892 received the title of "Geheimer-Kirchenrat."

Of Siegfried's works the following are of special interest to the Jewish world: "Spinoza als Kritiker und Ausleger des Alten Testaments" (Berlin, 1867); "Philo von Alexandria" (Jena, 1875), one of the standard works on the subject, dealing also with the influence of the Haggadah on Philo; "Lehrbuch der Neuhebräischen Sprache und Litteratur" (Carlsruhe, 1884), in collaboration with Strack, Siegfried contributing the grammatical part; "Die Historische und Theologische Betrachtung des Alten Testaments" (Frankfort-on-the-Main, 1890); "Hebräisches Wörterbuch zum Alten Testament" (Leipsic, 1893), in collaboration with Stade; "The Book of Job" (*ib.* 1893), in Haupt's Polychrome Bible. To Nowack's "Handkommentar zum Alten Testament" Siegfried contributed the commentaries on Ecclesiastes, the Song of Solomon, Ezra, Nehemiah, and Esther.

Bibliography: Brockhaus, *Konversations-Lexikon.*

T. F. T. H.

SIESBY, GOTTLIEB: Danish poet and editor; born in Copenhagen May 4, 1803; died there Nov. 28, 1884; brother of Oskar Siesby. His first publication was a collection of poems entitled "Lyriske Forsóg," which appeared in Copenhagen in 1826.

Later he published "Poetisk-Politisk Nytaarsgave" and "Anekdot-Almanak," two humorous poetical works, and in 1834 an opera entitled "Robinson," which was produced at the Royal Theater.

In 1847 Siesby became coeditor of Edward Meyer's periodical "Flyveposten," which he later purchased. He was not successful in this venture; and in 1870 the "Flyveposten" ceased to appear.

S. F. C.

SIESBY, OSKAR: Danish philologist; born in Ebeltoft, Jutland, July 19, 1833; brother of Gottlieb Siesby. He graduated from the University of Copenhagen (B.A. 1850), and then took up the study of philology, passing in 1856 the historico-philological examination for teachers. In 1853 he was appointed teacher of Latin and Greek at the Von Westenske Institut in Copenhagen, where he remained till 1893.

In 1871 Siesby was appointed lecturer in classical philology at his alma mater, which office he held until 1876, when he refused reappointment. In 1882 he was appointed privat-docent in philology at the same university.

Siesby's literary activity has been neither varied nor extensive. He has written some grammatical and semasiological treatises which have appeared in "Filologisk Tidsskrift," in "Dania," and in "Opuscula Philologica ad Madvigium Missa."

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; *Universitetsprogram til Reformationsfesten*, Copenhagen, 1876.

S. F. C.

SIFRA: Halakic midrash to Leviticus. It is frequently quoted in the Talmud, and the study of it followed that of the Mishnah, as appears from Tanḥuma, quoted in "Or Zaru'a," i. 7b. Like Leviticus itself, the midrash is occasionally called "Torat Kohanim" (Ḳid. 33a; Sanh. 103b; Cant. R. vi. 8), and in two passages also "Sifra debe Rab" (Ber. 11b, 18b). According to Leḳaḥ Ṭob (section ויקרא), this latter title was applied originally to the third book of the Pentateuch because Leviticus was the first book studied in the elementary school, and it was subsequently extended to the midrash; but this explanation is contradicted by analogous expressions such as "Sifre debe Rab" and, in a broader sense, "ketubot debe Rab" (Yer. Ket. 26c) and "teḳi'ata debe Rab" (Yer. 'Ab. Zarah 39c). It is true, Maimonides, in the introduction to his "Yad ha-Ḥazaḳah," and others, quoted by Friedmann, in the introduction to his edition of the Mekilta (p. xxvi., Vienna, 1870), have declared that the title "Sifra debe Rab" indicates Rab as the author of the Sifra; and this opinion Weiss, in the introduction to his Sifra edition (p. iv.), attempts to support. His proofs are not conclusive, however; neither, it must be confessed, are the opposing arguments of Friedmann (*l.c.* pp. xvi. *et seq.*), who tries to show that the expression "Sifra debe Rab" does not refer to the midrash under discussion. The question as to authorship has been correctly answered by Malbim, who proves in the introduction to his Sifra edition that R. Ḥiyya was the redactor of the Sifra. There are no less than thirty-nine passages in Yerushalmi and the midrashim in which expositions found also in the Sifra are quoted in the name of R. Ḥiyya (comp. the list in Hoffmann, "Zur Einleitung die Halachischen Midraschim," p. 22, to which Yer. Shab. 2d and Ket. 28d must be added, according to Levy in "Ein Wort," etc., p. 1, note 1); and the fact that no tannaim subsequent to Rabbi are mentioned in the Sifra supports the view that the book was composed during the time of that scholar. The omission from the Sifra of some interpretations of Leviticus which are elsewhere quoted in the name of R. Ḥiyya can not be taken as proving the contrary (comp. the list in Hoffmann, *l.c.* p. 24, and Yoma 4a; Ḥul. 141b; Levy, *l.c.*); nor does the fact that Ḥiyya himself is mentioned in the Sifra offer any difficulty. Indeed, as Hoffmann shows (*l.c.* p. 25), in the three passages in which it can with certainty be said that the reference is to R. Ḥiyya, namely, Wayiḳra, Nedabah, v. 5, vi. 3, and Meẓora', ii. 10, Ḥiyya himself, in referring to preceding interpretations, indicates that he is the editor. It is perhaps doubtful whether Hoffmann is correct in comparing the above-mentioned passages, or the final remark of R. Joshua in Ḳinnim, with Mid. ii. 5. But even if Hoffmann's view does not seem acceptable, it is not necessary to infer that Rab was the editor of the Sifra; for he may merely have added the passages in question, just as he seems to have made an addition to Sifra xii. 2, following Niddah 24b (comp. Weiss in Sifra *ad loc.*; also Epstein ["Mi-Ḳadmoniyyot ha-Yehudim," p. 53, note 1], who holds that in some passages Rab is meant by "aḥerim" and "we-yesh omerim"). Nor is Ḥiyya's authorship controverted by various contradictions presented by individual passages in the Sifra as compared with the Tosefta, which latter also is ascribed to him; *e.g.*, Sifra, Ḳedoshim, vi. 8, compared with Tosef., Mak. iv. 14 (see below).

Authorship.

If it be assumed that Ḥiyya is the author, the title "Sifra debe Rab" is to be explained as indicating that Sifra was among the midrashim which were accepted by Rab's school and which thereby came into general use. The name is differently explained by Hoffmann (*l.c.* pp. 12 *et seq.*), who, on the basis of Ḥul. 66a and in conformity with Rashi *ad loc.*, takes "be Rab" to mean "school" in general, and who accordingly differentiates between "Tanna debe Rab" and "Tanna debe R. Ishmael," *i.e.*, between the midrashim of R. Akiba's school, which, being decisive for the Halakah, were generally studied, and those of R. Ishmael's school, which were not intended for general use, though they were studied by some and were consulted occasionally, as was the case with other midrash collections which are quoted only rarely. Hoffmann himself admits, however, that the expression "de-bet Rab" in Yerushalmi certainly indicates Rab's school; so that it is in any case doubtful whether a different usage is to be assumed in the case of Babli.

As regards the sources of Sifra, it is said in the well-known passage Sanh. 86a (which must be compared with 'Er. 96b and the parallel passages mentioned there), "Setam Sifra R. Yehudah." That the Sifra belongs to R. Akiba's school, as the above-mentioned passage in Sanhedrin indicates, is shown by the principles of exposition contained in the Sifra; *e.g.*, that where the same expression occurs in two different laws the phrase need not

be "mufneh" (pleonastic) in one of them in order to permit of its being used for "gezerah shawah" (argument from analogy); the double use of the expression being explained in accordance with the principles of "ribbui u-mi'uṭ" and "kelal u-peraṭ." Certain peculiarities of phraseology are likewise noteworthy: יכול replaces שומע אני or אקרא, the phrases usually found in the Mekilta (once, in Sanh. 4b, a passage beginning אקרא אני is cited as coming from the Sifra, while as a matter of fact the Sifra [Tazria', ii. 2] has יכול); comp. further הא ביצד, וכי איזה מדה מרובה, ואם נפשך לומר, וכי מאין יצאת מכלל שנאמר, וכי מאין באת; and for further details see Hoffmann, *l.c.* p. 31.

Traces of R. Judah's influence are less evident. The fact that the views expressed in some "seṭamot" may be proved to agree with R. Judah's views has little significance; *e.g.*, Sifra, Aḥare, 5, beginning, compared with Men. 27b; *ib.* Ḳedoshim, viii. 1, with Yeb. 46a (where R. Simeon furthermore seems to have read ר"י in the Sifre) and Ḳedoshim, vii. 3, with Tosef., Ḳid. i. 4. Such seṭamot may be opposed by others that contradict R. Judah's views; *e.g.*, Sifra, Neg. ii. 1, compared with R. Judah in Neg. ii. 1; Sifra, Neg. x. 8, compared with R. Judah, Neg. x. 10; comp. also Tos. Niddah 28b, *s.v.* הא מזכר. All this, however, is no reason for attacking the above-mentioned assumption that the Sifra in its principal parts is a midrash of R. Judah's. Hoffmann remarks (*l.c.* p. 26) not incorrectly that Sifra, Nedabah, iv. 12 agrees with the views of R. Eliezer (Men. 26a), whose decision R. Judah frequently accepts as handed down by his own father, R. Ila'i, a pupil of R. Eliezer (comp. Men. 18a and Yoma 39a *et passim*). Similarly, Sifra, Emor, xvii. 4 *et seq.* agrees with R. Eliezer's view (Suk. 43a). Aside from R. Judah's midrash, R. Ḥiyya may have used also R. Simeon's midrash (comp. Hoffmann, *l.c.* p. 27), although some of the passages mentioned there (as, *e.g.*, the comparison of Sifra, Nedabah, vi. 9 with Sifre, Deut. 78; Sifra, Nega'im, i. 9–10 with Sifre, Deut. 218; Sifra, Beḥuḳḳotai, viii. 2 with Sifre, Deut. 124) seem to prove little. More doubtful is the relation to R. Ishmael's midrash; and in this connection must be considered the question whether the citation of certain explanations of Leviticus introduced by the formula תנא דבי ר"י and actually found in Sifra is not in part due to confusion (comp. Hoffmann, *l.c.*; Levy, *l.c.* p. 28, note 2, and the interesting remark from Azulai quoted there).

Sources.

But to R. Ishmael's school undoubtedly belong the later additions to "'Arayot," which, according to Ḥag. i. 1 and Yer. 1b, were not publicly taught in R. Akiba's school; *i.e.*, Aḥare, xiii. 3–15; Ḳedoshim, ix. 1–7, xi. 14 (ed. Weiss), and finally, of course, the so-called "Baraita de-Rabbi Yishma'el" (beginning). The so-called "Mekilta de-Millu'im" or "Aggadat Millu'im" to Lev. viii. 1–10 is similarly to be distinguished from the remainder of the Sifra. It exists in two recensions, of which the second, covering mishnayot 14–16 and 29–end, is cited by Rashi as "Baraita ha-Nosefet 'al Torat Kohanim she-Lanu." The tannaim quoted most frequently in Sifra are R. Akiba and his pupils, also R. Eliezer, R. Ishmael, R. Jose ha-Gelili, Rabbi, and less often R. Jose bar Judah, R. Eleazar bar R. Simeon, and R. Simeon b. Eleazar.

Additions by R. Ishmael's School.

The Sifra was divided, according to an old arrangement, into nine "dibburim" and eighty "parashiyyot" or smaller sections ("Halakot Gedolot," end; Num. R. xviii.; Ḳid. 33a can not be cited in proof, because R. Simeon b. Rabbi can hardly have taught Ḥiyya's Sifra). As it exists to-day it is divided into fourteen larger sections and again into smaller peraḳim, parashiyyot, and mishnayot. As the commentators point out, it varies frequently from the Sifra which the Talmudic authors knew (comp. Sifra, Emor, xiii. 1 and Men. 77b; Sifra, Ḳedoshim, ii. 5 and Ḥul. 137a; Sifra, Ḥobah, xiii. 6 and B. Ḳ. 104b); furthermore, entire passages known to the authors of Babli, as, *e.g.*, Yoma 41a, are missing in the present Sifra, and, on the other hand, there are probably passages in the present Sifra which were not known to Babli (comp. Hoffmann, *l.c.* pp. 33, 35). The Sifra frequently agrees with the Palestinian rather than with the Babylonian tradition; *e.g.*, Sifra, Nedabah, xii. 2 (comp. Men. 57b); *ib.* xiv. 6 (comp. Ḥul. 49b); Sifra, Emor, ix. 8 (comp. Ḥul. 101b); and Tosef., Sheḳ. i. 7 likewise agrees with the Sifra. In the few cases where the agreement is with Babli (Sifra, Emor, vii. 2 as compared with Men. 73b; similarly Tosef., Ker. ii. 16) it must not be assumed that the text of the Sifra was emended in agreement with Babli, but that it represents the original version; *e.g.*, in Sifra, Ḳedoshim, viii. 1 מאתכם is not a later emendation for מאתן according to Yeb. 47a, as Weiss (*ad loc.*) assumes, but represents rather the original reading. Babli, as compared with Yerushalmi, cites Sifra less accurately, sometimes abbreviating and sometimes amplifying it; *e.g.*, Ḳid. 57b, which is the amplification of Sifra, Nedabah, xvii. 8; Sheb. 26b, which is a shortened (and therefore unintelligible) version of Sifra, Ḥobah, ix. 2; and Zeb. 93b, which is to be compared with Sifra, Ẓaw, vi. 6. Babli occasionally makes use, in reference to the Sifra, of the rule "ni she-shanah zu lo shanah zu" (*i.e.*, the assigning of different parts of one halakah to different authorities), as in Sheb. 13a, Soṭah 16a, but unnecessarily, since it is possible to harmonize the apparently conflicting sentences and thereby show that they may be assigned to the same authority.

The Present Text.

Many errors have crept into the text through the practise of repeating one and the same midrash in similar passages; *e.g.*, Sifra to v. 3 and xxii. 5 (comp. Weiss, "Einleitung," etc., p. v., note 1, though the passage quoted by Weiss does not belong here; comp. Giṭ. 49b); לשנא אחרינא is found in Sifra, Nega'im, ii. 10.

The editions of the Sifra are as follows: Venice, 1545; with commentary by RABaD, Constantinople, 1552; with "Ḳorban Aharon," Venice, 1609; with the same commentary, Dessau, 1742; with commentary by Rapoport, Wilna, 1845; with commentary by Judah Jehiel, Lemberg, 1848; with commentary by Malbim, Bucharest, 1860; with commentary by RABaD and "Massoret ha-Talmud" by I. H. Weiss, Vienna, 1862; with commentary by Samson of Sens

and notes by MaHRID, Warsaw, 1866. A Latin translation is given in Ugolini, "Thesaurus," xiv.

BIBLIOGRAPHY: Epstein, *Mi-Kadmoniyyot ha-Yehudim*, pp. 50–56; Frankel, *Darke ha-Mishnah*, pp. 307 *et seq.*; idem, in *Monatsschrift*, 1854, pp. 387–397, 453–461; Geiger, *Jüd. Zeit.* xi. 50–60; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 20 *et seq.*; Joël, *Notizen zum Buche Daniel: Etwas über die Bücher Sifra und Sifre*, Breslau, 1873; Weiss, *Gesch. der Jüdischen Tradition*, ii. 231 *et seq.*; Zunz, *G. V.* pp. 49 *et seq.*

W. B. C. M. H.

SIFRE (known also as **Sifre debe Rab**): Midrash to Numbers and Deuteronomy (for the title "Sifre debe Rab" see R. Hananeel on Sheb. 37b, Alfasi on Pes. x., and Rashi on Hos. ii. 1; it occurs likewise in Mak. 9b, where, as Berliner says in his edition of Rashi, p. 372, בספרא is an error for בספרי; comp. "'Aruk," *s.v.* ארבע). In regard to the reference in Sanh. 86a concerning the Sifre of R. Simeon see MEKILTA DE-RABBI SHIM'ON; the question has likewise been raised whether, in view of the well-known close relation that existed between the school of R. Simeon and that of R. Ishmael (Yoma 59a; Zeb. 53b, 119b; Ḥul. 69b), the words ובלהו אליבא דר"ע apply to R. Simeon's Sifre in the same degree as to the other works mentioned in this Talmudic passage (Levy, "Ueber Einige Fragmente aus der Mischnah des Abba Saul," p. 11, note 15). Such questions, however, are unimportant in reference to the Sifre now extant; for this work is certainly not identical with the Talmudic Sifre; and, on closer investigation, it is found to be not a uniform work, but one composed of parts which did not originally belong together. Frankel in his "Darke ha-Mishnah" (p. 319) drew attention to the difference between that portion of the Sifre which refers to Numbers and that which refers to Deuteronomy, though, curiously enough, he misunderstood this difference and consequently arrived at false conclusions. Hoffmann has correctly defined the relation between the two in his "Zur Einleitung in die Halachischen Midraschim," pp. 52 *et seq.* The Sifre to Numbers is evidently a midrash which originated in R. Simeon's school, and which has all the peculiarities and characteristics of such a work. It follows the same principles of exposition as does the Mekilta; the same group of tannaim appears; and the same technical terms are employed (see MEKILTA; to the examples there given may be added מפני מה טעמו של דבר מניד, Num. viii., for which the Sifra to Lev. xxi. 12 uses the expression להגיד מה נרם). There are also many material points of similarity with the Mekilta: thus Sifre 2 agrees literally with Mek., Mishpaṭim, 6; Sifre 65 with Mek., Bo, 5; Sifre 71 with *ib.* 15; Sifre 142 with *ib.* 5. The haggadic portions likewise contain many parallel passages (comp. the collation in Hoffmann, *l.c.* p. 54, though Sifre 64 and Mek., Beshallaḥ, 1 should not be included, since these two passages disagree on one point).

A Composite Work.

It is an especially noteworthy fact that the explanation in Sifre, Num. 7 of the law regarding a woman charged with adultery corresponds with a view expressed by R. Ishmael, and also with the prescribed halakah, according to which, one witness being sufficient to convict, the water-test is not necessary. The explanation given in the Sifre to Numbers thus contradicts the explanation in Soṭah 31a and in Sifre, Deut. 188. The view expressed in Babli is curious: it cites (Soṭah 2a and 31b) the explanation of the Sifre to Numbers, and adds thereto: ואמר רחמנא תרי לית בה אלא חד והיא לא נתפשה אסורה, whereas the deduction should read to the contrary, תרי לית בה אלא חד היתה שותה. Babli, which evidently does not know R. Ishmael's view, tries to interpret the baraita in the sense of the prescribed halakah. But the baraita must in fact be interpreted in the opposite sense, namely, as following the view of R. Ishmael, who, because עד always implies "two," as appears from Yer. Soṭah 20d, demands also in the case of a woman charged with adultery two witnesses of the alleged crime. The passage introduced by the phrase סתם ספרי (Sifre 161) likewise echoes R. Ishmael's views; and the same is true of Sifre 21 as compared with Sifre 7. The beginning of Sifre 7 appears to be, strangely enough, an anonymous halakah expressing the opposite opinion (comp. Yer. Soṭah 16b), though this also may at need be harmonized with R. Ishmael's view. Sifre 39 likewise follows R. Ishmael's view, according to Ḥul. 49a. These and other less cogent reasons seem to indicate that the Sifre to Numbers originated in R. Ishmael's school, though this does not exclude the assumption that the editor in addition borrowed much from R. Simeon's midrash (comp. Hoffmann, *l.c.* p. 54) and other less-known midrashim.

Authorities Quoted.

Among the tannaim appearing in the Sifre to Numbers are: R. Ishmael and his pupils R. Josiah and R. Jonathan; R. Nathan; Abba Hanan (citing R. Eliezer); R. Eliezer; R. Akiba and his pupils R. Simeon and R. Judah; and, less frequently, R. Meïr and R. Jose. Rabbi also is often mentioned here, as in other midrashic works, and finally R. Judah b. Bathyra (Betera), who, as Hoffmann says, is more frequently mentioned in midrashic works from R. Ishmael's school than in any others. A sentence of the amora Samuel b. Naḥmani is quoted once (No. 73).

The Sifre to Deuteronomy is of an entirely different nature. The main portion (Nos. 53–303), halakic in character, is preceded and followed by haggadic parts; and it has all the characteristics of a midrash from the school of R. Akiba. The principles underlying the exposition are the same as those in Sifra. The term "mufneh" in the application of the principle "gezerah shawah" occurs only once, and is to be regarded as a later addition. The technical terms are largely the same in both midrashim, different terms being found only here and there in the Sifre. Moreover, the group of tannaim is different from that of the Mekilta. Those frequently mentioned in the latter, namely, R. Josiah, R. Jonathan, R. Nathan, and R. Isaac, are mentioned rarely in the Sifre; and even then their names are evidently later additions.

Interpolations.

Many passages quoted as being anonymous correspond with R. Akiba's views: *e.g.*, Deut. 270 with Yeb. 52b; *ib.* 95 with Sanh. 45b; *ib.* 269 with Yer. Git. 49b; *ib.* 280 with Yer. Sanh. 21c. Similarly, some halakic differences between the Sifre and the Mekilta may be pointed out: Sifre, Deut.

123 differs from Mek., Mishpaṭim, 1; *ib.* 122 from Mek., Mishpaṭim, 2, which latter reproduces R. Ishmael's view (comp. Hoffmann, *l.c.* pp. 68, 69). All these points indicate that the Sifre to Deuteronomy originated in R. Akiba's school; and, as several anonymous passages may be cited to express the views of R. Simeon, this midrash may with a fair degree of certainty be ascribed to him. Such anonymous passages are found in Sifre 72–74, several sections of which Mak. 17a identifies as R. Simeon's interpretations. The same appears to be the case in Sifre 94, compared with Sanh. 112a; *ib.* 103 with Ḳid. 57a; *ib.* 121 with Sanh. 46b. Sifre 166, and perhaps also 165, likewise correspond with R. Simeon's views (comp. Ḥul. 136b; Tosef., Ḥul. ix. 2, x. 1); while in Sifre 303 the explanation of לא בערתי ממנו בטמא, and the omission of בכורים, also imply an agreement therewith (comp. Yeb. 73b and Bik. ii. 2).

There are, however, some exceptions to the rule; *e.g.*, Sifre 110 compared with *ib.* 281 and B. M. 115a; *ib.* 219 with Sanh. 45b (the last-cited passage, however, may also be so interpreted as to harmonize with R. Simeon's opinion). Sifre 230 likewise contradicts R. Simeon's view, according to Kil. vii. 7. But, since it has not been claimed that the Sifre to Deuteronomy represents R. Simeon's midrash in its original form, these few exceptions prove nothing. The editor certainly drew upon other midrashic works besides R. Simeon's midrash, especially upon that of R. Ishmael, as appears from a comparison with Mekilta to Deuteronomy (see Hoffmann in "Hildesheimer-Jubelschrift," p. 91), as well as from the fact that several passages introduced by תנא ר"י [דבי] occur in the Sifre (*e.g.*, 71 and 75 compared with Yeb. 73; *ib.* 229 with Shab. 32a; *ib.* 237 with Yer. Ket. 28c). Sifre 107, however, by no means corresponds with the passage תני ר"י in Yer. 'Er. 20c (Hoffmann, "Zur Einleitung," etc., p. 67), but expresses just the opposite view. Sifre, Deut. 171, *s.v.* ד"א, corresponds perhaps with Meg. 25a, *s.v.* תנא דבי ר"י; and Sifre 104 with the view of R. Ishmael in Mek., Mishpaṭim, 201, according to the correct reading of Yalḳuṭ, which has ר"ש instead of ר"י. It thus appears that the editor introduces the midrashim from R. Ishmael's midrash with the phrase ד"א. Hoffmann (*l.c.* p. 70) concludes from Pes. 68a and 71a that the editors of the Babylonian Talmud possessed the Sifre in another edition than the present one, which he takes to be a Palestinian edition. But the former passage indicates merely that the Amoraim occasionally had not memorized the baraitot perfectly, an instance of inaccuracy with regard to the Sifre being evident in Ḥul. 74a (comp. Tos. *ad loc.*, *s.v.* להאי).

Used in the Talmud.

It may be said in general of the Sifre to Numbers and also of that to Deuteronomy that they are defective in many passages, and that the Amoraim probably possessed more trustworthy copies (comp. Hoffmann, *l.c.* pp. 53, 68). Even Rashi and the Leḳaḥ Ṭob quote from the Sifre passages which are no longer extant (comp. "Grätz Jubelschrift," p. 4, notes 5, 7–10). While the middle, halakic portion of the Sifre to Deutronomy belongs to Akiba's school, the haggadic portions preceding and following it seem to come from works of R. Ishmael's school. This appears clearly in the first part, which shows many formal and material similarities with the Mekilta. In regard to the latter portion, it may be said that Sifre, Deut. 344 reproduces R. Ishmael's view on the question at issue (comp. B. Ḳ. 113a). As for the halakic midrash, it may be said that, in contradistinction to the haggadic part, the collector used, aside from R. Ishmael's midrash, that of R. Simeon (comp. Sifre 28 with Lev. R. i.; *ib.* 37 with Gen. R. lxxxv.; *ib.* 40 with Lev. R. xxxv.; *ib.* 47 with Gen. R. xii.; *ib.* 336 with Gen. R. lxxxii.; *ib.* 313 with Tan., ed. Buber, p. 72).

The final redaction of the Sifre must have been undertaken in the time of the Amoraim, since some of them, *e.g.*, R. Bannai and R. Jose b. Ḥanina, are mentioned therein. Both the Sifre to Numbers and that to Deuteronomy are divided into sections. The earliest extant edition of the Sifre is that of Venice, 1545. Other editions are: Hamburg, 1789; Sulzbach, 1802; with commentary by David Pardo, Salonica, 1804; with commentary by Abraham Lichtenstein (זרע אברהם), part i., Dyhernfurth, 1811; part ii., Radwill, 1820; ed. Friedmann, Vienna, 1864. A translation of the Sifre is found in Ugolini, "Thesaurus," vol. xv.

Bibliography: Blau, in *Steinschneider Festschrift*, pp. 21–40; Epstein, *Mi-Ḳadmoniyyot ha-Yehudim*, pp. 50–56; Frankel, *Darke ha-Mishnah*, pp. 309 *et seq.*; Geiger, *Urschrift*, pp. 434–450; *idem*, *Jüd. Zeit.* 1866, pp. 96–126; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 51 *et seq.*, 66 *et seq.*; Pick, in Stade's *Zeitschrift*, 1886, pp. 101–121; Weiss, *Zur Geschichte der Jüdischen Tradition*.

W. B. C. M. H.

SIFRE ZUṬA ("The Small Sifre"): A peculiar midrash to Numbers, of especial interest for the study of the Halakah. Its authenticity is wrongly questioned by Weiss ("Zur Gesch. der Jüdischen Tradition," ii. 238). Medieval authors mention it under the titles "Sifre shel Panim Aḥerim" and "Wi-Yeshallelu Ẓuta"; and to distinguish from it the well-known Sifre, "Or Zarua'" (ii. 22) calls the latter "Sifre Rabbati." The Sifre Zuṭa has not been preserved; and, as appears from a remark of Abraham Bakrat, it was no longer extant at the time in which he wrote his supercommentary on Rashi (comp. Brüll, "Der Kleine Sifre," in "Grätz Jubelschrift," p. 184). Earlier authors, however, knew and occasionally quoted it, as, *e.g.*, R. Samson of Sens in his commentary on the mishnaic orders Zera'im and Ṭohorot. Numerous fragments are found in Yalḳuṭ Shim'oni to Numbers, which Brüll (*l.c.*) has collated (corrections and additions by Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 60). Quotations are found also in Num. R. to Naso, as Epstein ("Mi-Ḳadmoniyyot ha-Yehudim," p. 71) has pointed out. The "Mekilta to Numbers" frequently quoted by Maimonides in his "Sefer ha-Miẓwot" is nothing else than the Sifre Zuṭa; for all his quotations may be identified among the fragments of the Sifre contained in the Yalḳuṭ Shim'oni, with the exception of a passage in Shoresh 11 referring to a Biblical section, for which, as Hoffmann shows (*l.c.* p. 59) by a comparison with the "'Aruk," Yalḳuṭ Shim'oni has not quoted the Sifre.

Quoted in the "Sefer ha-Miẓwot."

Maimonides frequently drew upon the Sifre Zuṭa in his "Yad ha-Ḥazakah" also; and other medieval authors who occasionally quoted it are mentioned by Brüll (*l.c.* pp. 180 *et seq.*). The Midrash ha-Gadol to Numbers quotes the larger part of the Sifre Zuṭa, and has recently become a source of information concerning the latter. Königsberger has begun to edit the Sifre Zuṭa on the basis of the extracts in the Midrash ha-Gadol and Yalḳuṭ Shim'oni, though he has not as yet proceeded further than the first sections. A small fragment of the Sifre has been published by Schechter in "J. Q. R." vi. 656–663.

From the School of R. Akiba.

The Sifre Zuṭa belongs to R. Akiba's school, as is indicated by the method of exposition; *e.g.*, that of the double expressions in Num. xxxv. 21; of the partitive מן, *ib.* xv. 19; and of the ו, *ib.* v. 2; the phrase זאת תורת is explained as in Sifra, Ẓaw, ii. 1, and the term לאמר as in Sifra, Emor, vii. 8 (*i.e.* = לא תעשה). There are also other points of similarity with the Sifra (Hoffmann, *l.c.* p. 60); *e.g.*, the terminology in part, as אחר שרבה להניד מה נרם, והלא דין הוא, הכתוב מעט; although there are some unusual expressions, as ובצד השני (ת"ל =), אמרת (מכל מקום =), מכל צד (דבר אחר =).

Furthermore, some of the views expressed in the Sifre Zuṭa correspond with views known to be R. Akiba's, as in v. 14, with which comp. Soṭah 3a; and in v. 15, with which comp. Sifre, Num. 8. The midrash may be assigned to R. Simeon rather than to R. Judah, as is done in the case of the Sifra, although perhaps some of the anonymous halakot, as v. 15 (comp. Ned. 35b) and xv. 4 (comp. Men. 104b), express the views of the latter. R. Simeon's authorship is indicated by the fact that he is mentioned least often in the midrash, and that of the later tannaim R. Eleazar b. Simeon is mentioned a few times.

There are still other indications pointing to Simeon's authorship, as, for example, the enumeration of the positive and negative commandments, which is said to be a characteristic of the Sifre to Deuteronomy, this midrash also being ascribed to Simeon. Further evidence is presented by the correspondence of various halakot with R. Simeon's views. Aside from the passages quoted by Hoffmann (*l.c.* p. 65), some of which represent Simeon's views more exactly than others—the parallel between v. 7 and Mek., Mishpaṭim, 15 is doubtful, on account of the different readings in the Mekilta—still others must be taken into account; *e.g.*, Sifre Zuṭa v. 21 compared with Tosef., Sheb. iii. 7; vi. 20, with Nazir 46a (comp. Königsberger, "Der Kleine Sifre," p. 14b, note 63, and p. 24, note 128); and, what is especially characteristic, the reason for the law under consideration (טעמא דקרא) is inquired into, as in v. 15 and xix. 16 (comp. Tosef., Sheb. i. 7; Yer. Nazir 56b). The well-known reference of the Talmud, סתם ספרי ר"ש (Sanh. 86a), may therefore apply to Sifre Zuṭa, in which, furthermore, there are several exegetical notes on passages of Numbers mentioned in the Talmud, but which are not found in the larger Sifre (comp. Hoffmann, *l.c.* pp. 56 *et seq.*). The fact that the Sifre Zuṭa to v. 27 contradicts R. Simeon's view in Soṭah 19a shows merely that the editor drew also upon other midrashim, including, perhaps, that of R. Eliezer b. Jacob and that of R. Ishmael (comp. Sifre Zuṭa to Num. xxxv. 21 with Yer. Mak. 31d). Noteworthy are the terms אמרת = ת"ל and אין במשמע אלא, which are known to have been used by Eliezer b. Jacob (Zeb. 91b, according to the correct reading; Sifre, Deut. 195; comp. Hoffmann, *l.c.* p. 65, note 1; Königsberger, *l.c.* p. 5, note 7). The fact that Rabbi is not mentioned leads Hoffmann to the conclusion that the Sifre Zuṭa was not edited by a pupil of Rabbi. Some tannaim are mentioned therein whose names are not found elsewhere; *e.g.*, Simeon ben Nehunyon and Papyas of Ono.

The Sifre Zuṭa has not yet been thoroughly studied.

Bibliography: Besides the authorities quoted in the text, Bacher, in *J. Q. R.* 1896, viii. 329–333; Epstein, in *R. E. J.* xxix. 316 *et seq.*; idem, in *Allg. Zeit. des Jud.* 1894, No. 34; Zunz, *G. V.* p. 51.

W. B. C. M. H.

SIFRONI B. ISRAEL. See Sforno.

SIFTE YESHENIM. See Bass, Shabbethai.

SIGMARINGEN. See Hohenzollern.

SIGN. See Miracle.

SIGNATURE: Usually a writer inscribes his name at the end of a writing as a certification of authorship or as an indication that he accepts the sponsorship of the writing; but it does not appear that this was the custom of the ancient Hebrews. In the case of literary productions the author's name appeared at the beginning: "The Proverbs of Solomon the son of David"; "The vision of Isaiah the son of Amoz"; etc. Generally the full name, including that of the father, is given; sometimes the single name. The end of the Second Book of Psalms reads, "The prayers of David the son of Jesse are ended" (lxxii. 20); but this seems to be the statement of a compiler, for in the separate psalms ascribed to David his name appears at the head. "The words of Job are ended," at the close of his last and longest speech (xxxi. 40), is not his signature; for Job, in the book bearing his name, is not treated as its author.

Edicts and Letters.

In the edicts of kings and other great civil authorities, in Babylonia and Persia, for example, the name and titles likewise appear at the beginning, not at the end, as is seen in many well-preserved inscriptions. Ezra i. 2 begins the decree of King Cyrus, "Thus saith Cyrus king of Persia." Later in the same book rescripts of this king are given only in substance, without superscription or subscription.

The Book of Ezra gives also the contents of letters written by some Samaritans to the Persian king, but without showing where the names of the writers were placed. Similarly, only the substance is given of the letter that was sent by the hand of Uriah to Joab (II Sam. xi. 15), and of the Syrian king's letter about Naaman (II Kings v. 6). Of the still existing El-Amarna letters that were written in Palestine before its conquest by the Israelites, those addressed to the King of Egypt begin, "To my Lord the King says now . . . thy servant." Other letters begin with the writer's name followed by "saith," and contain no signature at the end. This is true likewise of the epistles of the New Testament, written in a much later age.

Contracts among the ancient Hebrews appear to have been authenticated by a seal. The word "ḥotam" (seal) appears in Gen. xxxviii. 18; the patriarch Judah seems to have carried a seal suspended as though from a watch-guard. The use of seals points to written contracts, but it shows also that the inability to write was common among the well-to-do classes. The word appears elsewhere in the Bible, and the use and purpose of the seal must have been well known. The word for seal-ring ("ṭabba'at") is found only in connection with the edicts of foreign kings. But the Bible, in referring to written contracts (*e.g.*, to the deed for land in Jer. xxxii.), never speaks of the signature or the seal of the grantor or obligor, though it speaks of the attesting witnesses.

The Babylonian contract tablets throw much light on the subject. Many of them bear the impress of a seal, and the verb "to seal" is in some of them used in the sense of "conveying" or "assuring." Simple acknowledgments of debt are in some cases signed at the end; but nearly all the tablets are attested by two or more witnesses, and this attestation seems to have given force to the contract contained in the body of the tablet. The Talmudic view is that the privileged contract known as the "sheṭar" (see Deed) draws all its force from its attestation by two witnesses, which is called "sealing" (Giṭ. i. 1). A signature by the party to be bound is not needed; and there is no hint in regard to wax or any other seal. An unsealed written contract ("ketab yad") may be proved against the maker by its handwriting or otherwise; but his name sometimes appears at the beginning or in the middle. Long after Talmudic times it became the custom (at least in Christian countries) for the obligor (especially in a Ketubah) to sign his name before the attestation of the witnesses; but this was not deemed essential.

W. B. L. N. D.

SIḤIN: Large and populous city in the territory of the tribe of Zebulon, near Sepphoris. After the destruction of Jerusalem it lost its importance, and was thenceforth called merely Kefar Siḥin. Josephus refers once ("B. J." ii. 20, § 6) to Sogane, near Sepphoris, and in another passage to the plain of Asoḥis, likewise near Sepphoris (*ib.* i. 4, § 2), both of which may be identical with the Talmudic Siḥin. In the Talmud the city is mentioned under different names. In Shab. 120b the vessels made at Kefar Siḥin are said to be equal to metal vessels in durability, and Shab. 121a mentions a conflagration in the house of Joseph b. Simai at Siḥin. At the end of the treatise Yebamot mention is made of Johanan b. Jonah of Kefar Siḥya. "Kefar Siḥon" occurs in Gen. R. xii.

Bibliography: Schwarz, *Palestine*, p. 176, Philadelphia, 1850; Rosenmüller, *Morgenland*, iii. 148; Neubauer, *G. T.* p. 202.

J. S. O.

SIHON.—Biblical Data: Amoritic king of the east-Jordan country, whose kingdom extended from the Arnon in the south to the Jabbok in the north, and from the Jordan in the west to the desert in the east (Num. xxi. 24; Judges xi. 22). According to Josh. xii. 3 and xiii. 27, the Desert of Arabah, between the Jabbok and the Sea of Galilee, was included in Sihon's territory. His capital was Heshbon, which he had captured from the King of Moab (Num. xxi. 26). He was also the suzerain of Midian, the five Midianitish kings, finally slain by the Israelites (Num. xxxi. 8), being his vassals (Josh. xiii. 21). When the Israelites asked Sihon for permission to pass through his territory, he refused them, and collected an army at Jahaz, where he was defeated and slain by the invaders (Num. xxi. 21–25; Josh. xiii. 21; Judges xi. 19–22), who took possession of his kingdom. Sihon, like Og, King of Bashan, was considered a great and mighty monarch (Ps. cxxxvi. 17–19).

E. G. H. J. Z. L.

—**In Rabbinical Literature**: Sihon was the brother of Og, and both were grandsons of the fallen angel Shamḥazai (Niddah 61a). He resembled Og in stature and bravery (Midr. Agadah, Ḥuḳḳat, ed. Buber, p. 130a), and was identical with Arad the Canaanite (Num. xxi. 1), being called "Sihon" because he was like the foals in the desert for swiftness. He was termed also "the Canaanite" after his realm (R. H. 3a, where כנען should be read כנעני on the basis of Num. xxi. 1), which included all Canaan; as he was monarch of the land he had vassal kings who paid him tribute. When the Israelites asked permission to pass through his territory to enter Canaan, he said it was only to resist their attacks upon the Canaanite kings that he was in the land (Tan., Ḥuḳḳat, 52 [ed. Buber, p. 65a]).

If Sihon had retained his troops in the various cities of his realm, the Israelites would have been able to take them only with difficulty; but God caused the king to collect his whole army in his capital, and thus enabled the Israelites to conquer (*ib.*), although the city was so well fortified that Sihon had not been able to capture it from the King of Moab until he had called upon Balaam to curse the beleaguered army (Midr. Agadah, *l.c.*). Sihon could be vanquished only after God had subjugated his guardian angel to Moses (Yelammedenu, quoted in Yalḳ., Num. 764).

W. B. J. Z. L.

SILAS: **1.** A Jew who made himself tyrant of Lysias, a district of the Lebanon. Pompey subjugated him, together with other petty rulers, on his march to Palestine in 63 B.C. (Josephus, "Ant." xiv. 3, § 2).

2. Friend of Agrippa I., whose early years of misery he shared, and who showed his gratitude by appointing his old comrade general of his troops when he became king (Josephus, "Ant." xviii. 6, § 7; xix. 6, § 3). Silas then took many liberties, however, continually reminding the king of his past sufferings that he might emphasize his own loyalty, so that Agrippa was obliged to send him to his own country as a prisoner (*ib.* xix. 7, § 1). In honor of his birthday the king once more received Silas into favor, and invited him to be his guest; but as Silas continued to insult the king he was again imprisoned (*ib.*). He was later murdered, as if at the king's command, by Helkias, who was apparently Silas' successor in office (*ib.* 8, § 3).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 349; Schürer, *Gesch.* 3d ed., i. 555.

3. Babylonian soldier in the army of Agrippa II., but who deserted to the Jews on the outbreak of the war. He fought side by side with the kinsmen of the princely house of Adiabene, with Monobaz and Cenedeus and with Niger, and, like them, distinguished himself by his bravery in the battles with Cestius Gallus (Josephus, "B. J." ii. 19, § 2). He seems to have risen quickly from the ranks; for he was one of the leaders of the Jews in the disastrous attack upon Ashkelon, which was badly planned and rashly executed, and in which he himself met his death (*ib.* iii. 2, § 2).

4. Confidant of Josephus, by whom he was appointed commander of Tiberias. John of Giscala, the avowed enemy of the historian, was about to incite the citizens of Tiberias to revolt against Josephus, when the latter was informed of the plot by a messenger from Silas, and he immediately hurried to the city (Josephus, "Vita," § 17; in this passage Josephus speaks as if he had previously mentioned Silas, but no further information is given, even in "B. J." ii. 21, § 6).

G. S. Kr.

SILBERMAN, ELIEZER LIPMAN: German rabbi and Hebrew journalist; born in Königsberg, Prussia, Sept. 7, 1819; died in Lyck, Prussia, March 15, 1882. His parents were Russians who settled in Königsberg when Jews were admitted to that city during the Napoleonic wars. Upon the death of his father (1823) Eliezer was brought up by his mother's family in Crottingen, government of Kovno, Russia, but upon attaining his majority he returned to Prussia and settled as shoḥeṭ and rabbi in Lyck, where in 1856 he founded "Ha-Maggid," the first weekly newspaper in the Hebrew language. He was instrumental also in organizing (1864) and conducting the society known as Meḳize Nirdamim. In the editing of "Ha-Maggid" as well as in the management of the affairs of the Meḳize Nirdamim, Silberman was ably assisted by his associate David Gordon, who at Silberman's death succeeded to the editorship.

Silberman, who was the actual founder of Hebrew journalism, received the honorary degree of Ph.D. from the University of Leipsic as a reward for his activity in the field of Hebrew letters. Besides his contributions to "Ha-Maggid," which include a series of autobiographical sketches, he published "Ḳadmut ha-Yehudim Neged Appion" (Lyck, 1858), which contains Samuel Shullam's translation of Josephus' "Contra Apionem," with notes by Israel Böhmer and E. L. Silberman; and Solomon ibn Gabirol's "Goren Nakon" (*ib.* 1859), to which, also, he added editorial notes.

Bibliography: *Ha-Maggid*, v. 19, Nos. 1 *et seq.* (autobiography); Fuenn, *Keneset Yisrael*, p. 123, Warsaw, 1886; Zeitlin, *Bibl. Post-Mendels.* p. 362.

S. P. Wi.

SILBERSTEIN (ÖTVÖS), ADOLF: Hungarian art critic and writer; born at Budapest July 1, 1845; died there Jan. 12, 1899. After graduating from the gymnasium of his native city he studied philosophy and medicine at the University of Leipsic, comparative philology at Berlin, and history and political economy at Heidelberg (Ph.D. Leipsic, 1866). He then devoted himself to journalism, and contributed to the "Leipziger Tagblatt," the "Deutsche Allgemeine Zeitung," and the "Fremdenblatt," also editing the weekly "Dramaturgische Blätter" in collaboration with Strakosch and Taube. Returning to Hungary in 1870, he became editor of the "Temesvarer Zeitung"; seven years later he went to Budapest, where he contributed to the "Pester Lloyd" and to the "Neue Pester Journal."

Silberstein's philosophical work "Die Bibel der Natur" (1877), which was translated into English by Bradlaugh, created a sensation, and was suppressed in Russia. His other works include: "Katharsis des Aristoteles," "Philosophische Briefe an eine Frau," "Dichtkunst des Aristoteles," and "Strategie der Liebe" (in verse). In addition he translated from the Hungarian many works by Jókai, Mikszáth, Bartók, and Beniczky-Bajza; and also wrote a novel entitled "Egy Pesti Don Juan" (1878). His collected works appeared (1894–96) in six volumes: four in German, and two in Hungarian.

Bibliography: *Pallas Lex.*

S. L. V.

SILBERSTEIN, MICHAEL: German rabbi; born at Witzenhausen, Hesse-Nassau, Nov. 21, 1834; educated in his native town, in Hanover, at the Jewish Theological Seminary of Breslau (rabbi, 1859), and at the University of Berlin (Ph.D. 1860). He was successively rabbi at Lyck, East Prussia (1860–68); Buttenhausen, Württemberg (1868–74); and Mühringen (1874–84); since 1884 he has officiated at Wiesbaden. He was a member of the Württemberg assembly of delegates which met in 1869 for the purpose of drafting a new law for the Jewish communities of that kingdom. In 1882 he officiated at the funeral of the poet Berthold Auerbach (see "Worte am Grabe Berthold Auerbach's," Breslau, 1882).

Of Silberstein's works the following may be mentioned: "Gelegenheitspredigten" (Breslau, 1870); "Moses Mendelssohn" (Esslingen, 1872); "Die Sociale Frage und die Mosaische Gesetzgebung" (*ib.* 1873); "Unsere Alliancen" (*ib.* 1883); "Gabriel Riesser" (Wiesbaden, 1886); "Leitfaden für den Israelitischen Religionsunterricht" (*ib.* 1889); "Einleitende Ideen zur Geschichte der Juden und des Judentums" (*ib.* 1891); "Die Israelitische Religionsschule in Ihrer Geschichtlichen Entwickelung" (*ib.* 1891); and "Wolf Breidenbach und die Aufhebung des Leibzolls in Deutschland" (*ib.* 1891). He has written also several articles for the Jewish as well as for the general press.

S. F. T. H.

SILBERSTEIN, SOLOMON: American philosophical writer; born at Kovno, Russia, March 10, 1845. Educated privately, he received the rabbinical diploma in 1864, and officiated from 1867 to 1868 as rabbi at Dershunisok, in the government of Kovno. Later he emigrated to the United States and settled in New York city.

Silberstein is the author of the following works: "Gelui 'Enayim," 1881; "Ha-Dat weha-Torah," 1887; "The Universe and Its Evolution," 1891; "Meẓi'ut Yehowah weha-'Olam," 1893; "General Laws of Nature," 1894; "The Disclosures of the

Universal Mysteries," 1896; "The Jewish Problem and Theology in General," 1904.

BIBLIOGRAPHY: *The American Jewish Year Book*, 5665 (1904-5).

A. F. T. H.

SILESIA: Province of Prussia, formerly of Austria. Unreliable accounts date the first settlement of Jews in Silesia as early as the eleventh century, when, it is said, a synagogue in Altendorf, near Ratibor, was transformed into a church (1060). Untrustworthy also are the reports of Jewish persecutions in Leobschütz and Glatz in 1163, and of contributions by the Jews of Bunzlau in 1190 toward the erection of the city walls, although the date of the establishment of the first Jewish community in this province must be placed some time in the twelfth century. The principal Jewish settlements during this and the next century were at Breslau, Löwenburg, Bunzlau, Schweidnitz, Beuthen, Glogau, Troppau, Münsterburg, and Nimptsch. Many of the first Jewish settlers were very poor; the Slavonic language was used by them, and the offices of rabbi, teacher, and prayer-leader were held by one man. They were either fugitives from the Crusaders, or immigrants from Bohemia and Poland. Their occupations were chiefly peddling and agriculture; some among them, however, owned estates, and the villages of Tynice and Sokohrice were at that time owned by Jews.

The Jews of Silesia suffered much during the reign of Duke Henry I., who undertook a crusade against the Prussians. About the same time (latter part of the 12th cent.) a conflagration destroyed part of Breslau; the Jews were charged with originating it, and were again made to suffer. Their condition became still worse when Bishop Lorenz imposed upon them not only the LEIBZOLL, but also tithes (1226). The general spread of German civilization brought prosperity to the country, and when this caused an increased demand for money, the Jews monopolized the business of money-lending. The growth of the communities of Silesia consequent upon the constant influx of German Jews aroused the displeasure of the ecclesiastical authorities. A provincial synod held in Breslau Feb. 9, 1267, accordingly issued strict enactments against the Jews, of which the following are especially noteworthy: (1) Jews and Christians were forbidden to associate at the dance-halls, in the inns, or at the baths; (2) Jews were enjoined to wear a special cap when appearing in public; (3) a ditch or a fence was to separate the dwelling of a Jew from that of his Christian neighbor; (4) Christian nurses or day-laborers were forbidden to stay at night with their Jewish employers; (5) Jews were prohibited from dealing in provisions, especially in meat, "in order that they might not poison their Christian customers"; (6) Jews were ordered to keep their doors and windows closed on the occasion of every Christian procession; (7) only one Jewish house of worship was allowed in each town.

Early Enactments.

These laws, however, were not long to remain valid, for when Duke Henry IV. succeeded to the rulership, he issued (1270) an order regulating the status of the Jews which closely followed one issued for Poland by Ladislaus—itself copied from the Austrian privilege of 1244—and which contained the following chief clauses: (1) in legal matters the Jews shall be under the sole jurisdiction of the duke; (2) their vocations shall include only the trade in money, and the lending of money on pledges, notes, deeds, and live stock; (3) they shall be assured of safety for their persons, and their movable property shall be secure to them; (4) they shall be accorded the same treatment as other subjects; (5) they shall not be accused of using human blood. These regulations were later confirmed by Duke Bolko I. of Schweidnitz (1295), and by Duke Henry III. of Glogau (1299).

The Privilege of 1270.

Upon the division of Silesia into ten dukedoms these privileges were not revoked; but the different cities and churches began to issue independent enactments controlling the Jews. Thus, in 1285, Glogau was granted the right to pass judgment upon Jews taken in the act of committing crimes. In 1315 the several cities laid claim to the Jewish poll- and land-taxes, and their claims were granted. The beginning of the fourteenth century was marked by many acts of persecution against the Jews of Silesia; and in 1315 autos da fé were held in Breslau, Schweidnitz, and Neisse. In spite of the hatred borne toward them, however, Jews in all the larger towns acquired houses and real estate; and as their property was generally situated in the same quarter, ghettos were naturally formed, centering about the chief synagogue, which in most cities served as a school also. In Breslau there were three synagogues, located in different parts of the city; the oldest existing synagogue dates back to the fourteenth century, and is situated in the present Ursalinerstrasse; another was located in the Röhrgasse, and was mentioned as early as 1349, when it was known as the Neue Judenschul. In 1351 the third synagogue is mentioned as being located in the Gerbergasse. The rabbi was known as the "bishop of the Jews," and his salary consisted of voluntary contributions; the first rabbi in Silesia probably was R. Isaac, who held also the title of "Morenu" (Zunz, "Z. G." p. 205). Cemeteries existed only in Breslau, Glatz, Glogau, Görlitz, Liegnitz, Neisse, Schweidnitz, and Troppau; the one in Breslau was in existence as early as 1246. During the thirteenth century the Jews were allowed to charge interest at the rate of from 10 to 12½ per cent for loans on real estate; during the fourteenth century the rate was from 14½ to 18 per cent.

Synagogues of Breslau.

When John of Bohemia took over the government of Silesia (1327) he confirmed the old privileges of the Jews. On account of the enormous debts owed by him and his son Charles IV., however, these rulers found themselves compelled to sell to the cities the right of bailiwick, whereby the Jews came entirely under the power of the municipal governments. There were eighteen Jewish communities over which the cities exercised this right. By the sacrifice of large sums of money these communities succeeded in purchasing from the king their liberty, and likewise exemption from all taxation, with the exception of a poll-tax, for a period

of ten years. After the lapse of one year, however, the cities were empowered to levy new taxes on the Jews. In 1345 the king permitted the Jewish cemeteries to be violated in order that the tombstones might be used for building purposes. A year before the appearance of the Black Death (1347), which, however, spared Silesia, Charles IV. placed the Jewish communities under the jurisdiction of the municipal councils again; in the same year the Flagellant movement caused Jewish persecutions in Görlitz, Glatz, and Ober-Glogau.

Breslau Fires of 1349 and 1360.

The Breslau community suffered severely when a conflagration which took place on May 28, 1349, was laid at the door of the Jews. Sixty heads of families were murdered, and their property was divided between the city and the king, the former securing the real estate and the two synagogues, the latter the cemetery and all outstanding claims. The king issued an order on Feb. 21, 1350, with regard to the punishment of the murderers; but it was left to the option of the city officials how they were to proceed against them. In the same year the cities were given the right of granting or refusing admission to the Jews within their limits. This introduced an era of unrest for the Silesian Jews, although incidentally it was the cause of the growth of the communities in the larger cities, especially in Breslau, where 100 families were admitted. The only business which they were allowed to follow was that of money-lending. On July 25, 1360, Breslau was again the scene of a conflagration, the result of which was that some of the Jews were slain and the remainder expelled. Two years later persecutions took place in Brieg, Guhrau, Löwenberg, and Neisse. Most of the fugitives from these places sought refuge in Schweidnitz, where Bolko II. was duke. This ruler renewed the old privileges, and the community prospered, although the fact that the Jews were excluded from the gilds here also restricted them to money-lending.

The chief representatives of the Jews during the reigns of Bolko II. and his widow Agnes were the Jews' "bishop," Oser, his father-in-law Lazar, and David Falken. The duchess later appointed a committee of four members, called "Die Viere," who acted as the representatives of all the Jews in the duchy. About this time Duke John of Upper Lusitania, which also belonged to Silesia, expelled the Jews from Görlitz, and the synagogue of that town was transformed into the Chapel of the Holy Body. Besides the places already mentioned, Jewish communities were established during the fourteenth century in the following towns: Goldberg, Haynau, Namslau, Neumarkt, Strehlen, Hirschberg, Trebnitz, Striegau, Potschkau, Grollkau, Ohlau, Jauer, Ratibor, Reichenbach, Kosel, Preisketscham, and Oppeln.

The beginning of the fifteenth century again saw the Jews overtaken by misfortune. In 1401 they were accused of desecrating the host, and were expelled from Brieg, Glogau, and Striegau. During the Hussite war, and the factional strifes which followed, they could free themselves from danger only by sacrificing large sums of money. In Breslau the Jews had been readmitted by the end of the fourteenth century, and in Ratibor they had succeeded in freeing themselves from the ceremony of taking an oath while standing in bare feet on a pig's hide. The Breslau Jews had also received the following privileges: (1) exemption from all taxation with the exception of the yearly tax; (2) religious liberty; (3) security for person and property; (4) protection at religious ceremonies; (5) exemption from fire-duty, with the exception of the payment of one mark in cases where the fire had been caused by them. When, however, King Sigismund went to Breslau, in 1420, preaching a crusade against Hussites and heretics, a great number of Jews were robbed and murdered.

The Jews' Oath.

Liegnitz was at that time the only duchy in which the Jews were permitted to engage in other occupations than money-lending, and even there the duchess Elizabeth soon issued an order (1447) restricting them to the latter calling. The Jews of Breslau had in the meantime prospered; they were granted anew the use of the Ohlau cemetery, and they had reorganized their community after the pattern of that of Schweidnitz. Then, in the year 1453, came Capistrano, whose inflammatory speeches brought much misfortune upon the Silesian communities. In Breslau he incited the mob to such an extent that there was brought against the Jews a charge of having purchased nine hosts from a peasant and having pierced them until blood flowed. In addition to this, a converted Jewess accused her former coreligionists of having thrown consecrated wafers into the fire. The town council referred the case to King Ladislaus, who ordered the guilty ones to be burned at the stake (June, 1453), all children over seven to be baptized, and the remainder of the Jews to be expelled. On Aug. 13 of the same year seventeen Jews were burned at the stake in Schweidnitz also. In 1455 a second expulsion from Breslau took place, at the command of Ladislaus; and two years later the king granted Schweidnitz the right to exclude Jews; the city exercised this prerogative until recently. Similar rights were given to Glogau in 1480, Glatz in 1492, and Oels in 1505. Glogau received the right because Duke John, by the sale of the property of the Jews, hoped to raise an amount of money which he needed.

In the Sixteenth Century.

Of new settlements during the sixteenth century may be mentioned those of Kanth, Frankenstein, Kreuzburg, Pitschen, Oels, Beuthen, Krossen, and Polish Wartenberg. The number of the Jews hereafter decreased so greatly that during the whole of the following century the taxes paid by all the communities throughout Silesia amounted to only 100 gulden, although every native Jew over ten years of age and under twenty paid one gulden, and over twenty, two gulden, while every foreign Jew paid one gulden. Several persecutions took place in the sixteenth century. The Jews were expelled from Frankenstein in 1508, their synagogue being destroyed; in 1530 this town received the right of excluding Jews. In Leobschütz the Jews were accused, in 1543, of the murder of a Christian child, and, although not convicted, they were expelled. In 1563 all Jews were

banished from Oppeln. In 1582 Rudolph II. issued an order entirely expelling from Silesia the few Jews that were left. They were ordered to leave with their wives and children, but were permitted to dispose first of their landed property, and to take with them all their movable goods. The Jews evaded this edict by leaving the cities and seeking refuge in the country, placing themselves under the protection of the cloisters.

The general financial troubles caused by the Thirty Years' war proved favorable to the Silesian Jews, and in 1630 the authorities of Breslau even requested Jews to settle in that city, after a similar request had been made in the preceding year in Glogau. Through their intercourse with the Jewish merchants of Poland, the Silesian Jews soon monopolized the entire Eastern trade, and in 1689 the imperial treasurer found himself compelled to request the magistrate of Breslau to expel the Jews, against which request, however, the city protested. In 1701 a Jew of Breslau was requested to report as to whether the Jews at any time had had a public synagogue in the city, and as to whether their prayers contained any blasphemy against Jesus. The answer was that the Jews read from the books of Moses, that they held their divine services in private rooms, and that there were ten such rooms in the city, with a total of 140 worshipers. In the course of the eighteenth century the Jewish taxes were farmed to a Jew, which resulted in so great an influx of Jews into Breslau that the city requested the emperor to expel them. The emperor granted the request on July 23, 1738, and on Dec. 9, following, they left the city. During the first occupation of Silesia by Frederick the Great (1744) Jews were again officially readmitted. Frederick, however, issued, on May 6, 1746, a law banishing all Jews from Silesia, excepting twelve families which were granted permission to stay in Breslau. When, in 1749, thirty-six Jews were killed by the explosion of a gunpowder tower, it was necessary to take their corpses to Dyhernfurth, Krotoschin, Lissa, and Zülz, because the cemetery at Breslau had not yet been opened. The law of Frederick the Great was evaded in many ways. First the Jews received permission to stay longer than three days in Glogau, Auras, and Dyhernfurth; and afterward they were admitted to Hundsfeld and Festenberg on payment of twelve thalers each. Their permanent stay in any one city was permitted under the terms "Tolerirte über das Reglement," "Fixentristen," and "Tagesgroschen Entrichtender."

Concentration in Breslau.

Especially remarkable was the growth of the Breslau community. The twelve families originally allowed there were augmented by steady immigration, and the community grew from 300 to 3,000; the Zülz, Lissa, Krotoschin, and Glogau schools flourished anew in the city. The Mendelssohnian movement found adherents there, while it was condemned in other parts. Thus in Krotoschin the writings of Mendelssohn were put under the ban on New-Year's day, 1787, by R. Löbusch ben Mordecai. After the visit to Breslau of Frederick William II. (1786) the chief representatives of the community planned to reorganize the internal as well as the external affairs of the Silesian Jews. Among the more prominent men who took part in this work were Simon Hirsch, Lippman Meier, and Zimmermann, royal controller and assessor of the Jewish community of Breslau, who, in 1791, published in Breslau a "Geschichte und Verfassung der Juden in Herzogthum Schlesien." Zimmermann, together with the prorector of the Elisabeth Gymnasium, likewise founded the Jewish Wilhelmschule, which was opened on March 15, 1791, and was not closed until 1848. Special mention should be made of Jonas Fränkel, who left, among other philanthropic legacies, one for the founding of the rabbinical seminary.

Growth of Breslau.

The following is a list of Silesian "Landesrabbiner": Naphtali ha-Kohen (1712–16); Samuel ben Naphtali (1716–22); Ḥayyim Jonah Te'omim (1722–1727); Barnch b. Reuben Gomperz (1733–54); Joseph Jonas Fränkel (1754–93); Jeremiah Löw Berliner (1793–99); Lewin Saul Fränkel (1800–7); Aaron Karfunkel (1807–16); Abraham ben Gedaliah Tiktin (1816–20).

The Prussian province of Silesia numbers (1905) 47,593 Jews in a total population of 4,668,405. It is divided into two districts, those of Breslau (with Liegnitz) and Oppeln. The former has thirty-six Jewish communities, of which the following are the most important: **Breslau**—18,440 Jews, 11 synagogues, 37 educational societies, and 23 charitable societies. **Glogau**—780 Jews, 12 charitable societies, and 23 institutions. **Görlitz**—650 Jews and 7 benevolent societies. **Liegnitz**—1,085 Jews and 3 societies.

The district of Oppeln has twenty-five communities, including: **Beuthen**—3,260 Jews, a Jewish primary school supported by the city, a religious school, 13 charitable societies, and 4 institutions. **Gleiwitz**—2,106 Jews and 10 societies. **Kattowitz**—2,500 Jews and 6 societies. **Myslowitz**—1,050 Jews, 7 societies, and 66 legacies. **Ratibor**—1,150 Jews and 7 societies. **Zabrze**—1,200 Jews and 4 societies.

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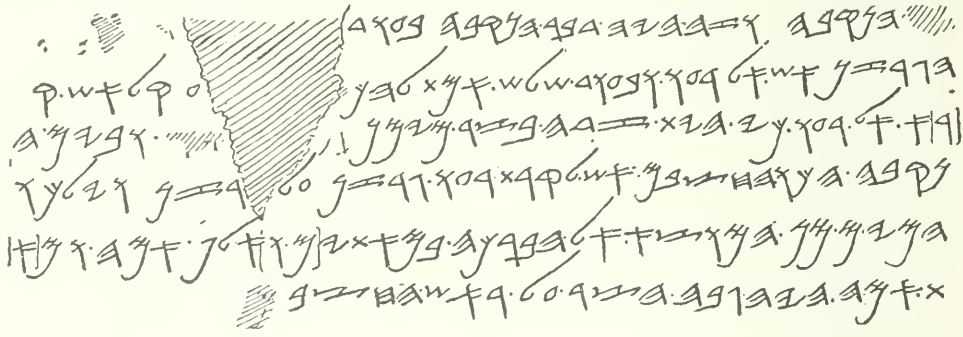
J. S. O.

SILOAM INSCRIPTION: The inscription on the Siloam conduit; the earliest long ancient Hebrew inscription that has been found at Jerusalem —one may even say in Palestine—and so far the only really important one. It commemorates the digging of the waterway, which was an event in the history of Jerusalem and is mentioned more than once in the Bible. The city of Jerusalem is almost entirely surrounded by two deep valleys which unite to the southeast of the city, namely, the valley of Jehoshaphat on the east, and that generally identi-

fied with Ge-hinnom, or the valley of the sons of Hinnom, on the west and the south. Between these two valleys is the Tyropœon, a depression now almost filled in, which begins in the center of Jerusalem, and extends to the point where the two valleys join, separating the upper city from the hill on which the Temple stood. The space between the Tyropœon and the valley of Jehoshaphat is called "Ophel," and is in the form of a spur projecting toward the south, and bounded on the north by the wall of Ḥaram al-Sharif. At the foot of the Ḥaram is the spring now called "The Virgin's Spring," the water from which traverses the whole length of the hill of Ophel from north to south in a subterranean channel and empties into the Pool of Siloam, whence it is drawn to irrigate the gardens on the slopes of Jerusalem. On the right wall of this conduit, about five or six meters from the Pool of Siloam, the inscription in question was found, the base of the letters being on a level with the water. Sayce, who has done more than any one else to bring this inscription to light, gives the curious story of its discovery in "Records of the Past" (New Series, i. 168–175, London, 1888; see also Ph. Berger in "Journal des Débats," April 16, 1882). The inscription was broken in an attempt made to steal it; but the fragments are now in the museum at Constantinople; and from casts that have been taken, copies of which are in Paris, London, and Berlin, it has been possible to gain an exact idea of its arrangement and to decipher it almost entirely.



הנקבה . וזה . היה . דבר . הנקבה . בעוד
הגרזן . אש . אל . רעו . ובעוד . שלש . אמת . להכ ̇ קל . אש . ק
רא . אל . רעו . כי . הית . זדה . בצר . מימן ובים . ה
נקבה . הכו החצבם . אש . לקרת . רעו . גרזן . על . גרזן . ויל̇כו
המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומ[א]
ת . אמה . היה . גבה . הצר . על . ראש . החצב[ם]

THE SILOAM INSCRIPTION, WITH TRANSCRIPTION.
(From Benzinger, "Hebräische Archäologie.")

The noteworthy point in the narrative supplied by the inscription is that the work was carried on from both ends. An account of a similar work has been preserved in a Latin inscription of Lambèze ("C. I. L." 2728). At Lambèze, however, the two gangs of men did not meet; it was suddenly discovered that more than the breadth of the mountain had been cut through; and the engineer who had prepared the plans had to step in and bring the work to a conclusion. The workmen at Jerusalem were more successful in meeting each other, although they made many trials in groping toward the meeting-place, as the work on the waterway still shows. Robinson, who guessed at the manner in which the work was carried on, remarks: "Since then the state-

Description.

The inscription occupies the lower part of a sunken, rectangular cartouche 50 cm. high and 66 cm. broad, the upper portion of which, 27 cm. high, is left blank. It consists of six lines of remarkably distinct lettering, the words being separated from each other by points. The script is similar to that found in the Moabite and various Phenician inscriptions; particular resemblance to the former is noted in the case of the letters ג, י, ב, ל, ק, ת; to the latter, in the case of ד; the most marked differences from both occur in the letters ו, ח, מ, נ. While the tops of the letters are angular, the tails are long and curved, thus presenting a characteristically more cursive appearance; this style of script is that of a people which had written much for generations.

The language of the inscription is pure Hebrew, and its general sense is clear; indeed, if the first line had not been mutilated there would be hardly a single doubtful word. The translation, resulting from the combined efforts of various scholars, is as follows:

Line 1. . . . the piercing. . . . And this is the history of the digging. When . . .

2. the pickaxes one against the other. And when there were only three cubits more to cut through, the men were heard

3. calling from one side to the other; [for] there was zedah in the rock, on the right and on the left. And on the day of the

4. piercing the workmen struck each to meet the other, pickax against pickax. And there flowed

5. the waters from the spring to the pool for a space of 200 cubits. And [100]

6. cubits was the height over the head of the workmen.

For a detailed account of the work of decipherment see the references in Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 439.

ments of Captain Conder have shown that toward the center of the waterway two blind alleys may be seen, which correspond to the place where the two gangs met." These facts agree very well with the text of the inscription. This, as interpreted by Joseph Halévy, seems to distinguish three stages in the construction: the first corresponds to the matter related in line 1; at the second the workmen talk with one another; and at the last stage their pickaxes meet and the last of the rock is removed. The only obscure point that remains is the meaning of the word "zedah" in line 3. This word does not occur in the vocabulary of the Bible. It has been compared with the Arabic "zada" (= "to aim correctly," "to enter a hole"); and in any case it seems to refer not to a peculiarity of the rock, but to the work accomplished by the men.

The Work Described.

Clermont-Ganneau has brought forward an ingenious hypothesis in regard to the blank upper part of the cartouche; he concluded that it had been reserved for the date, or rather for a symbolical picture, which for some reason or other was not supplied. However, in all known inscriptions the writers began at the beginning, and the introductory formula was carved first and not afterward; and as regards the symbolical picture, representations in this style occur so seldom in Palestine, and are so little in conformity with Jewish custom, that its existence must not be assumed arbitrarily.

It is not easy to explain the choice of place for the inscription. One might have expected to find it either at the entrance of the waterway or at the point where the two gangs of men met; but instead it was engraved in an obscure position five or six meters from the end. It might be assumed, in explanation, that the tunnel was originally longer, and that the inscription was in fact at the point of junction. But this hypothesis involves such topographical difficulties that it is best to set it aside. The first word of the inscription might have furnished a clue; but as it has been obliterated, one can only guess at the reason for its obscure position.

The digging of a subterranean way more than 500 meters long was in every respect a great undertaking. As to the epoch and for what reason it was undertaken the inscription leaves one entirely in the dark: commemorating a great work of public utility, it mentions neither the originators nor the date. Fortunately the Bible gives more information on the subject than the inscription. II Kings xx. 20, commemorating the acts of Hezekiah, relates how that king "made a pool ["berekah"] and a conduit, and brought water into the city"; and this work is referred to in II Chron. xxxii. 30 also. It seems, however, that the aqueduct of Siloam existed before the time of Hezekiah. A prophecy of Isaiah, pronounced in the days of King Ahaz, is especially characteristic in this connection. The prophet (Isa. viii. 6), reproaching the people for their infidelity, compares the paternal government of the kings of Judah to a brook of softly flowing water, in contrast to the mailed hand of the Assyrian conquerors: "Forasmuch as this people refuseth the waters of Shiloah that go softly . . . the Euphrates . . . shall pass through Judah." "Shiloah" as a common noun corresponds exactly to the word "emissary"; and "the waters" of which Isaiah speaks are none other than those of the conduit in question. Robinson, indeed, remarked on the slow and almost imperceptible course of the water in the tunnel. The word used by the prophet for designating the water's flow (הלך) is the same as that found in the inscription. When taken in this sense the words of the prophet acquire a special meaning, and indicate the approximate date of the digging of the channel. The conduit and the inscription of Siloam belong doubtless to the period of Ahaz and Hezekiah, which was marked everywhere by great works, especially as regards the water-supply of Jerusalem, a matter of extreme importance in case of siege. And for this reason, doubtless, a subterranean way was constructed under the hill of Ophel, instead of an open one encircling the city on the east.

Date of the Work.

There are still other opinions regarding the date and the inscription. As no mention whatever is made of the existence of the kingdom, it has been assumed that the date of the digging lies within the period of the Maccabees. But as the inscriptions on earlier stones conform in their lettering to that of the Siloam inscription, the conclusions advanced above seem to be confirmed. It is therefore probable that here is a specimen of the style of writing employed by Isaiah and the Greater Prophets; and the importance of this discovery must be evident to all scholars.

Bibliography: Driver, *Text of Samuel*, pp. 14 *et seq.* (with facsimile, transcription, and translation); Weir, *Short History of the Hebrew Text of the Old Testament*; Euting, in Gesenius-Kautzsch, *Hebr. Gram.*; Socin, in *Z. D. P. V.* iv.; idem, *Die Siloah Inschrift*, Freiburg, 1899; Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, 1898; C. W. Wilson, in Hastings, *Dict. Bible*, iv. 516b.

E. G. H. P. Be.

SILVA, ANTONIO JOSÉ DA: Portuguese poet; born in Rio de Janeiro, Brazil, May 8, 1705; died at the stake in Lisbon Oct. 19, 1739; son of João Mendes da Silva. He was educated at the universities of Lisbon and Coimbra (B.D. 1726). On Aug. 8, 1726, he was arraigned before the tribunal of the Inquisition for writing satirical poems and for observing the Mosaic laws; an inquiry was instituted; and he was tortured so cruelly that he was unable to sign his name. At an auto da fé held Oct. 13, 1726, he was pronounced penitent. He continued, however, to practise his old religion in secret; and his enemies, envious of his growing fame as a poet, accused him of relapsing and of irreverence toward the Holy Office. On Oct. 5, 1737, he and his wife were imprisoned, his property was attached, and a number of spies, disguised as prisoners, were engaged to watch him. His wife was released on Feb. 28, 1738, but was arraigned anew on March 15, and sentenced to do penance for relapsing. She died Oct. 10, 1739, at the age of twenty-seven (according to some authorities she survived her husband several months). At a secret session, held March 11 of that year, Da Silva was denounced as a heretic, and his goods were confiscated. Repeated efforts were made to save him by distinguished statesmen and poets, even King John V. interceding for him; but all proved fruitless, and, as stated above, on Oct. 19, 1739, he was publicly

burned, his family being compelled to attend the auto. The same evening one of his popular operettas was produced at the theater in Lisbon.

Da Silva, who has been frequently styled "the Portuguese Plautus," was a very prolific and versatile poet; and his comedies were popularly called "operas do Judeu." They were performed at the Bairro Alto between 1733 and 1738, and met with marked success. Ferdinand Wolf has given a careful analysis of Da Silva's activity; and, though the literature bearing upon him is quite extensive, this still remains the best attempt at an appreciation of his literary importance. Until the end of the eighteenth century all of his compositions were published anonymously for fear of the Inquisition; and it was long before he was credited with the authorship of his many poems, dramas, and comedies. Many of his dramas give his name acrostically, after the fashion of the Jewish liturgical poets; but Varnhagen ("Florilegio da Poesia Brazileira," i. 201–236, Lisbon, 1850) has pointed out that numerous spurious compositions also are attributed to him.

Among Da Silva's most noted works are the following: "Vida de D. Quijote de la Mancha"; "Esopaida, ou Vida de Esopo"; "Os Encantos de Medea"; "Amphitryão, ou Jupiter e Alcmena"; "Labyrintho de Creta"; "As Guerras do Alecrim e Mangerona"; "Variedades de Protheo"; "Precipicio de Faetonte"; and "O Diabinho á Mão Furada." Numerous unpublished pieces are mentioned by Varnhagen; and one or two have recently been discovered and printed. Ferdinand Denis in his "Chefs d'Œuvre du Théâtre Portugais" (pp. 365–496, Paris, 1823) gives liberal extracts, with a French translation, from the "Vida de D. Quijote"; and Wolf likewise gives selections from Da Silva's various compositions. His collected works appeared in 1744, 1747, 1753, 1759, 1787, and 1792. Da Silva is the subject also of several laudatory epic poems and dramas, one or two of which were composed by Brazilian compatriots.

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S. G. A. K.

SILVA, FRANCISCO MALDONADO DE: Peruvian physician, controversial writer, and martyr; born in San Miguel, province of Tucuman, Peru, about 1592; burned at the stake in Lima Jan. 23, 1639. His father, Diego Nuñez de Silva, and his brother, Diego de Silva, were Neo-Christians, and had been "reconciled" by the Inquisition March 13, 1605. According to his own testimony, his mother, Doña Alaonsa Maldonado, and all her ancestors were Christians.

Francisco was christened and baptized in San Miguel; he attended mass up to his eighteenth year; and otherwise he was a devout Catholic, until, on a visit to his father at Callao, he chanced to read the "Scrutinium Scripturarum" of Paul Burgos (Mantua, 1474 *et seq.*). His father, who was a "licentiate," then encouraged him to study the Bible, and confessed his secret adherence to the Mosaic faith. Thereupon Francisco, too, became a believing Jew, though outwardly observing all the ceremonies of the Catholic Church. So zealous had he in a short time become that he used every endeavor to convert to Judaism his sister, Doña Isabel de Maldonado, a fervent Christian. She confided the secret of her brother's real professions to her spinster sister, Doña Felipa de Maldonado, who, appearing one day "in the robes of the Society of Jesus" before the Inquisition, denounced Francisco as a Judaizing heretic. On the strength of this evidence his arrest was ordered on Dec. 12, 1626; but he was not apprehended until April 29, 1627. From the moment of his imprisonment a monk was detailed to reason with him, and to try to reclaim him. Together they searched Scripture; but the attempt to win him back failed.

Converted from Catholicism to Judaism.

Francisco was then transferred to another prison, and a second church dignitary, "learned in the law," was charged with the same task, but he argued in vain. Francisco remained obdurate, and declared he was a believing Jew: "I care not if the whole world knows it. Let them come and burn me. They do not die who die thus, for God the Eternal keeps them ever alive; and I will proclaim this cheerfully at the stake." He refused to eat bacon, fasted forty days at a time in the expectation of the Messiah's advent, rigidly observed the Sabbath, and studied the Bible and commentaries on it in Hebrew and Latin. Secreted about his person he had a Jewish prayer-book; and he quoted lengthy passages in the original at the numerous hearings before the tribunal. Further testimony showed that, in the absence of Doña Isabel Otanez, his wife, he had circumcised himself in his lodgings in Santiago de Chile with a pair of scissors, and that, being a skilled surgeon by profession, he had healed himself with the white of eggs and with ointments. He imposed all manner of penance upon himself, and faithfully kept the Jewish feasts and fasts. Eager to convert his sister, he wrote for her use a commentary on the Bible, which he translated into Spanish; and in reply to her threatening taunts he exclaimed: "And if I had a thousand lives, I would gladly lose them in the service of the living God."

Attempts to Reclaim Him.

A number of theologians, professors of the university, and high churchmen, "the most learned in the kingdom," were ordered by the judges to argue with Francisco concerning the foundations of belief and the "fallacies" of Judaism; but after a long series of disputations (fifteen in all), extending over a period of nearly twelve years (1627–38), "instituted," so reads the official charge, "more for the reason of making an arrogant exhibition of his genius and sophistry than because of a desire to embrace the holy Catholic faith," the attempt to reclaim him was abandoned. During all these years he diligently "itemized his score against the religion of Christ," by composing treatises and commentaries, "in duodecimo and quarto," in Spanish and Latin, "written in very small, beautiful characters, and sewn together with such dexterity that they looked like pamphlets from a bookstore, having been written with ink made of coals and

with the crooked leg of a hen." One of these tracts consisted of 100 and the other of more than 103 sheets; the title of a third being on translation, "The Star of the Jews, by His Other Name Silva, Undeserving of the God of Israel." All these writings were duly confiscated by the tribunal, though, at several hearings, Francisco begged piteously that they be restored to him. On Jan. 26, 1633, he was sentenced to be surrendered to the secular arm.

At this juncture a dramatic incident occurred. Though enfeebled by a fast of eighty days and consumed by religious zeal, Francisco contrived to swing himself through an opening in his cell by means of a rope made of maize-stalks, which had served him for bread. He did not attempt to escape, but boldly entered two other cells, where several wealthy and influential citizens of Lima, charged with Judaizing, were confined pending trial. He converted two Catholics to Judaism, and supplied them with letters of recommendation to the synagogue-wardens in Rome. His work must have been very effective; for the judges particularly lamented "the proselytizing heresy in the dungeons of the holy and blessed Tribunal," caused by Francisco's attempt. As one of its results, on Aug. 11, 1635, a wholesale seizure of Lima's foremost Portuguese merchants took place, most of whom were imprisoned for Judaizing. At the auto, celebrated on Jan. 23, 1639, the most costly and resplendent in the annals of Peru, eleven "judaizantes" marched to the funeral pyre. All, clad in sanbenitos, carried green crosses, except the obstinate Francisco, who, "a mere bundle of bones," pale and emaciated, with the long hair and beard of a Nazarite, and with his controversial tracts bound around his neck, exclaimed as he perished in the flames: "This is the will of the Lord. I shall see the God of Israel face to face."

Converts Fellow Prisoners.

Bibliography: Isaac Cardoso, *Las Excelencias de los Hebreos*, pp. 323-324, Amsterdam, 1679; Wolf, *Bibl. Hebr.* iii. 953-954, Nos. 1854 *et seq.*; J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chili*, ii. 71-145, Santiago de Chile, 1890; G. A. Kohut, *The Trial of Francisco Maldonado de Silva*, in *Publ. Am. Jew. Hist. Soc.* No. 11, 1903, pp. 163-179.

A. G. A. K.

SILVA, HEZEKIAH: Jewish author; born at Leghorn in 1659; died at Jerusalem in 1698; son-in-law of the dayyan Mordecai Befael Malachi. About 1679 he left his native city for Jerusalem, where he attended the yeshibah of Moses Galante, and ten years later he was sent to Europe to collect funds for Jerusalem. In 1691 he was in Amsterdam and began the printing of his work "Peri Ḥadash," a commentary on the Yoreh De'ah. He remained in that city for a year. Five years later he was again at Jerusalem, his movements in the interim being unknown. He took a decided interest in the controversy of Moses Ḥagiz against Vega, but his death cut short his activity in behalf of the former.

The freedom with which Silva discussed halakic problems brought the ban of the rabbis of Cairo upon his "Peri Ḥadash," but it was afterward removed by Abraham Levi, although the two men, spiritually akin, were personally unacquainted. This work of Silva's was supplemented by a second and a third part, both edited by his son David, and bearing the approbation of the chief authorities of the time (Amsterdam, 1706–30). Silva was likewise the author of the "Mayim Ḥayyim," containing a collection of notes on Talmudic treatises, together with responsa and a portion of the "Yad" of Maimonides. Silva expressly states that he was a teacher at Jerusalem, not a rabbi, but despite this statement Luncz claims that he was chief rabbi of Jerusalem and that he died in 1740.

Bibliography: Azulai, *Shem ha-Gedolim*; Grätz, *Gesch.* x. 320; Luncz, *Yerushalayim*, i. 120; Fürst, *Bibl. Jud.* iii. 323-324; Steinschneider, *Cat. Bodl.* col. 845.

E. C. L. Grü.

SILVA, JOÃO MENDES DA: Brazilian poet and attorney; born in Rio de Janeiro 1656; died at Lisbon Jan. 9, 1736. He took his degree in law at the University of Coimbra, and, upon his return to Brazil, married Lourença Coutinho, who was several times arraigned by the Inquisition in Portugal for relapsing into Judaism. She was "reconciled" at an auto celebrated July 9, 1713, and condemned to "carcere a arbitrio" at another auto, held Oct. 18, 1739, one day before the martyrdom of her youngest son, Antonio José da Silva. She is said to have died three months after his execution. João Mendes, after the arrest of his wife by the spies of the Holy Office, followed her to Portugal, where he resumed work in his profession, practising law conjointly with his son Antonio, until the latter was seized and imprisoned on Aug. 8, 1726.

Da Silva was the author of the following poetical works, now lost (the titles being preserved by Machado): "Officio da Cruz" (translation in verse); "Fabula de Leandro e Ero" (in octaves); "Poema Lyrico: Christiaos"; and translation of a hymn inscribed to St. Barbara. It is said by the critic Ferdinand Wolf that João chose these themes either effectually to hide his Jewish antecedents, or to give evidence of loyalty to the new faith. Because of his zeal as a professing Christian (though he was really a Marano), he was the only member of his family who was spared by the Inquisition. He had three sons.

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, iv. 186; Ferdinand Wolf, *Antonio José da Silva*, pp. 5-6, Vienna, 1860; G. A. Kohut, in *Publ. Am. Jew. Hist. Soc.* No. iv., pp. 136-138, 177-178; J. M. de Macedo, *Brazilian Biographical Annual*, pp. 441-442, Rio de Janeiro, 1876.

S. G. A. K.

SILVA, LUCIUS FLAVIUS: Governor of Judea in 73; consul in 81. He accomplished the difficult task of taking the fortress of Masada from the Sicarii. See Procurators.

Bibliography: Schürer, *Gesch.* 3d ed., i. 644; *Prosopographia Imperii Romani*, ii. 75.

G. S. Kr.

SILVA, SAMUEL DA: Physician of Portuguese birth who lived in Amsterdam in the beginning of the seventeenth century. He is known especially through his energetic proceedings against Uriel da Costa. Before the latter's "Examination of the Pharisaic Tradition" had appeared in print, Silva, who had had an opportunity to read part of it in manuscript, issued a booklet in Portuguese against its author (Amsterdam, 1623). This pamphlet, copies of which are now very rare, was written at the direction of the foremost members of the young community of Spanish-Portuguese Jews in

Amsterdam; and it appeared under the title "Tratado da Immortalidade da Alma . . . em Que Tambem se Mostra a Ignorancia de Certo Contrariador de Nosso Tempo, Que Entre Outros Muytos Erros Deu Neste Delirio de Ter Para si e Publicar Que a Alma do Homem Acaba Juntamente com o Corpo." It is an able treatise on the subject discussed, and alludes to Da Costa only by his first name: "I now come to thee, thou blind and incapable Uriel." Ten years previous to the publication of this pamphlet Samuel da Silva made a Spanish translation of Moses Maimonides' tract on repentance, which appeared under the title "Tratado de la Tesuvah o Contricion, Traduz. Palabra por Palabra de Lengua Hebrayca en Español" (Amsterdam, 1613).

Bibliography: De Rossi-Hamberger, *Hist. Wörterb.* p. 296; Wolf, *Bibl. Hebr.* iii. 1115; Kayserling, *Gesch. der Juden in Portugal*, p. 288; idem, *Bibl. Esp.-Port.-Jud.* p. 102.

S. M. K.

SILVER. See Metals.

SILVERMAN, JOSEPH: American rabbi; born at Cincinnati, Ohio, Aug. 25, 1860. Educated at the high school, the university (A.B. 1883), and the Hebrew Union College (rabbi, 1884) of his native town, he became rabbi successively at Dallas, Texas (1884), and Galveston, Texas (1885); since 1888 he has been rabbi at the Temple Emanu-El in New York city, until 1899 as assistant to Gustav Gottheil.

Silverman was president of the Central Conference of American Rabbis from 1900 to 1903; and since the latter year he has been vice-president of the New York Board of Jewish Ministers. He is also a member of the board of governors of the Hebrew Union College of Cincinnati, and the organizer of the Emanu-El Brotherhood. In 1892, and again in 1904, he delivered the opening prayer in the House of Representatives at Washington.

Silverman is the author of a "Catechism" (Galveston, Texas, 1885); and he has contributed articles to the Jewish periodicals.

Bibliography: *American Jewish Year Book*, 1904.

A. F. T. H.

SILVERSMITH. See Goldsmiths and Silversmiths.

SILVEYRA (SILVEIRA), ABRAHAM (DIEGO) GOMES: Poet and preacher; long resident in various French and Dutch towns, finally settling at Amsterdam. He was a member of the Academy of Poets founded by D. Manuel de Belmonte in 1676, and was the author of a collection of "Sermones" containing six homilies on various texts of the Bible and a funeral oration on Rachel de Pinto. His "Entretenimientos Gustosos o Dialogos Burlescos Entre un Judio, Turco, Reformado y Catolico" and his "Dissertaciones Sobre el Mesias," which he translated from the French, are extant in manuscript.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 102 *et seq.*; *Catalogue de . . . Feu M. D. Henriques de Castro*, p. 58, Amsterdam, n.d.

S. M. K.

SILVEYRA, MIGUEL DE: Spanish poet; born in Celorico, Portugal, in the last third of the sixteenth century; died at Naples in 1638. He studied philosophy at Coimbra, and jurisprudence, medicine, and mathematics at Salamanca; and for twenty years lectured at the Spanish court on different branches of science and on poetry. At an advanced age he went to Naples with his patron, Ramon Philip de Guzman, Duke of Medina de la Torres, and here his great heroic poem "El Macabeo, Poema Heroico en Octavos" appeared (1638; 2d ed. Madrid, 1731). Silveyra, who was a relative of Thomas de Pinedo, has been placed among the Jewish poets by Daniel Levi de Barrios, while Dieze and Ticknor doubt if he was ever a professing Jew. Antonio Enriques Gomez, in the prologue to his "Samson Nazareno," classes Silveyra with such poets as Camöens, while others, on account of his grandiloquent style, value him but little. Silveyra is said to have translated into Spanish Pedro Matheo's version of "Vida de Elio Sedano" (Barcelona, 1621).

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, iii. 486 *et seq.*; Velasques-Dieze, *Gesch. der Spanischen Dichtkunst*, p. 395; Ticknor, *History of Spanish Literature*, ii. 451; Rios, *Estudios Sobre los Judios de España*, pp. 556 *et seq.*; Don Levi de Barrios, *Relacion de los Poetas*, p. 37.

S. M. K.

SIMA (SAMA): Babylonian amora of the latter half of the fourth and of the beginning of the fifth century; son of Rab Ashi. He is known through halakic questions which he addressed to his father (Ket. 33b, 69a; Zeb. 19b, 24a; Men. 25a; B. K. 18a). According to Rashi's commentary on Ket. 69a, he died before his father; that is, before 427 (see, however, Heilprin, "Seder ha-Dorot," p. 297a).

W. B. S. O.

SIMCHOWITZ, SAMUEL: Russian rabbinical writer; born in the beginning of the nineteenth century; died at Slutzk March, 1896. He possessed a thorough rabbinical knowledge, and at the same time was well versed in modern literature. Numerous essays from his pen appeared in the "Petersburger Herold." In 1866 he was invited to the Orthodox rabbinate of Vienna, but he refused this call as well as one received two years later to Warsaw. Many of his Talmudic novellæ, as well as responsa bearing on the ritual codices, are extant in manuscript. In 1894 he was a member of the great rabbinical synod held in St. Petersburg.

Bibliography: *Ahiasaf*, 1896, p. 305; Fuenn, *Keneset Yisrael*, 1888, iii. 220.

E. C. S. O.

SIMEON (שמעון).—Biblical Data: Second son of Jacob by Leah, and progenitor of one of the tribes of Israel; born at Padan-aram. In Gen. xxix. 33 the origin of the name is given: "God hath heard that I am hated" (R. V.). Various etymological theories have been advanced, of which those of Fürst and Redslob may be mentioned. The former ("Hebräisches Handwörterbuch") explains the name as meaning "the famous one"; the latter ("Die Alttestamentlichen Namen," p. 93) compares it to an Arabic word meaning "bondmen." Simeon was prominent in two incidents: He was associated with his brother Levi in the massacre of the Shechemites in revenge for the defilement of Dinah, for which act he was rebuked by Jacob (Gen. xxxiv. 25 *et*

seq.); and he was taken by Joseph as a hostage and imprisoned until his brothers had returned with Benjamin (Gen. xlii. 24 *et seq.*). The reason that Joseph selected Simeon may have been that the latter was the eldest after Reuben, who was spared by Joseph in return for his interference on Joseph's behalf many years before (Gen. xxxvii. 21–22; comp. Simeon in Apocryphal and Rabbinical Literature). Simeon had six sons, all of whom migrated to Egypt (Gen. xlvi. 8, 10).

J. M. Sel.

——**In Apocryphal and Rabbinical Literature:** Simeon was born on the twenty-first day of the tenth month (Ṭebet) of the year 2124 after the Creation (Book of Jubilees xxviii. 13; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii.). His name is interpreted as meaning "he who listens to the words of God" (Gen. R. lxxi. 4); or, according to another authority (Midr. ha-Gadol to Gen. xxix. 33), it is composed of שׁם עון (= "there is sin"), Leah alluding under this name to Zimri, the Simeonite prince who sinned with the Midianite woman (comp. Num. xxv. 6, 14). Referring to the narrative of the destruction of the Shechemites by Simeon and Levi (Gen. xxxiv. 25 *et seq.*), the "Sefer ha-Yashar" brings Simeon into still greater prominence. When Hamor asked Dinah's hand for his son Shechem, Simeon and Levi, to outwit him, replied that some delay was necessary in order to consult their grandfather Isaac about the matter. After Hamor had gone it was Simeon who advised his brothers to require the circumcision of all the men of Shechem, and by this means place them at their mercy ("Sefer ha-Yashar," section "Wayishlaḥ," p. 52a, Leghorn, 1870). However, many of the men escaped circumcision; and Simeon, who was then only thirteen years old (Gen. R. lxxx. 9), had to fight against them as well as against the women of the city. Owing to his extraordinary strength, he and Levi slew all the men and captured eighty-five young women, one of whom, named Bonah, Simeon married ("Sefer ha-Yashar," *l.c.* p. 54a).

His Strength.

Simeon was prominent also in the war against the Canaanites described in the Midrash Wayissa'u and at greater length in the "Sefer ha-Yashar" (see Judah in Rabbinical Literature). He is always represented as having a particularly powerful voice; and it is said that once, in the brunt of a battle, when he shouted, the enemy fled in terror at the sound ("Sefer ha-Yashar," *l.c.* p. 61a).

The Rabbis cite Simeon as the most implacable antagonist of Joseph. In Test. Patr., Simeon, 2, where Simeon is stated to have been very strong and fearless, it is likewise said that he was of a very envious character. He was thus filled with spite against Joseph for the particular love borne to him by Jacob; and he intended to kill him. According to the "Sefer ha-Yashar" ("Wayesheb," p. 67a), it was Simeon who said: "Behold, this dreamer cometh. Come now therefore, and let us slay him" (Gen. xxxvii. 19–20; comp. Targ. pseudo-Jonathan *ad loc.*). The Rabbis hold that it was Simeon, too, who cast Joseph into the pit, and that he afterward ordered that stones be thrown therein (Gen. R. lxxxiv. 15; Tan., Wayesheb, 13). Later, when a dispute concerning Joseph arose between the brothers and the Midianites (see Joseph in Rabbinical Literature), Simeon distinguished himself by his heroism. On this occasion he again made use of his terrible voice, in such a way that the earth began to quake, and the Midianites, frightened and prostrating themselves on the ground, consented to arrange the matter amicably ("Sefer ha-Yashar," *l.c.* p. 68a). In the Testament of the Twelve Patriarchs (*l.c.*), however, it is stated that Simeon was not present at the sale of Joseph, having gone to Shechem. But for five months he was furiously angry with Judah for having sold Joseph to the Midianites, and thus allowed him to remain alive. As a punishment for his inhuman conduct toward Joseph, Simeon's right hand withered for seven days; Simeon then acknowledged his wrong-doing and exhibited penitence, whereupon his hand was healed. According to one authority, after the sale of Joseph, Simeon married his sister Dinah, who at the destruction of the Shechemites would not leave her seducer's house until Simeon had sworn to make her his wife. She bore to Simeon his sixth son, Shaul, who is styled in Gen. xlvi. 10 "the son of a Canaanitish woman" (Gen. R. lxxx. 10). The "Sefer ha-Yashar" (*l.c.* p. 75a) states that Shaul was Simeon's son by Bonah, while by Dinah were born to him the first five sons enumerated in Gen. *l.c.*

The Rabbis give two reasons why Simeon was chosen by Joseph for a hostage (see Simeon, Biblical Data): (1) Joseph desired to punish Simeon for having thrown him into the pit; and (2) he wished to separate Simeon from Levi, lest they together might destroy Egypt as they had destroyed Shechem (Gen. R. xci. 6). Simeon naturally was not willing to go to prison; and when, at Joseph's call, seventy mighty Egyptians approached to take him by force, he uttered a cry so terrible that they became frightened and ran away. It was Manasseh, Joseph's son, who subdued Simeon and led him to prison ("Sefer ha-Yashar," section "Miḳḳeẓ," p. 86a). The Testament of the Twelve Patriarchs (Simeon, 4), however, conformably to its statement that Simeon repented, declares that he recognized the justice of his punishment, and did not complain, but went willingly to prison. Contrary to the foregoing account of Simeon's extraordinary strength, the Rabbis declare that he was not one of the stronger of Jacob's sons; and they state that he was one of the five brothers brought by Joseph before Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3).

Why Joseph's Hostage.

Simeon died at the age of 120, seventy-five years after Jacob and his children went to Egypt, and hence three years before Reuben's death (Seder 'Olam Zuṭa; Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," p. 103a; Test. Patr., Simeon, 8; but this statement conflicts with Num. R. xiii. 10, which relates that Simeon was the head of the Patriarchs after Reuben's death; see Reuben in Rabbinical and Apocryphal Literature). It is said in Gen. R. c. 12 that the remains of all the Patriarchs were enclosed in coffins and taken to the land of Canaan by the Israelites at the time of the Exodus. But the Testament of the Twelve Patriarchs (*l.c.*) declares that Simeon's remains, which had been put

into a coffin of imperishable wood, were secretly brought to Hebron at the time of the Egyptian war.

W. B. M. SEL.

SIMEON, TRIBE OF.—Biblical Data: This tribe traces its descent from Simeon, second son of Jacob by Leah. He was the brother of Levi and Dinah, according to Gen. xxxvi. 25, xlix. 5, but elsewhere (*ib.* xxx. 1–9, xlvi. 8–15) it is stated that he had five full brothers. How many sisters he had is not related (*ib.* xxxvii. 35, xlvi. 7). Simeon and Reuben are mentioned together in Gen. xlviii. 5; and in Judges i. 3 Simeon is styled brother of Judah.

In company with Levi, Simeon attacked Shechem (Gen. xxxiv.), for which act he was cursed by Jacob with dispersion among the tribes (*ib.* xlix. 5–7). In the Dinah story Simeon is connected with the district of Shechem; but in the geographical lists (Josh. xix. 1–9; I Chron. iv. 24–33) he is connected with the southern country and associated with Judah, with whom he made common cause in the conquest of Palestine also (Judges i.). At the first enumeration (Num. i. 23) the tribe counted 59,300 members; at the second (*ib.* xxvi. 14) it numbered only 22,200. The Chronicler in I Chron. xii. 25 mentions the tribe as being large in the time of David; in another passage (*ib.* iv. 27) he acknowledges its feebleness. The lists of the clans of Simeon are given in Gen. xlvi. 10 and Ex. vi. 15. A different list appears in I Chron. iv. 24 *et seq.*, which is practically identical with another in Num. xxvi. 12–14. The towns belonging to Simeon are mentioned in Josh. xix. 2–6 and, with some deviations, in I Chron. iv. 28 *et seq.* In Josh. xv. 26–32, 42 all these places are reckoned as belonging to Judah; and to the same tribe are elsewhere ascribed such cities as Ziklag (I Sam. xvii. 6), Hormah (*ib.* xxx. 30), and Beer-sheba (I Kings xix. 3).

The Chronicler has an account of movements of the tribe, containing several statements the relation of which to one another is not clear. According to I Chron. iv. 38–40, certain Simeonites pushed down to the district of Gedor in search of pasture for their sheep. According to verse 41 of the same chapter (R. V.), these men "came in the days of Hezekiah" and "smote their tents, and the Meunim that were found there, and destroyed them utterly . . ., and dwelt in their stead." According to verses 42 and 43, some of them (500 men with four leaders) went to Mount Seir, smote those who were left of the fugitive Amalekites, and settled there.

E. G. H. C. L.

——**In Rabbinical Literature:** The Dinah story is told in the Book of Jubilees (xxxiv. 2–8) in a different way (comp. Charles *ad loc.* and the literature cited by him). In the Midrash it is said that all the tribes had intermarried in Egypt, except Reuben, Simeon, and Levi, which neither intermarried nor worshiped idols (Num. R. xiii. 8 and parallel passages). With reference to Gen. xlix. 7, the Midrash states that in the affair with Zimri (Num. xxv. 1–9) there fell of the tribe of Simeon 24,000 men, whose widows were scattered among the other tribes. All the beggars and elementary-school teachers were of the tribe of Simeon (Gen. R. xcviii. 5, xcix. 7; Num. R. xxi. 8). The majority of the mixed multitude that had come out of Egypt with Israel intermarried with the tribe of Simeon (comp. Chefetz, "Sefer Midrash Abot," *s.v.* "Simeon"). Eldad ha-Dani relates that the tribe of Simeon and the half-tribe of Manasseh lived in the land of the Chaldeans (another version says in the land of the Chazars), a six-month journey from Jerusalem. They were the largest among the tribes, and took tribute from twenty-five kings, some of whom were Arabians. In an apocryphal midrash (עקטאן דמר יעקב) the following passage occurs: "In the twelfth year of Hezekiah, Sennacherib took Judah and Simeon captive. Having learned of the rebellion of the Ethiopians, he took them with him to Ethiopia, where they remained behind the Dark Mountains. When the Chazars adopted Judaism Simeon joined them. A part of the Falashas are said to claim descent from the tribe of Simeon" ("Ha-Shiloaḥ," ix. 360).

W. B. C. L.

——**Critical View:** To the positive data noted above it must be added that Simeon is nowhere mentioned as a component part of the kingdom of Judah and that his name occurs neither in Judges iv., v., nor in Deut. xxxiii., whence it would appear that Simeon was not always counted as a tribe. In the last-cited chapter, indeed, some manuscripts of the Septuagint insert the name of Simeon in verse 6b (compare the twentieth rule in the Baraita of the thirty-two rules of R. Eliezer b. Jose ha-Gelili). This, however, may be a deliberate correction unsupported by Hebrew manuscripts. Other solutions of the difficulty have been proposed by Kohler ("Der Segen Jacob's," p. 5) and by Grätz ("Gesch." 2d ed., i. 468), and have been accepted with modifications by Heilprin ("The Historical Poetry of the Ancient Hebrews," i. 113; comp. Halévy in "Journal Asiatique," 1897a, pp. 329–331) and Bacon ("Triple Tradition of the Exodus," p. 270). Because of the unnatural shortness of the blessing of Judah, and the character of Levi's blessing, which seems too warlike for a non-secular tribe, Kohler conjectures that in the chapter of Deuteronomy cited, verse 7 has fallen out of its place and should follow verse 10; so that verses 7–11 would form the blessing of Judah. Grätz boldly substitutes "Simeon" for "Judah" in verse 7, which is approved by Heilprin and Bacon as far as verse 7a is concerned, while at the same time they change the order of the verses as proposed by Kohler. Later commentators, however, consider such changes unwarranted (comp. Driver *ad loc.*).

Many attempts have been made to connect Simeon with Ishmael and Massa, and with the founders of Mecca, the establishment of Saul's kingdom, etc. All that seems certain, to judge from the foregoing data and from the fact that a prominent subclan is called "Shaul, the son of a Canaanitish woman," is that the tribe of Simeon was of mixed origin and was at an early date fused with Judah.

BIBLIOGRAPHY: Graf, *Der Stamm Simeon*; idem, *Gesch. der Bücher des Alten Testaments*, p. 221; Kuenen, *Gesammelte Abhandlungen*, p. 255; Wellhausen, *Composition des Hexateuch's*, 2d ed., pp. 312, 353; idem, *Israelitische und Jüdische Geschichte*, 3d ed., p. 35; Graetz, *Hist.* i.; comp. Index, *s.v.*; Kittel, *Hist. of the Hebrews*, ii. 69; commentaries of Delitzsch, Dillmann, Gunkel, and Holzinger on *Genesis*, and of Dillmann, Driver, Steuernagel, and Berthelot on *Deuteronomy*; also Moore on *Judges*, pp. 12, 36, 240; Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.* s.v.

E. G. H. C. L.

SIMEON: Tanna of the first generation; brother of Azariah and uncle of Eleazar ben Azariah. He is mentioned only once in the Mishnah, in Zeb. i. 2, where a saying of his has been preserved. He is named after his brother Azariah, who was a merchant, and who paid Simeon's living expenses in order that he might pursue undisturbed the study of the Law.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 362.

W. B. J. Z. L.

SIMEON I.: Son of Hillel and father of Gamaliel I. Nothing is known of him except his name and the fact that he was the successor of Hillel as president of the Sanhedrin (Shab. 15a).

W. B. J. Z. L.

SIMEON II. (BEN GAMALIEL I.): President of the Great Sanhedrin at Jerusalem in the last two decades before the destruction of the Temple. Not merely a scholar, but a man of resolution and courage also, he was one of the leaders in the revolt against the Romans. Although he was the chief of the Pharisees during the revolt, he did not hesitate to make common cause with the Sadducean former high priest Anan. Even his adversary Josephus praises him, saying that Simeon was a circumspect and energetic man, who would have carried the revolt to a successful conclusion if his counsel had been consistently followed (Josephus, "Vita," § 38). Simeon b. Gamaliel died before the outbreak was quelled; he is said to have been executed by the Romans (Sem. viii.), though this statement lacks historical support.

Little is known of his activity as a teacher of the Law, though it may be assumed that he followed the liberal interpretations of his grandfather Hillel. He held that no rules and regulations should be imposed upon the people which they were unable to follow (Tosef., Sanh. ii. 13). Once, when poultry was very dear at Jerusalem, so that the women obliged to bring their offering of doves were hardly able to bear the great expense, Simeon issued a decree permitting a woman who ordinarily would be obliged to offer five pairs of doves to offer only one pair; in consequence of this decree the price declined to one-fourth (Ker. i. 7). No other halakot by him have been preserved, although probably many of his halakic sentences are included in those of the "Bet Hillel." His rule of life was: "All my days I have grown up among sages, and I have found that there is nothing better than silence, and that he who talks much gives rise to sin. Not interpretation and study but work is the most virtuous thing" (Abot i. 17).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, pp. 63-64; Brüll, *Einleitung in die Mischna*, i. 55-57; Weiss, *Dor*, i. 190-191; Grätz, *Gesch.* iii. 470.

W. B. J. Z. L.

SIMEON (BEN GAMALIEL II.): Tanna of the third generation, and president of the Great Sanhedrin. Simeon was a youth in Bethar when the Bar Kokba war broke out, but when that fortress was taken by the Romans he managed to escape the massacre (Giṭ. 58a; Soṭah 49b; B. Ḳ. 83a). On the restoration of the college at Usha, Simeon was elected its president, this dignity being bestowed upon him not only because he was a descendant of the house of Hillel, but in recognition of his personal worth and influence. There were many children in his family, one-half of whom were instructed in the Torah, and the other half in Greek philosophy (*ib.*). Simeon himself seems to have been trained in Greek philosophy; this probably accounts for his declaring later that the Scriptures might be written only in the original text and in Greek (Meg. 9b; i. 8; Yer. Meg. 71c). Simeon appears to have studied natural science as well, for some of his sayings betray a scientific knowledge of the nature of plants and animals, while others concern the anatomy of the human body and the means of avoiding or of curing disease (Ber. 25a, 40a; Shab. 78a, 128b; Yeb. 80b; Ket. 59b, 110b). It is not known who were his teachers in the Halakah; he transmits sayings of R. Judah b. Ilai (Tosef., Kelim, B. Ḳ. v. 4), of R. Meïr (Tosef., B. M. iv. 15; Ket. vi. 10), and of R. Jose b. Ḥalafta (Tosef., Dem. iii. 12; Tos. Ṭoh. xi. 16). The last-named was honored as a teacher by Simeon, who addressed questions to him, and put many of his decisions into practise (Suk. 26a; Tosef., Dem. iii. 14).

Wide Knowledge.

During Simeon's patriarchate the Jews were harried by daily persecutions and oppressions. In regard to these Simeon observes: "Our forefathers knew suffering only from a distance, but we have been surrounded by it for so many days, years, and cycles that we are more justified than they in becoming impatient" (Cant. R. iii. 3). "Were we, as of yore, to inscribe upon a memorial scroll our sufferings and our occasional deliverances therefrom, we should not find room for all" (Shab. 13b).

Jewish internal affairs were more firmly organized by Simeon b. Gamaliel, and the patriarchate attained under him a degree of honor previously unknown. While formerly only two persons, the nasi and the ab bet din, presided over the college, Simeon established the additional office of ḥakam, with authority equal to that of the others, appointing R. Meïr to the new office. In order, however, to distinguish between the dignity of the patriarchal office and that attaching to the offices of the ab bet din and the ḥakam, Simeon issued an order to the effect that the honors formerly bestowed alike upon the nasi and the ab bet din were henceforth to be reserved for the patriarch (nasi), while minor honors were to be accorded the ab bet din and the ḥakam. By this ruling Simeon incurred the enmity of R. Meïr, the ḥakam, and of R. Nathan, the ab bet din (Hor. 13b). Simeon had made this arrangement, not from personal motives, but in order to increase the authority of the college over which the nasi presided, and to promote due respect for learning. His personal humility is evidenced by his sayings to his son Judah, as well as by the latter's sayings (B. M. 84b, 85a).

As Halakist.

In halakic matters Simeon inclined toward lenient interpretation of the laws, and he avoided adding to the difficulties attending their observance. In many instances in which an act, in itself not forbidden by Biblical law, had later been prohibited merely out of fear that it might lead to trans-

gressions, Simeon declared it permissible, saying that "fear should not be admitted as a factor in a decision" (Shab. 13a, 40b, 147b; Yoma 77b; B. M. 69b; Bek. 24a; Pes. 10b). Of his halakic opinions about thirty relating to the Sabbath regulations and fifteen referring to the seventh year ("shebi'it") have been preserved, in nearly all of which the liberality of views is evident. He always took into consideration the common usage, and he often maintained that the ultimate decision must follow common tradition (Ket. vi. 4; B. M. vii. 1; B. B. x. 1). The habits of the individual must also be considered (Ta'an. 30a). In his regulations regarding the legal relations of man and wife he made it an invariable rule to protect the rights and the dignity of the latter in preference to those of the former (Ket. v. 5, vii. 9, xiii. 10). He endeavored to protect the slaves and secure to them certain rights (Giṭ. 12b, 37b, 40b). The weal of the community is more important than the interests and rights of the individual, and the latter must be sacrificed to the former (Ket. 52b; Giṭ. 37b). He especially strove to maintain the authority of the magistrates; according to his opinion the decisions of a court of law must be upheld, even though a slight error has been made; otherwise its dignity would suffer (Ket. xi. 5).

Simeon's decisions are mostly founded on sound common sense and an intimate acquaintance with the subjects treated, and, with three exceptions (B. B. 173b; Giṭ. 74b; Sanh. 31a), his views, as set forth in the Mishnah, have been accepted as valid (Giṭ. 75a). He often cites the conditions of the past, which he learned probably from the traditions of his house, and which are highly important for the knowledge of older customs and habits. He speaks of the earlier festive celebrations in Jerusalem on the Fifteenth of Ab and on the Day of Atonement (Ta'an. iv. 8); of the customs followed there at meals when guests were present (Tosef., Ber. iv. 9 *et seq.*); of the work on the pools of Siloah ('Ar. 1b); of the nature of the marriage contract (Tosef., Sanh. vii. 1) and the bill of divorce (Tosef., Giṭ. ix. 13).

As Haggadist.

Several of Simeon's haggadic sayings and decisions also have been preserved. "The moral and social constitution of the world rests on three principles—truth, justice, and peace" (Abot i. 18). "Great is peace, for Aaron the priest became famous only because he sought peace" ("pereḳ hashalom"; comp. Mal. ii. 6). "Justice must be accorded to non-Jews as to Jews; the former should have the option of seeking judgment before either a Jewish or a pagan court" (Sifre, Deut. 16 [ed. Friedmann, p. 68b]). Simeon praised the Samaritans for observing more strictly than did the Israelites such commandments of the Torah as they recognized (Ḳid. 76a). The Scripture is in many places to be understood figuratively and not literally (Sifre, Deut. 25 [ed. Friedmann, p. 70a]). "It is unnecessary to erect monuments to the pious; their sayings will preserve their memories" (Yer. Shek. 47a; Gen. R. lxxxii. 11).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 368-370; Frankel, *Hodegetica in Mischnam*, pp. 178-185; Weiss, *Dor*, ii. 171 177; Brüll, *Einleitung in die Mischna*, i. 203-209; Ph. Bloch, in *Monatsschrift*, 1864, pp. 81-97, 121-133; Grätz, *Gesch.* iv. 173, 187-189; Bacher, *Ag. Tan.* ii. 322-334.

W. B. J. Z. L.

SIMEON B. ABBA: Palestinian amora of the third generation; pupil of Ḥanina b. Ḥama, who esteemed him highly, and of Johanan, who would have been glad to ordain him (Sanh. 14a). Simeon's family came originally from Babylonia; Simeon himself lived in Palestine in such great poverty that his teacher Johanan applied to him the saying of Eccl. ix. 11, "Bread is not to the wise" (Hebr.; Yer. Bik. 65d). On the advice of his teacher Ḥanina he married, successively, the two daughters of Mar Samuel, the head of the school of Nehardea, who had been taken to Palestine as prisoners (Ket. 23a). Both of them, however, died a short time after their marriage (Yer. Ket. ii. 26a). When Simeon desired to travel abroad, and requested his teacher Ḥanina to give him a letter of recommendation, the latter dissuaded him from his project, declaring, "To-morrow I shall go to thy father's, where they will reproach me, saying, 'We had a worthy scion in the land of Israel, and thou hast allowed him to go to another country'" (Yer. M. Ḳ. 81c).

After the death of Ḥanina, and while Johanan was still living, Simeon left Palestine and settled in Damascus. But after Johanan's death, Abbahu wrote to Simeon at Damascus and persuaded him to return to Palestine (Yer. Bik. 68d). According to one tradition, Simeon was a grave-digger in Sepphoris. In this occupation, which involved the collecting of bones from old graves, he evolved the peculiar idea that he could tell by the appearance of a bone what the person to whom it had belonged had been accustomed to drink: black bones belonged to persons who had been accustomed to drink cold water, red bones to wine-drinkers, while white bones showed that their owners had drunk warm water (Gen. R. lxxxix. 2).

Simeon transmitted sayings of his teachers Ḥanina and Johanan, also of Joshua b. Levi and Simeon b. Laḳish. Many of his own haggadic sayings have been preserved. One of them runs: "There are two kinds of acts of love, that of participation in a wedding ceremony, and that of participation in a funeral. When two occur together, and thou hast an opportunity to attend one, but not both, and dost not know which to choose, be taught by the words of Solomon, who said, 'It is better to go to the house of mourning than to go to the house of feasting'" (Eccl. vii. 2; Tan., Wayishlaḥ, 23 [ed. Buber, p. 88a]).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 201-204.

W. B. J. Z. L.

SIMEON B. ABSALOM: Amora the period of whose activity is not known. Only two haggadic sentences by him have been preserved. One, on Judges iv. 5, declares that Deborah sat under a palm-tree instead of in her house, in order to escape any possible suspicion (Meg. 14a). The other explains why David, when fleeing from Absalom, composed a "mizmor" or psalm (Ps. iii.) and not a "ḳinah" or lament (Ber. 7b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 775.

W. B. J. Z. L.

SIMEON B. 'AḲASHYAH: Tanna of the second generation. Only one of his haggadic sentences has been preserved, namely, that explaining Job xii. 12, 20, in which he declares that coarse and uneducated persons lose in intelligence as they grow old, while scholars become more intelligent with advancing years (Ḳin. iii. 6).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 364.

W. B. J. Z. L.

SIMEON, AKIBA BAER. See Akiba Baer.

SIMEON B. BOETHUS: The first high priest of the family of Boethus in the Temple of Jerusalem. He was a native of Alexandria. He owed his appointment as high priest to his daughter Mariamne, who captivated Herod by her beauty, the king advancing her father in office in order to give Mariamne a certain rank when he made her his wife. When Herod subsequently put away this second Mariamne, Simeon was deposed from the high-priesthood.

Bibliography: Grätz, *Gesch.* iii. 223-235.

W. B. J. Z. L.

SIMEON HA-DARSHAN. See Ḳayyara, Simeon.

SIMEON B. ELEAZAR: Tanna of the fourth generation; probably a son of R. Eleazar b. Shammua'. He was a pupil of R. Meïr, whose sentences, both halakic and haggadic, he transmitted (Ḥul. 6a; Shab. 134a; 'Er. 29a). The following anecdote, related of him, shows how he strove for perfection, a characteristic which is evidenced in his ethical sentences also: Once, on returning in a very joyful mood from the academy to his native city, he met an exceedingly ugly man who saluted him. Simeon did not return the greeting, and even mocked the man on account of his ugliness. When, however, the man said to him, "Go and tell the Master, who created me, how ugly His handiwork is," Simeon, perceiving that he had sinned, fell on his knees and begged the man's pardon. As the latter would not forgive him, Simeon followed him until they came near to the tanna's native city, when the inhabitants came out to meet him, greeting him respectfully as rabbi. The man thereupon said to them, "If this is a rabbi may there be few like him in Israel," and told them what had occurred; he, however, forgave Simeon when the people begged him to do so. Simeon went the same day to the school and preached a sermon, exhorting all the people to be pliable like a reed and not unbending like a cedar (Ta'an. 20a, b, where the preferable reading has "Simon b. Eleazar"; see Rabbinowitz, "Variæ Lectiones," *ad loc.*; Ab. R. N. xli.).

Simeon, like his teacher R. Meïr, engaged in polemic discussions with the Samaritans, who denied the resurrection, proving to them that it was taught by the Bible, namely, by Num. xv. 31 (Sifre, Num. 112 [ed. Friedmann, p. 33b]). In the Halakah, Simeon appears most frequently as the opponent of R. Judah ha-Nasi I. Simeon formulated an exegetic rule for the interpretation of those passages in the Bible in which points are placed over certain letters or entire words, in conformity with a tradition which was even then sanctioned: If the letters without points exceed in number those punctuated the exposition must be based on the former; but if the reverse be true, the letters with points must be interpreted (Gen. R. xlviii. 17; comp. Talmudic Hermeneutics).

Many haggadic sentences by Simeon have been preserved, including the following: "He who is prompted by love to perform ethical and religious acts is greater than he who is prompted to them by fear" (Soṭah 31a). "When the old people say, 'Tear down,' and the young people say, 'Build,' listen to the old and not to the young; for the tearing down of the old people is building, and the building of the young people is tearing down, as the story of Rehoboam, the son of Solomon, teaches" (Meg. 31b). "There are two kinds of friends: one that reproves you, and the other that praises you. Love him who reproves you, and hate him who praises you; for the former leads you to the future life, while the latter leads you out of the world" (Ab. R. N. xxix.). "The sentence 'Thou shalt love thy neighbor as thyself: I am the Lord' [Lev. xix. 18] was uttered with a great oath; meaning 'I, the Eternal One, have created him. If thou lovest him, I will surely reward thee for it; and if thou lovest him not, then I am the judge ready to punish" (Ab. R. N. xvi.). "Three things the left hand shall ward off, while the right hand draws them on, namely, desire, a child, and a wife" (Soṭah 47a). "Have you ever seen an animal that is obliged to follow a trade or that must painfully support itself? Yet animals were created for the purpose of serving man, while man was created to serve his Creator. Should not, therefore, man, rather than the animals, be able to support himself without toil? Man, however, has deteriorated in his works, and therefore in his nature, and has been deprived of his nourishment" (Ḳid. iv. 13).

Some fine parables by Simeon have also been preserved (Ab. R. N. i., vi.; Mek., Yitro, Baḥodesh, 5 [ed. Weiss, p. 74a]).

Bibliography: Frankel, *Hodegetica in Mischnam*, p. 200; Brüll, *Mebo ha-Mishnah*, i. 236-238; Heilprin, *Seder ha-Dorot*, ii. 370; Bacher, *Ag. Tan.* ii. 422-436.

W. B. J. Z. L.

SIMEON B. EZRON (חצרון): One of the principals in the war of the Jews against the Romans in the year 66 of the common era, and a partizan of the leader of the Zealots, Eleazar b. Simeon. He was of noble descent (Josephus, "B. J." v. 1, § 2), and may be identical with Simeon b. Arinos, who also is mentioned in connection with Eleazar (*ib.* 6, § 1), and thus with Simeon b. Ari, to whose bravery Josephus alludes (*ib.* vi. 1, § 8; 2, § 6).

G. S. Kr.

SIMEON BAR GIORA. See Bar Giora, Simon.

SIMEON B. ḤALAFTA: One of the teachers of the transition period between the Tannaim and the Amoraim. He was a friend of Ḥiyya, and is mentioned several times as differing with him in regard to haggadic sentences (Lam. R. i. 2; Pesiḳ. xi. [ed. Buber, p. 98b], xxv. [p. 164a]). He lived at 'En-Tina, a locality near Sepphoris, and occasionally visited the patriarch R. Judah I. at the latter place. He was a pupil of R. Judah, and lived in such

indigence that the patriarch often relieved him (Ruth R. v. 7). His advancing age obliged him to discontinue his visits to Judah; and when the latter inquired into the cause of his absence he gave as a reason his debility (Shab. 152a). He was highly respected. Once when he took leave of Judah the patriarch ordered his son to ask Simeon for a blessing, and Simeon responded with the words: "God grant that you will neither cause shame to others nor be shamed by others." As the patriarch's son took this blessing to be a mere empty phrase, his father reminded him that God had once blessed Israel with these same words (M. Ḳ. 9b, according to the correct reading of Rabbinowitz in "Dikduḳe Soferim"). The honor in which Simeon b. Ḥalafta was held also appears from Ḥanina's remark that he (Ḥanina) merited a hale old age in view of his visits to the aged Simeon b. Ḥalafta; on his journeys from Tiberias to Sepphoris Ḥanina had been wont to make a detour to 'En-Tina in order to visit Simeon (Yer. Ta'an. 68a).

Various legends are connected with the person of Simeon b. Ḥalafta. Once, on returning from Sepphoris to 'En-Tina he met the angel of death, who said to him in the course of conversation that he had no power over persons who were like Simeon, since on account of their good deeds God often prolongs their span of life (Deut. R. ix. 1). On another occasion, when in danger of being torn by lions, Simeon was miraculously saved (Sanh. 59b). Once a precious stone is said to have been sent to him from heaven in a miraculous way (Ruth R. iii. 4; comp. Perles in "Monatsschrift," 1873, pp. 27 *et seq.*). Many stories are told of his observations and experiments in zoology, and he was designated by the epithet "'aṣḳan" = "the busy one" or "the experimenter." He is said to have saved the life of a hen by attaching a reed to her dislocated hip-bone; and he made new feathers grow on another hen which had lost her feathers (Ḥul. 57b). Still other experiments by him are recounted (*ib.*; Lev. R. xxii.).

His Career.

Simeon b. Ḥalafta is rarely mentioned in the halakic tradition, but very frequently in the Haggadah, in which he is especially noted for the parables which he employed in his Scriptural exegesis. Some of these may be mentioned here. He explains the regulation (Ex. xii. 43 *et seq.*) that circumcision should precede participation in the Feast of Pesaḥ by the following parable: "A king gave a banquet, commanding that only those guests who wore his badge should be admitted. So God instituted a banquet in celebration of the deliverance from Egyptian bondage, commanding that only those should partake of it who bore on their bodies the seal of Abraham" (Ex. R. xix. 6). The following is a parable on the relation between God and Israel: "A king took to wife a matron who brought two precious stones as her marriage portion; and he gave her in addition two other gems. When the woman lost the stones she had brought, he took away those which he had given to her; but when she found her own again, the king gave back those of his gift, and had all the gems made into a crown for her. Similarly Israel brought the precious stones 'justice' and 'right,' which it had received from Abraham [Gen. xviii. 19 (A. V. "justice and judgment")], into the covenant which it made with God. God gave in addition two other precious stones, 'mercy' [Deut. vii. 12] and 'compassion' [Deut. xiii. 18]. When Israel lost justice and right [Amos vi. 12] God took away mercy and compassion [Yer. xvi. 5]. When Israel again produces what it has lost [Isa. i. 27] God will also restore what He has taken away [Isa. liv. 10], the four precious stones together becoming a crown for Israel" (comp. Hos. ii. 21; Deut. R. iii. 1).

His Haggadah.

Other Scriptural explanations by Simeon are not expressed in parables. For instance, he applies Prov. xviii. 7, "A fool's mouth is his destruction," to the words of the builders of the Tower of Babel (Gen. xi. 4; Gen. R. xxxviii. 11). The ladder which Jacob beheld in his vision (Gen. xxviii. 12), and which stood on earth and reached to heaven, indicated to him those of his descendants who would be engulfed in the earth, namely, Korah and his followers (Num. xvi. 32), and also Moses, who was to ascend to heaven (Ex. xxiv. 1; Tan., Wayyeẓe, ed. Buber, p. 75a). The following sentences by Simeon may be mentioned here: "Since the fist of hypocrisy has become all-powerful, judgment has become perverted; the good deeds of the individual are destroyed; and no man may say to another, 'My merits are greater than thine'" (Soṭah 41b). "All the future bliss, the blessings, and the comfortings which the Prophets have beheld, apply to the penitent, while the sentence [Isa. lxiv. 3, Hebr.] 'neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him' applies to the person who has never tasted sin" (Eccl. R. i. 8). His sentence in praise of peace was included in the Mishnah ('Uḳẓin iii. 12): "God has found no better vessel than peace to hold the blessing to be given to Israel, as it is written (Ps. xxix. 11): 'The Lord giveth strength unto his people; the Lord will bless his people with peace.'"

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 364-365, Warsaw, 1882; Frankel, *Mebo*, p. 128b, Breslau, 1870; Bacher, *Ag. Tan.* ii. 530-536.

W. B. J. Z. L.

SIMEON HE-ḤASID (= "the Pious"): Tanna; period of activity unknown. He is not mentioned in the Mishnah; and only one haggadic sentence of his has been preserved, in a baraita. It refers to Job xxii., and states that the 974 generations which should have been added to the 26 which were created before the revelation of the Law on Mount Sinai were distributed among the generations created subsequently, and that they constitute the insolent who are found in every age (Ḥag. 13b, 14a).

W. B. J. Z. L.

SIMEON B. ISAAC B. ABUN (called also **Simeon the Great**): Prominent expounder of the Law and one of the most important liturgical writers of the tenth and eleventh centuries. He was a native of Mayence and a contemporary of R. Gershom Me'or ha-Golah. He received a written communication from Meshullam b. Kalonymus (Zunz, "Literaturgesch." p. 111). Among his pupils were Eleazar b. Isaac, who was a relative of his, and Yaḳar, the father of R. Jacob b. Yaḳar. He is to be distinguished from R. Simeon, Rashi's maternal

uncle, since the latter appears to have been a pupil of R. Gershom (comp. Rashi's commentary on Shab. 85b and on 'Er. 42b). R. Simeon the Great had the reputation of being a miracle-worker; and it is said of him in the Vitry Maḥzor (ed. Horowitz, p. 364, Berlin, 1889) and in the "Shibbole ha-Leḳeṭ" (ed. Buber, p. 26) that he possessed great skill as such. An old tradition relates that in his house he had hanging on the wall three wonderful mirrors, in which he could see the past and the future; also that after his death a spring bubbled up at the head of his grave (Jellinek, "B. H." v. 148). He had a son, Elhanan, who, tradition relates, was torn when a child from his parents, was brought up a Christian, and later became pope under the name Andreas.

Simeon was a man of influence and used his power for the benefit of his coreligionists. It was said that he spent his life in behalf of the Jews, and that he succeeded in preventing malicious persecutions from coming upon them and in abolishing laws unfavorable to them; also that his learning was a light to the Jews of the Diaspora (Zunz, *l.c.*). Of his activity as an expounder of the Law but little is known. On the other hand, most of his liturgical poems have been preserved and are widely known.

His works consist of festal compositions and of penitential prayers and Sabbath-day pieces. The first include poems for the New-Year, for Passover, and for the Feast of Weeks, and were recited throughout France and Germany. His penitential prayers were known as far as Poland and Italy. His liturgical pieces for the Sabbath were also widely circulated, among them the table hymn "Baruk Adonai Yom Yom." A few liturgical pieces have been wrongly ascribed to him (Zunz, *l.c.* p. 115).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. *Simeon the Great* and *Simeon b. Isaac* (erroneously given as two different persons); Grätz, *Gesch.* v. 337–339, 472–474; Zunz, *Literaturgesch.* pp. 111–115.

W. B. J. Z. L.

SIMEON B. JAKIM: Palestinian amora of the third generation; pupil of R. Johanan, to whom he often addressed scholarly questions (Yer. 'Orlah i. 60d; Yer. B. B. 16b), and contemporary of R. Eliezer. He was a prominent teacher and was considered an important authority (Yer. Sanh. 21d). Together with R. Eliezer he is mentioned in the Babylonian Talmud also, although under the name Simeon b. Eliakim (Ket. 50b).

Bibliography: Frankel, *Mebo ha-Yerushalmi*, p. 129a.

W. B. J. Z. L.

SIMEON B. JEHOZADAK: Palestinian amora of the first generation; probably the teacher of Johanan, who has transmitted several halakic sayings of his (R. H. 34b; Yoma 43b; 'Ab. Zarah 47a; Ned. 45a; Niddah 10b; Ta'an. 28b). Simeon lived to be very old, and when he died Yannai and Johanan followed his remains to the grave (Yer. Naz. 56a). Simeon b. Jehozadak was a haggadist also, and several of his haggadic sayings have been preserved, handed down almost without exception by Johanan. "A scholar who does not avenge insults, but who harbors resentment like Nahash, King of the Ammonites, is no true scholar" (Yoma 22b; comp. Bacher, "Ag. Pal. Amor." i. 121). "One against whose ancestry no reproach can be brought should not be given charge of a congregation, because it is well to be able to say to one entrusted with such a charge, if he becomes proud, 'Look behind thee, and see whence thou comest'" (Yoma *l.c.*). "Better that a letter of the Torah should be put aside than that God's name should be publicly profaned" (Yeb. 79a). A few examples of Simeon's method of halakic exegesis occur in Sukkah (27a) and Baba Meẓi'a (22b).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 119–123; Heilprin, *Seder ha-Dorot*, ii. 373–374.

W. B. J. Z. L.

SIMEON B. JOSE B. LEḲONYA: Tanna of the fourth generation; contemporary of R. Judah ha-Nasi I. He was the brother-in-law of Eleazar b. Simeon, whose son he educated and instructed in the Torah (B. M. 85a). Only a few of his halakic sentences have been preserved (Bek. 38b; Yer. Pes. 33b). He gave as a reason for the thirty-nine kinds of work forbidden on the Sabbath that the word "melakah" (work) occurs thirty-nine times in the Torah (Shab. 49b); but this enumeration is inexact, since the word occurs oftener—indeed, Simeon seems to have disregarded purposely some passages in making his list. Among his haggadic sentences the following is especially interesting, as indicating the indestructibility of Judaism: "In this world Israel is compared to the rock [Num. xxiii. 9; Isa. li. 1] and to the stones [Gen. xlix. 24; Ps. cxviii. 22], while the nations of the earth are compared to the potsherds [Isa. xxx. 14]. The proverb says: 'If the stone fall upon the pot, wo to the pot; and if the pot falls upon the stone, wo to the pot.' Thus, whoever seeks to trouble Israel will not be allowed to go unpunished" (Esth. R. vii. on iii. 6).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 372–373, Warsaw, 1882; Bacher, *Ag. Tan.* ii. 488–489.

W. B. J. Z. L.

SIMEON BEN JOSEPH OF LUNEL: Talmudist of the thirteenth and fourteenth centuries. His Provençal name was **En Duran.** He was a native of Perpignan, and lived successively at Montpellier, at Lunel, and, after the banishment of the Jews in 1306, at Aix. He is known chiefly for the active part he took in the Abba Mari controversy as a partizan of Abba.

Excepting three letters (Neubauer, "Cat. Bodl. Hebr. MSS." No. 280), no writing of Simeon's is known. The first of these letters, entitled "Ḥoshen ha-Mishpaṭ," was addressed to Me'iri of Perpignan, who was invited by Abba Mari to sign the excommunication launched against the students of philosophy, but declined to do so. Abba Mari, dissatisfied, commissioned his lieutenant Simeon to answer him and expound the grievances of the orthodox against the students of philosophy. This letter was published by D. Kaufmann, with a German translation, in "Zunz Jubelschrift" (Berlin, 1884). The second letter is addressed to Solomon ben Adret, asking him to declare that the excommunication against the students of philosophy does not apply to the "Morch Nebukim," as his adversaries asserted. The third letter is addressed to one of his relatives

at Perpignan. It was written after the banishment of the Jews of France, and Simeon bewails in it the fate of the Jewish communities of Lunel, Béziers, and Narbonne.

Bibliography: *Minhat Ḳena'ot*, Nos. 23, 90; Renan, *Les Rabbins Français*, pp. 695 *et seq.*; Gross, *Gallia Judaica*, p. 288.

W. B. I. Br.

SIMEON B. JUDAH: Tanna of the fourth generation; a native of Kefar 'Ikos (comp. on this name H. Hildesheimer, "Beiträge zur Geographie Palästinas," pp. 12, 81, Berlin, 1886). He is mentioned almost exclusively as a transmitter of the sentences of Simeon b. Yoḥai. Two of his own exegetic sentences also have been handed down. To Ex. xiv. 15, "Wherefore criest thou unto me?" he says that the cry of the Israelites for aid had preceded that of Moses (Mek., Beshallaḥ, iii. [ed. Weiss, p. 35b]). In Deut. xxxii. 6 ויכוננך is to be derived from כן (= "foundation," "basis," or "means"): "He placed thee upon thy foundation" (Sifre, Deut. 309 [ed. Friedmann, p. 134a]). In another sentence of his that has been preserved mention is made of a certain place in Galilee in which were said to be leprous stones, *i.e.*, stones from a house infected with leprosy (Tosef., Neg. vi. 1).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 371, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, p. 199; Brüll, *Einleitung in die Mischna*, xi. 232 *et seq.*; Bacher, *Ag. Tan.* ii. 392.

W. B. J. Z. L.

SIMEON B. JUDAH LÖB PEISER. See Peiser.

SIMEON BEN JUDAH HA-NASI I.: One of the teachers during the transition period between the Tannaim and the Amoraim. He was the younger son of Judah, and although far more learned than his brother Gamaliel, his father had intended that he should become ḥakam only, while Gamaliel was to be Judah's successor as "nasi" (Ket. 103b). Simeon was particularly friendly with R. Ḥiyya, with whom he once undertook a journey (Gen. R. lxxix. 8), and with Bar Ḳappara, who was one of his fellow students (M. Ḳ. 16a; Ber. 13b). He surpassed both of these in halakic as well as in haggadic exegesis. R. Ḥiyya learned from him the exposition of a part of the Psalms; Bar Ḳappara, a part of the halakic midrash to Leviticus. It therefore annoyed Simeon that both refused to do him honor (Ḳid. 33a). His father called him "the light of Israel" ('Ar. 10a; Men. 88b), and he was very kind-hearted (B. B. 8a) and candid (*ib.* 164b). He did not approve his grandfather's and his father's habit of citing the sayings of R. Meïr without mentioning the latter's name.

Simeon introduced many emendations into the text of the Mishnah, according to readings which he had heard from his father, as, for example, B. M. iii. 1, and 'Ab. Zarah iv. 1, where, in the Mishnah to the Palestinian Talmud, his readings have been preserved (comp. B. M. 44a; 'Ab. Zarah 52b). One of Simeon's sayings, also, has been preserved in the Mishnah (Mak. iii. 15); in it he contends that if man is rewarded for abstaining from the drinking of blood, for which he has no natural craving, his reward ought to be much greater for abstaining from robbery and fornication, to which he has an inborn inclination.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 372, Warsaw, 1882.

W. B. J. Z. L.

SIMEON THE JUST (שמעון הצדיק): High priest. He is identical either with Simeon I. (310–291 or 300–270 B.C.), son of Onias I., and grandson of Jaddua, or with Simeon II. (219–199 B.C.), son of Onias II. Many statements concerning him are variously ascribed by scholars to four different persons who bore the same surname; *e.g.*, to Simeon I. by Fränkel and Grätz; to Simeon II. by Krochmal and Brüll; to Simon Maccabeus by Löw; and to Simeon the son of Gamaliel by Weiss.

Confusion as to Identity.

About no other high priest does such a mixture of fact and fiction center, the Talmud, Josephus, and the Second Book of Maccabees all containing accounts of him. He was termed "the Just" either because of the piety of his life and his benevolence toward his compatriots (Josephus, "Ant." xii. 2, § 5), or because he took thought for his people (Ecclus. [Sirach] l. 4). He was deeply interested both in the spiritual and in the material development of the nation. Thus, according to Ecclus. (Sirach) l. 1–14, he rebuilt the walls of Jerusalem, which had been torn down by Ptolemy Soter, and repaired the damage done to the Temple, raising the foundation-walls of its court and enlarging the cistern therein so that it was like a pool (that these statements can apply only to Simeon I. is shown by Grätz, and they agree, moreover, with the Talmudic accounts of Simeon's undertakings).

When Alexander the Great marched through Palestine in the year 333, Simeon the Just, according to the legend, dressed in his eight priestly robes went to Kefar Saba (Antipatris) to meet him (Yoma 69a), although Josephus (*l.c.* xi. 8, § 4) states that Alexander himself came to Jerusalem (but see Jew. Encyc. i. 341b, vii. 51b). The legend further declares that as soon as the Macedonian saw the high priest, he descended from his chariot and bowed respectfully before him. When Alexander's courtiers criticized his act, he replied that it had been intentional, since he had had a vision in which he had seen the high priest, who had predicted his victory. Alexander demanded that a statue of himself be placed in the Temple; but the high priest explained to him that this was impossible, promising him instead that all the sons born of priests in that year should be named Alexander and that the Seleucidan era should be introduced (Lev. R. xiii., end; Pesiḳ. R., section "Parah"). This story appears to be identical with III Macc. ii., where Seleucus (Kasgalgas) is mentioned (Soṭah 33a; Yer. Soṭah ix. 3; Cant. R. 38c; Tosef., Soṭah, xiii.). During the administration of Simeon the Just the Red Heifer is said to have been burned twice, and he therefore built two wooden bridges from the Temple mount to the Mount of Olives (Parah iii. 6; Yer. Sheḳ. iv. 2).

Simeon occupied a position intermediate between the Hasmoneans and the Hellenists, while, as he himself boasted, he was an opponent of the Nazarites and ate of the sacrifice offered by one of that sect

only on a single occasion. Once a youth with flowing hair came to him and wished to have his head shorn. When asked his motive, the youth replied that he had seen his own face reflected in a spring and it had pleased him so that he feared lest his beauty might become an idol to him. He therefore wished to offer up his hair to God, and Simeon then partook of the sin-offering which he brought (Naz. 4b; Ned. 9b; Yer. Ned. 36d; Tosef., Naz. iv.; Yer. Naz. i. 7).

His Position.

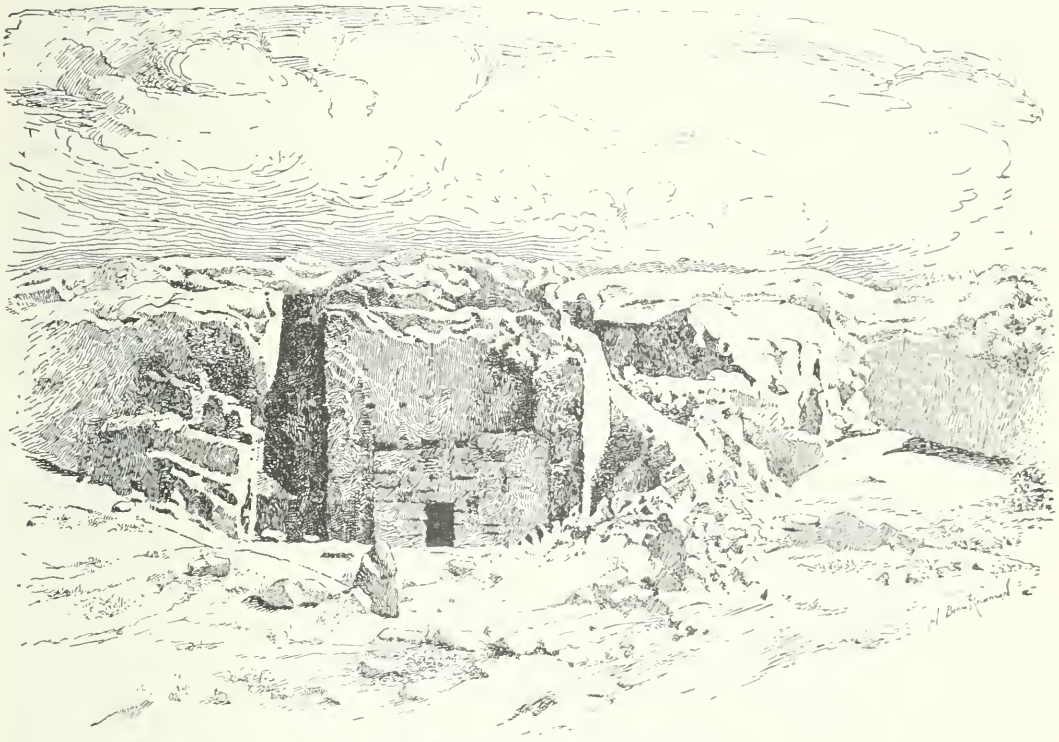
During Simeon's administration seven miracles are said to have taken place. A blessing rested (1) on the offering of the first-fruits, (2) on the two sacrificial loaves, and (3) on the loaves of showbread, in that, although each priest received a portion no larger than an olive, he ate and was satiated without even consuming the whole of it; (4) the lot cast for God (see Lev. xvi. 8) always came into the right hand; (5) the red thread around the neck of the ram invariably became white on the Day of Atonement; (6) the light in the Temple never failed; and (7) the fire on the altar required but little wood to keep it burning (Yoma 39b; Men. 109b; Yer. Yoma vi. 3). Simeon is said to have held office for forty years (Yoma 9a; Yer. Yoma i. 1, v. 2; Lev. R. xxi.). On a certain Day of Atonement he came from the Holy of Holies in a melancholy mood, and when asked the reason, he replied that on every Day of Atonement a figure clothed in white had ushered him into the Holy of Holies and then had escorted him out. This time, however, the apparition had been clothed in black and had conducted him in, but had not led him out—a sign that that year was to be his last. He is said to have died seven days later (Yoma 39b; Tosef., Soṭah, xv.; Yer. Yoma v. 1).

Length of Tenure.

Simeon the Just is called one of the last members of the Great Synagogue, but it is no longer possible to determine which of the four who bore this name was really the last.

The personality of Simeon the Just, whose chief maxim was "The world exists through three things: the Law, worship, and beneficence" (Ab. i. 2), and the high esteem in which he was held, are shown by a poem in Ecclus. (Sirach) l., which compares him, at the moment of his exit from the Holy of Holies, to the sun, moon, and stars, and to the most magnificent plants. This poem appeared with certain changes in the ritual of the evening service for the Day of Atonement, where it begins with the words אמת מה נהדר; a translation of it is given in Grätz, "Gesch." ii. 239, and in Hamburger, "R. B. T." ii. 111. After Simeon's death men ceased to utter the Tetragrammaton aloud (Yoma 30b; Tosef Soṭah, xiii.).

Elegy by Ben Sira.



Traditional Tomb of Simeon the Just.
(From Clermont-Ganneau, "Archeological Researches in Palestine.")

Bibliography: Zunz, *G. V.* 1st ed., p. 36; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 83a; Del Rossi, *Me'or 'Enayim*, iii., ch. xxii., p. 90; Krochmal, *Moreh Nebuke ha-Zeman*, p. 109, Lemberg, 1851; *Orient. Lit.* 1845, pp. 33 *et seq.*; *Ben Chananja*, i. 253; Herzfeld,

Gesch. des Volkes Jisrael, i. 189, 194, 196, 200, 201, 374-378, 408; ii. 147, 148, 245, 557; Ewald, *Gesch.* iii., part ii., note 310; *He-Ḥaluẓ*, viii. 2; Frankel, in *Monatsschrift*, i. 208 *et seq.*, 410 *et seq.*; idem, *Hodegetica in Mischnam*, pp. 29, 30, Leipsic, 1859; Geiger, *Urschrift*, p. 476; Weiss, *Zur Gesch. der Jüdischen Tradition*, i. 82-87, Vienna, 1871; Derenbourg, *Histoire de la Palestine*, pp. 46-47; Löw, *Gesammelte Schriften*, 1889, i. 399-449; Hamburger, *R.B.T.* pp. 1115-1119; Heilprin, *Seder ha-Dorot*, pp. 137a-138b, Warsaw, 1889; Brüll, *Mebo ha-Mishnah*, pp. 11-14, Frankfort-on-the-Main, 1876; Grätz, *Gesch.* ii. 221, 235, *et passim*; *Monatsschrift*, 1857, pp. 45-56; Schürer, *Gesch.* i. 182; ii. 352, 355 *et seq.*; iii. 159.

W. B. S. O.

SIMEON ḲAHIRA. See ḲAYYARA, SIMEON.

SIMEON BAR ḲAPPARA. See BAR ḲAPPARA.

SIMEON ḲARA. See ḲARA.

SIMEON OF ḲIṬRON: Tanna of whom only one haggadic saying has been preserved. This is to the effect that it was on account of the bones of Joseph, which the Israelites brought with them out of Egypt, that the sea opened before them (Mek., Beshallaḥ, 3 [ed. Weiss, p. 35b]).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 378; Bacher, *Ag. Tan.* ii. 560.

W. B. J. Z. L.

SIMEON B. LAḲISH (called also **Resh Laḳish**): One of the two most prominent Palestinian amoraim of the second generation (the other being his brother-in-law and halakic opponent R. Johanan); born *c.* 200; died *c.* 275. Nothing is known of his ancestry except his father's name. According to Grätz ("Gesch." v. 240), his birthplace was Bostra, east of the Jordan; yet even from early youth he appears to have lived in Sepphoris, where he studied with R. Johanan. Like the latter, he ascribed his knowledge of the Torah to his good fortune in having been privileged to see the patriarch Judah ha-Nasi (Yer. Ber. 63a). According to Halevy ("Dorot ha-Rishonim"), he was a pupil of R. Judah Nesiah (grandson of Rabbi), in whose name he transmits many sayings. Bacher supposes that he was a pupil of Bar Ḳappara, since he often hands down sayings in his name ("Ag. Pal. Amor." i. 340). He appears also to have attended the seminary of R. Hoshaiah, whom he cites (Ḳid. 80a; Me'i. 7b; Bek. 13a), questions (Yeb. 57a), and calls the "father of the Mishnah" (Yer. B. Ḳ. 4c).

His Teachers.

Many stories are told of Simeon's gigantic strength and of his corpulence. He was accustomed to lie on the hard ground, saying, "My fat is my cushion" (Giṭ. 47a). Under the stress of unfavorable circumstances he gave up the study of the Torah and sought to support himself by a worldly calling. He sold himself to the managers of a circus ("ludii," "ludiarii"), where he could make use of his great bodily strength, but where also he was compelled to risk his life continually in combats with wild beasts (*ib.*). From this low estate he was brought back to his studies by R. Johanan. It is said that the latter saw him bathing in the Jordan, and was so overcome by his beauty that at one bound he was beside him in the water. "Thy strength would be more appropriate for studying the Law," said R. Johanan; "And thy beauty for women," answered Resh Laḳish. Thereupon R. Johanan said, "If thou wilt turn again to thy studies I will give thee to wife my sister, who is still more beautiful." Resh Laḳish agreed, and R. Johanan led him back to a life of study (B. M. 84a). R. Johanan might be called a teacher of R. Simeon b. Laḳish (Ḥul. 139a; Ber. 31a); but the latter, through his extraordinary talent and his exhaustless diligence, soon attained so complete a knowledge of the Law that he stood on an equal footing with R. Johanan. They are designated as "the two great authorities" (Yer. Ber. 12c). While R. Johanan was still in Sepphoris, teaching at the same time as Ḥanina, Simeon b. Laḳish stood on an equality with him and enjoyed equal rights as a member of the school and council (Yer. Sanh. 18c; Yer. Niddah ii. 50b).

Relations with R. Johanan.

When R. Johanan went to Tiberias and founded an academy there, Simeon accompanied him and took the second position in the school (comp. B. Ḳ. 117a). He exceeded even R. Johanan in acuteness, and the latter himself admitted that his right hand was missing when R. Simeon was not present (Yer. Sanh. ii. 19d, 20a). "When he discussed halakic questions it was as if he were uprooting mountains and rubbing them together," says 'Ula of him (Sanh. 24a). R. Johanan was often compelled by Simeon's logic to surrender his own opinion and accept that of Simeon (Yer. Yoma 38a), and even to act in accordance with the latter's views (Yer. 'Er. 18c). Yet it is said in praise of R. Simeon that all his objections to R. Johanan's conclusions were founded on the Mishnah, and that with him it was not a question of showing himself to be in the right, but of securing a clear and well-established decision, and that when he could find no support for his opinion he was not ashamed to abandon it (Yer. Giṭ. iii. 44d). He had a strong love of truth and an unusually courageous way of saying what he thought. He even declared to the patriarch Judah Nesiah that fear of the latter would never induce him to keep back God's word or any opinion derived from it (Yer. Sanh. 20a); and once he ventured to convey a veiled rebuke to the patriarch for avarice (Gen. R. lxxviii. 16). Neither did he hesitate to revoke decisions of his colleagues, including R. Johanan, even when action had already been taken in accordance with those decisions (Yer. Ket. 32d, 37a; B. B. 16b; Ket. 54b, 84b). On one occasion, when R. Johanan presented a halakic demonstration before R. Yannai, and the latter praised him for it, Simeon boldly declared, "In spite of R. Yannai's great praise, R. Johanan's opinion is not correct" (Yer. Soṭah ii. 18b). He would defend his views fearlessly before the whole faculty (Ḳid. 44a), and sometimes he ventured to give a decision that conflicted with the Mishnah (Yer. Ter. vii. 44c; Yer. Ḥag. iii. 79c). Nevertheless, his opinions, when they differed from those of R. Johanan, were not recognized as valid, except in three cases mentioned in the Babylonian Talmud (Yeb. 36a).

His Independence of Judgment.

No one equaled Simeon ben Laḳish in diligence and eagerness to learn. It was his custom regularly to repeat a section from the Mishnah forty times (Ta'an. 8a); he boasted that even R. Ḥiyya, who was renowned for his diligence, was no more diligent than he (Yer. Ket. xii. 3). In order to urge his pupils to

continual industry, he often quoted a proverb which he ascribed to the Torah: "If thou leavest me one day, I shall leave thee for two" (Yer. Ber. ix. 14d). His conscientiousness and delicately balanced sense of honor are also celebrated. He avoided association with people of whose probity he was not fully convinced; hence the testimony of any one allowed to associate with Simeon b. Lakish was accredited even in the absence of witnesses (Yoma 9a). Simeon ben Lakish was faithful to his friends, and was ever ready to render them active assistance. This is shown by the way in which, at the risk of his own life, he rescued R. Assi, who had been imprisoned and was regarded as practically dead by his colleagues (Yer. Ter. 46b). Once his vigorous interference saved R. Johanan's property from injury (*ib.*).

The independence which Simeon ben Lakish manifested in the discussion of halakic questions was equally pronounced in his treatment of haggadic matters. In haggadah, also, he held a prominent position, and advanced many original and independent views which struck his contemporaries with amazement and which did not win respect until later. His haggadot include exegetical and homiletical interpretations of the Scriptures; observations concerning Biblical characters and stories; sayings concerning the Commandments, prayer, the study of the Law, God, the angels, Creation, Israel, and Rome, Messianic and eschatological subjects, as well as other dicta and proverbs. Some of his haggadic sentences are as follows: "Should the sons of Israel find rest with the people among whom they are scattered, they would lose their desire to return to Palestine, the land of their fathers" (Lam. R. i. 3). "Israel is dear to God, and He takes no pleasure in any one that utters calumnies against Israel" (Cant. R. i. 6). "The proselyte, however, is dearer to God than was Israel when it was gathered together at Sinai, because Israel would not have received the Law of God without the miracles of its revelation, whereas the proselyte, without seeing a single miracle, has consecrated himself to God and accepted the kingdom of heaven" (Tan., Lek Leka, ed. Buber, p. 32a). "The world exists only by virtue of the breath which comes from the mouths of school-children. The instruction of the young should not be interrupted, even by the building of a sanctuary" (Shab. 119b). "The words of the Torah can be remembered only by one who sacrifices himself for the sake of studying them" (Ber. 63b; Shab. 83b). "Israel took the names of the angels from the Babylonians during the period of the Exile, because Isaiah [vi. 6] speaks only of 'one of the seraphim,' without calling him by name; whereas Daniel names the angels Michael and Gabriel" (Yer. R. H. 56d). "Job never actually existed; he is only the imaginary hero of the poem, the invention of the poet" (Yer. Sotah 20d).

His Haggadot.

Examples of His Exegesis.

Simeon ben Lakish's haggadah is especially rich in maxims and proverbs: "No man commits a sin," says Simeon, "unless struck by momentary insanity" (Sotah 3a). "Adorn [*i.e.*, instruct] thyself first; afterward adorn others" (B. M. 107b). "Greater is he that lends than he that gives alms; but he that aids by taking part in a business undertaking is greater than either" (Shab. 63a). "Do not live in the neighborhood of an ignorant man who is pious" (*ib.*). "Who commits the sin of adultery only with the eyes is an adulterer" (Lev. R. xxiii. 12; comp. a similar statement in Matt. v. 28).

In his haggadot Simeon frequently makes use of similes, some of which recall the days when he won a livelihood in the circus. In general, he spoke unreservedly of that time; yet an allusion to his earlier calling made by his colleague and brother-in-law R. Johanan wounded him so deeply that he became ill and died. This happened as follows: On one occasion there was a dispute as to the time when the different kinds of knives and weapons might be considered to have been first perfected. The opinion of Simeon ben Lakish differed from that of R. Johanan, whereupon the latter remarked, "A robber knows his own tools" (B. M. 84a). R. Johanan alluded to Simeon's life as a gladiator, in which a knowledge of sharp weapons was a matter of course. This speech of R. Johanan's not only caused the illness and death of Simeon b. Lakish, but it had also a disastrous influence on his reputation. The saying, which was certainly used figurtively, was taken literally by many later scholars, and the opinion became current that Simeon had been a robber, or even a robber chief, in his younger days, an opinion which found expression in Pirke Rabbi Eli'ezer (xliii.). Yet nowhere is there the slightest authority for such a statement (comp. Weiss, "Dor," iii. 84, and Bacher, *l.c.* i. 344, note 5). R. Johanan was in despair at the death of Simeon, and it is said that he kept calling, "Where is Bar Lekisha, where is Bar Lekisha?" He soon followed Simeon to the grave (B. M. 84a).

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W. B. J. Z. L.

SIMEON B. MENASYA: Tanna of the fourth generation, and contemporary of R. Judah ha-Nasi I., with whom he engaged in a halakic discussion (Bezah 21a). He and Jose b. Meshullam formed a society called "Kehala Kaddisha" (the Holy Community), because its members devoted one-third of the day to the study of the Torah, one-third to prayer, and the remaining third to work (Yer. Ma'as. Sheni 53d; Eccl. R. ix. 9). Simeon b. Menasya is not mentioned in the Mishnah, his sentence in Hag. ii. 7 being a later addition; but some halakic sentences by him have been preserved elsewhere (Tosef., Kelim, B. B. iv. 10; Zeb. 94a, 97).

A larger number of his haggadic sentences have come down, including the following: Referring to Ps. xliv. 23, he says, "It is not possible for one to be killed every day; but God reckons the life of the pious as though they died a martyr's death daily" (Sifre, Deut. 32 [ed. Friedmann, p. 73a]). Prov. xvii. 14, he says, contains a rule for a judge desirous of effecting a compromise between two contending parties. Before the judge has heard the statements of both parties, or before he has made up his mind as to the nature of his decision, he may set aside the

Law and call upon the parties to settle the matter amicably. Afterward, however, he may not do so, but must decide according to the Law (Sanh. 6b). "Canticles was inspired by the Holy Ghost, while Ecclesiastes expresses merely the wisdom of Solomon" (Tosef., Yad. ii. 14). Especially noteworthy is Simeon's interpretation of Ex. xxxi. 14, "Ye shall keep the Sabbath therefore; for it is holy unto you." "The words 'unto you,'" he says, "imply that the Sabbath is given to you, and that you are not given to the Sabbath" (Mek., Ki Tissa [ed. Weiss, p. 109b]; comp. Mark ii. 27, where Jesus says, "The Sabbath was made for man, and not man for the Sabbath").

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 271-272; Frankel, *Hodegetica in Mischnam*, p. 202; Brüll, *Einleitung in die Mischna*, i. 239-240; Bacher, *Ag. Tan.* ii. 489-494.

W. B. J. Z. L.

SIMEON OF MIZPAH: Tanna of the first generation; contemporary of R. Gamaliel I., together with whom he went to the bet din in the hall of hewn stone in order to learn a decision regarding the corner of the field ("pe'ah"; Pe'ah ii. 6). He is said to have made a collection of halakot referring to the services in the Temple on the Day of Atonement ("Seder Yoma"; Yoma 14b).

W. B. J. Z. L.

SIMEON BEN NANOS: Tanna of the second generation; contemporary of R. Ishmael and R. Akiba, with whom he often engaged in halakic discussions. He is often mentioned merely by the name "Ben Nanos." He acquired a high reputation on account of his intimate knowledge of Jewish civil jurisprudence; and R. Ishmael said that whoever wished to occupy himself with the study of this branch of the Law ought to learn from Simeon b. Nanos (B. B. x. 8). Several of Simeon's sayings bearing on civil law have been preserved (B. B. vii. 3, x. 8; Sheb. vii. 5), as well as some of his opinions on other halakic subjects (Bik. iii. 9; Shab. xvi. 5; 'Er. x. 15; Giṭ. viii. 10; Men. iv. 3). Neither the names of his teachers nor those of his pupils are known.

Bibliography: Frankel, *Hodegetica in Mischnam*, p. 129; Brüll, *Einleitung in die Mischna*, i. 132-133; Weiss, *Dor*, ii. 123; Heilprin, *Seder ha-Dorot*, ii. 363.

W. B. J. Z. L.

SIMEON B. NETHANEEL: Tanna of the first generation; pupil of R. Johanan b. Zakkai (Ab. ii. 8), and son-in-law of R. Gamaliel I. (Tosef., 'Ab. Zarah, iii. 10). He belonged to a noble priestly family; and his teacher, R. Johanan b. Zakkai, praised him for his piety and his fear of sinning (Ab. *l.c.*). Simeon held that the most important habit to be acquired by man is that of carefully considering the consequences of each one of his deeds; while the worst practise, which a person should be careful to shun, is that of not paying one's debts (Ab. ii. 9). No halakot by Simeon have been preserved; but the following sentence, indicating his great piety, has been handed down: "Never neglect to recite the 'Shema'" and the daily prayer; and when thou prayest beg mercy of God and be careful to commit no deed of which thine own conscience may accuse thee" (Ab. ii. 13).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 361; Frankel, *Hodegetica in Mischnam*, pp. 90-91; Brüll, *Einleitung in die Mischna*, i. 87.

W. B. J. Z. L.

SIMEON HA-PAḲOLI (הפקולי): Tanna of the second generation; contemporary of R. Gamaliel II. at Jabneh. He arranged the eighteen benedictions of the daily prayer (Shemoneh 'Esreh) in the sequence in which they have been handed down (Ber. 28a). The name "Paḳoli" is said to have been derived from Simeon's occupation, which was that of a dealer in flax and wool (Rashi on Ber. 18a). Nothing further is known concerning him.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 361; Brüll, *Einleitung in die Mischna*, pp. 97-98.

W. B. J. Z. L.

SIMEON B. PAZZI: Palestinian amora of the third generation. In Palestine he was called merely "Simon," this being the Greek form of his Hebrew name "Shim'on," but in Babylon he was generally called by his full name, Shim'on b. Pazzi. According to the tosafot (B. B. 149a, *s.v.* רב מרי), "Pazzi" was his mother's name; but according to "Yuḥasin," *s.v.* פזי, and Frankel ("Mebo," 121a), it was a masculine proper name, and, therefore, designated Simeon's father. According to Bacher, "Pazzi" was a family name which several other Palestinian amoraim bore. The Pazzi family, which lived at Tiberias, the seat of the patriarch, was highly respected; and Simeon, so far as is known, was its most important member. Later he lived in the south (Yer. Beẓah 60c), and was the pupil of Joshua b. Levi; but he held friendly intercourse with the authorities of the school of Tiberias, *e.g.*, Eleazar b. Pedat, Abbahu, and Ammi. Simeon lived for a time at Babylon, also, in the house of the exilarch. Here Ze'era requested him not to allow the abuses committed by the exilarchate to pass unreprehended, even though his reproof should prove ineffective (Shab. 55a). In Babylon he delivered haggadic lectures, some sentences of which have been preserved in Babli (Pes. 56a; Soṭah 41b; 'Ab. Zarah 18a).

Simeon was considered a halakic authority also. Rabbah b. Naḥmani was informed by his brothers in Palestine of a halakic decision in which Isaac, Simeon, and Oshaya concurred, this Simeon being taken to be Simeon b. Pazzi (Ket. 111b). Certain instructions which Simeon gave to the computers of the calendar have been preserved. He enjoined them to observe that as a rule neither the feast of the blowing of the shofar (New-Year) nor that of the willow (the seventh day of the Feast of Tabernacles) should fall on the Sabbath, but when necessary that one or the other should be set upon that day, the former rather than the latter should be chosen (Yer. Suk. 54b).

His Haggadah.

Simeon occupies an important position among his contemporaries, chiefly in the field of the Haggadah, both independent and transmitted. He handed down an unusually large number of sentences by his teacher Joshua b. Levi, of whose haggadot he is the principal transmitter. But he handed down also halakic sentences by Joshua (Ḥul. 45a). He furthermore transmitted halakot of Johanan, Simeon b. Laḳish, Ḥanina, Jose b. Ḥanina, Samuel b. Naḥman, Simeon b. Abba, and Bar Ḳappara (comp. Bacher,

"Ag. Tan." ii. 438, note 6). His own haggadot contain exegetic and homiletic interpretations and comments, including parables, sentences, and maxims on God, the world, prayer, the study of the Law, Israel, and Rome.

The following are examples of Simeon's haggadot: "When God was about to create the first man He consulted with His attendant angels, of whom some were for and some against the proposed creation: 'Mercy and truth are opposed to each other; benevolence and peace have taken up arms against each other' [Ps. lxxxv. 11, Hebr.]. Mercy said, 'Man shall be created; for he will perform works of mercy.' Truth said, 'He shall not be created; for he is full of deceit.' Benevolence said, 'He shall be created; for he will do good works.' Peace said, 'He shall not be created; for he is filled with dissension.' Then God took Truth and threw her to the ground [Dan. viii. 12]. But the angels said, 'Why, O Lord of the world, dost thou thus dishonor Truth? Cause her to spring out of the earth'" (Ps. lxxxv. 12; Gen. R. viii. 5). Simeon explains the word ויצר, employed in Gen. ii. 7 in narrating the creation of man, as if it were composed of the two words "wai" and "yeẓer" or "yoẓer." "It, therefore, implies," he says, "the complaint of man wavering between the sensual and the divine: 'Wo to me because of my impulses ["yeẓer"]; wo to me because of my Creator ["yoẓer"]'" (Ber. 61a; 'Er. 18a). The sentence "but Abraham stood yet before the Lord" (Gen. xviii. 22) is, according to Simeon, an emendation of the scribes, the original having read, "The Eternal stood yet before Abraham" (Gen. R. xlix. 12). The prophecies of Beeri, Hosea's father, consisted of two verses only; and since these were not sufficient to form a separate book, they were included in the Book of Isaiah, being the verses Isa. viii. 19-20 (Lev. R. vi. 6). "When the patriarch Jacob was about to reveal the Messianic time to his children [Gen. xlix. 1], the presence of God departed from him, whereupon he said: 'Has an unworthy child sprung from me, as Ishmael sprang from my grandfather Abraham, and as Esau from my father Jacob?' In answer his sons exclaimed, '"Hear, O Israel: the Lord our God is one Lord" [Deut. vi. 5]; as only one God is in thy heart, so only one God is in ours.' Jacob then said, 'Praised be the name of the glory of His kingdom for ever and ever'" (Pes. 56a, according to the reading in Rabbinowitz, "Variæ Lectiones," *ad loc.*). "Phinehas is called in Judges ii. 1 the angel of the Lord because his face shone like a torch when the Holy Ghost was resting upon him" (Lev. R. i. 1). "The Dardanoi [Romans] are designated by the term 'Dodanim' [Gen. x. 4] or 'Rodanim' [I Chron. i. 7, Hebr.]. The first of these terms connotes the people as the cousins of Israel; the second, as its oppressors" (Gen. R. xxxvii. 1). "Wherever a story in Scripture begins with the words 'After the death of . . . it came to pass,' it refers to a retrogression, to a discontinuance of something that the deceased had brought about; *e.g.*, after Moses' death [Josh. i. 1] the manifestations of mercy [the well, the manna, and the protecting clouds] ceased; after the death of Joshua [Judges i. 1] Israel was again attacked by the remnant of the native population; and after Saul's death [II Sam. i. 1] the Philistines again entered the country" (Gen. R. lxii. 7).

His Exegesis.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 377; Bacher, *Ag. Pal. Amor.* ii. 437-474.

W. B. J. Z. L.

SIMEON THE PIOUS. See Simeon ha-Ḥasid.

SIMEON BEN SAMUEL: Philosopher and cabalist of the fourteenth and fifteenth centuries; of French or German birth. He was the author of a work entitled "Adam Sikli," or "Hadrat Ḳodesh" (Freiburg ? 1560), a philosophical and theological treatise on the Decalogue, the thirteen attributes of God ("shelosh 'esreh middot"), and the thirteen articles of faith, with a commentary entitled "Gillayon." It is followed by a cabalistic meditation in the form of a prayer ("tehinnah"). This work was written in 1400. One of his reasons for calling it "Hadrat Ḳodesh" is that the numerical value of the letters of its title, added to 7, the number of letters in the title, is equivalent to the numerical value of שמעון בן שמואל ז"ל יסדו. Extracts of the work were given by Hottinger in his "Grammatica Quatuor Linguarum" (Heidelberg 1658), and by Wolf in his "Dissertatio de Libro מכתם לדוד" (Gera, 1716); in the latter they are accompanied by a Latin translation.

Bibliography: Fürst, *Bibl. Jud.* iii. 336; Steinschneider, *Cat. Bodl.* col. 2629; Wunderbar, in *Orient, Lit.* viii. 195.

E. C. M. Sel.

SIMEON BEN SAMUEL OF JOINVILLE: French tosafist and Biblical commentator of the thirteenth century. He is once referred to, erroneously, as Samson b. Samuel ("Sefer ha-Mordekai," B. B. ix., No. 639) and once as Shemaiah ("Haggahot Maimuniyyot" to Ishshut xxiv.). Simeon was a pupil of Isaac b. Samuel ha-Zaḳen (Meïr of Rothenburg, Responsa, No. 76) and the teacher of Eliezer b. Joel ha-Levi ("Sefer ha-Mordekai," Ḳid. iii., No. 530). As a tosafist he is generally quoted as Simeon of Joinville, or Simeon b. Samuel, but is sometimes referred to merely as Simeon (Tos. 'Er. 28b *et passim*). As a Biblical commentator he is quoted by Isaac b. Judah in his "Pa'neaḥ Raza" (section "Maṭṭot").

Bibliography: Gross, *Gallia Judaica*, p. 255; Kohn, *Mardochai b. Hillel*, p. 155.

E. C. M. Sel.

SIMEON BEN HA-SEGAN (called also simply **Ha-Segan**): Tanna of the second generation. Some halakic sayings of his have been preserved in the Mishnah, all of which have been transmitted by Simeon ben Gamaliel (Shek. viii. 5; Ket. ii. 8; Men. xi. 9). He is perhaps identical with Simeon ben Kahana, in whose name Simeon ben Gamaliel also transmits halakic sayings (Tosef., Parah, xi. 6).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 362; Frankel, *Hodegetica in Mischnam*, p. 100; Brüll, *Einleitung in die Mischna*, i. 95-96; Bacher, *Ag. Tan.* ii. 324, note 4.

W. B. J. Z. L.

SIMEON BEN SHEṬAḤ: Teacher of the Law and president of the Sanhedrin during the reigns of Alexander Jannæus and his successor, Queen Alexandra (Salome). Simeon was a brother of the queen (Ber. 48a), and on this account was closely connected with the court, enjoying the favor of Alexander.

During the reign of this ruler the Sanhedrin consisted almost entirely of Sadducees, Simeon being the only Pharisee; nevertheless he succeeded in ousting the Sadducean members and in replacing them with Pharisees (Meg. Ta'an. x.). Having accomplished this, Simeon recalled from Alexandria the Pharisees who had been compelled to seek refuge there during the reign of John Hyrcanus, among these fugitives being Joshua b. Peraḥyah, the former president of the college (Soṭah 47a, ed. Amsterdam; comp. also Yer. Sanh. 23c and Ḥag. 41d). Joshua was elected president anew, and Simeon assumed the office of vice-president ("ab bet din"; see Weiss, "Dor," i. 135, note 1). Upon the death of Joshua, Simeon became president and Judah ben Ṭabbai vice-president.

Vicissitudes Under Alexander Jannæus.

The attitude of Alexander Jannæus toward the Pharisees, however, soon underwent a change; and they were again compelled to flee, even Simeon himself being obliged to go into hiding (Ber. 48a; a different reason for Simeon's flight is, however, given in Yer. Naz. 54b). About this time certain Parthian envoys came to Alexander's court and were invited to the king's table, where they noticed the absence of Simeon, by whose wisdom they had profited at previous visits. Upon the king's assurance that he would do the fugitive no harm, the queen caused her brother to return to the court. Upon his reappearance Simeon took his place between the royal couple with a show of self-consciousness which surprised the king; whereupon Simeon remarked, "The wisdom which I serve grants me equal rank with kings" (Yer. Naz. 54b; Ber. 48a).

After his return Simeon enjoyed the king's favor, and when, upon the latter's death, Queen Alexandra succeeded to the rulership, Simeon and his party, the Pharisees, obtained great influence. Together with his colleague, Judah ben Ṭabbai, Simeon began to supersede the Sadducean teachings and to reestablish the authority of the Pharisaic interpretation of the Law. He is therefore justly called "the restorer of the Law," who "has given back to the crown of learning its former brightness" (Ḳid. 66a). Simeon discarded the penal code which the Sadducees had introduced as a supplement to the Biblical code (Meg. Ta'an. iv.); and almost all the teachings and principles introduced by him are aimed against the Sadducean interpretation of the Law. Of Simeon's enactments two were of especial importance. One consisted in the restriction of divorces, which were then of frequent occurrence. Simeon arranged that the husband might use the prescribed marriage gift ("ketubah") in his business, but that his entire fortune should be held liable for it (Yer. Ket. viii. 32c). Inasmuch as a husband of small means could ill afford to withdraw a sum of money from his business, Simeon's ruling tended to check hasty divorces. The other important act referred to the instruction of the young. Up to Simeon's time there were no schools in Judea, and the instruction of children was, according to Biblical precepts, left to their fathers. Simeon ordered that schools be established in the larger cities in which the young might receive instruction in the Holy Scriptures as well as in the traditional knowledge of the Law (Yer. Ket. *l.c.*).

Activity Under Alexandra.

Founded Popular Schools.

Simeon was exceedingly strict in legal matters. Upon one occasion he sentenced to death eighty women in Ashkelon who had been convicted of sorcery. The relatives of these women, filled with a desire for revenge, brought false witnesses against Simeon's son, whom they accused of a crime which involved capital punishment; and as a result of this charge he was sentenced to death. On the way to the place of execution the son protested his innocence in so pathetic a manner that even the witnesses were moved to admit the falsity of their testimony. When the judges were about to liberate the condemned man he called their attention to the fact that, according to the Law, a witness must not be believed when he withdraws a former statement, and he said to his father, "If you desire that the welfare of Israel shall be strengthened by thy hand, then consider me as a beam on which you may tread without regret" (Yer. Sanh. 23b). The execution then proceeded. This sad event was probably the reason why Simeon issued a warning that witnesses should always be carefully cross-questioned (Ab. i. 9).

His Son's Death.

Simeon's fairness toward non-Jews is illustrated by the following narrative: Simeon lived in humble circumstances, supporting himself and his family by conducting a small business in linen goods. Once his pupils presented him with an ass which they had purchased from an Arab. On the neck of the animal they found a costly jewel, whereupon they joyously told their master that he might now cease toiling since the proceeds from the jewel would make him wealthy. Simeon, however, replied that the Arab had sold them the ass only, and not the jewel; and he returned the gem to the Arab, who exclaimed, "Praised be the God of Simeon ben Shetaḥ!" (Yer. B. M. ii. 8c; Deut. R. iii. 5).

Bibliography: Landau, in *Monatsschrift*, 1853, pp. 107–122, 177–180; Weiss, *Dor*, i. 134 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 360; Grätz, *Gesch.* iii., Index.

W. B. J. Z. L.

SIMEON SHEZURI: Tanna of the second generation and pupil of R. Ṭarfon (Men. 31a; Tosef., Demai, v. 22). He was called "Shezuri" after his native place, Shizur, which is probably identical with Saijur, west of Kafr 'Anan (comp. Neubauer, "G. T." p. 278). Simeon's tomb is said to be in the vicinity of this place (Schwarz, "Tebu'at ha-Areẓ," p. 101). A few halakic sentences by him have been preserved in the Mishnah (Demai iv. 1; Sheb. ii. 8; Giṭ. vi. 5; Ḥul. iv. 5; Ker. iv. 3; Kelim xviii. 1; Ṭoh. iii. 2; Ṭebul Yom iv. 5); and the halakic practise follows his opinion (Men. 30b; Ḥul. 75b). Another noteworthy sentence by him also has been preserved (Naz. 45b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 365, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, pp. 131–132; Brüll, *Einleitung in die Mischna*, i. 138.

W. B. J. Z. L.

SIMEON OF SHIḲMONA: Tanna of the second generation and pupil of Akiba. He was a

native of Shikmona, a locality in the vicinity of Mt. Carmel (see Neubauer, "G. T." p. 197). Only three sentences of his, exegetic ones, have been preserved. They were transmitted by his fellow pupil R. Ḥidḳa; and all of them express the principle that good and evil are brought about through the respective agencies of good and of evil persons. Thus the Sabbath-breaker mentioned in Num. xv. 32 was the cause of the law relating to the punishment for desecrating the Sabbath (Sifre, Num. 114 [ed. Friedmann, p. 34a]); the pious questioners described in Num. ix. 7 were the cause of the law concerning the Pesaḥ Sheni (Sifre, Num. 68 [ed. Friedmann, p. 17b]); and the demand of the daughters of Zelophehad led to the enunciation of the law relating to the inheritance of property (Sifre, Num. 133 [ed. Friedmann, p. 49b]).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 364; Bacher, *Ag. Tan.* i. 445–446.

W. B. J. Z. L.

SIMEON B. ṬARFON: Tanna of the second generation. Four exegetic sentences by him have been preserved: (1) "Ex. xxii. 11, 'Then shall an oath of the Lord be between them,' means that the person taking the oath and the one who causes him to do so are alike responsible if perjury is proved." (2) "Ex. xx. 10 should be read 'tan'if' = 'to contribute to the commission of adultery'; and the interdiction applies also to the furnishing of opportunity for adultery." (3) "In Deut. i. 27 [Hebr.] the word 'wa-teragenu,' which should be explained as NoṬARIḲON, means: 'You spied out and desecrated God's dwelling among you.'" (4) "In Deut. i. 7 the Euphrates is called 'the great river' [although it is not really such] because it is the boundary river of Palestine, according to the proverb, 'Approach the anointed, and you yourself will smell of ointment'" (Sheb. 47b).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, p. 137; Bacher, *Ag. Tan.* i. 447–448.

W. B. J. Z. L.

SIMEON OF TEMAN: Tanna of the second generation. He disputed with R. Akiba on a halakic sentence deduced from Ex. xxi. 18 (Tosef., Sanh. xii. 3; B. Ḳ. 90b). He was in collegial relations with R. Judah b. Baba (Beẓah 21a; Tosef., Beẓah, ii. 6). Some of his halakic sentences are included in the Mishnah (Yeb. iv. 13; Ta'an. iii. 7; Yad. i. 3); and a haggadic sentence by him also has been preserved, to the effect that God's intervention in dividing the sea at the time of the Exodus was deserved by Israel because of the covenant of the circumcision (Mek., Beshallaḥ, iii. [ed. Weiss, p. 35b]).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 362–363, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, p. 137; Brüll, *Einleitung in die Mischna*, i. 149; Bacher, *Ag. Tan.* i. 444–445.

W. B. J. Z. L.

SIMEON B. YANNAI: Palestinian amora of the third century. He transmits a halakic saying of his father's which he had received from his sister, who had heard it uttered (Yer. Shab. 14b, 15d). Some of Simeon's haggadic explanations of Scriptural passages are extant, of which the following may be mentioned: On the passage in Ps. xii. 5, "now will I arise," he remarks: "As long as Jerusalem remains enveloped in ashes the might of God will not arise; but when the day arrives on which Jerusalem shall shake off the dust [Isa. lii. 2], then God will be 'raised up out of His holy habitation'" (Zech. ii. 17 [A. V. 13]; Gen. R. lxxv. 1). On Ps. cvi. 16 *et seq.* he says: "The people had decided to elect as their leaders Dathan and Abiram instead of Moses and Aaron [Num. xiv. 4], with the result that the earth opened and swallowed up Dathan and covered the company of Abiram" (Midr. Teh. to Ps. cvi. 5 [ed. Buber, p. 228a]).

BIBLIOGRAPHY: Franke., *Mebo*, p. 129a; Bacher, *Ag. Pal. Amor.* iii. 623–624.

W. B. J. Z. L.

SIMEON BEN YOḤAI: Tanna of the second century; supposed author of the Zohar; born in Galilee; died, according to tradition, at Meron, on the 18th of Iyyar (= Lag be-'Omer). In the Baraita, Midrash, and Gemara his name occurs either as Simeon or as Simeon ben Yoḥai, but in the Mishnah, with the exception of Ḥag. i. 7, he is always quoted as R. Simeon. He was one of the principal pupils of Akiba, under whom he studied thirteen years at Bene-Beraḳ (Lev. R. xxi. 7 *et al.*). It would seem, from Ber. 28a, that Simeon had previously studied at Jabneh, under Gamaliel II. and Joshua b. Ḥananiah, and that he was the cause of the quarrel that broke out between these two chiefs. But considering that about forty-five years later, when Akiba was thrown into prison, Simeon's father was still alive (see below), and that Simeon insisted upon Akiba's teaching him even in prison, Frankel ("Darke ha-Mishnah," p. 168) thinks Ber. 28a is spurious. Simeon's acuteness was tested and recognized by Akiba when he first came to him; of all his pupils Akiba ordained only Meïr and Simeon. Conscious of his own merit, Simeon felt hurt at being ranked after Meïr, and Akiba was compelled to soothe him with soft words (Yer. Ter. 46b; Yer. Sanh. i. 19a). During Akiba's lifetime Simeon was found occasionally at Sidon, where he seems to have shown great independence in his halakic decisions.

Pupil of Akiba.

The following incident of Simeon's stay at Sidon, illustrating both his wit and his piety, may be mentioned: A man and his wife, who, though they had been married ten years, had no children, appeared before Simeon at Sidon to secure a divorce. Observing that they loved each other, and not being able to refuse a request which was in agreement with rabbinical law, Simeon told them that as their wedding was marked by a feast they should mark their separation in the same way. The result was that both changed their minds, and, owing to Simeon's prayer, God granted them a child (Pesiḳ. xxii. 147a; Cant. R. i. 4). Simeon often returned to Akiba, and once he conveyed a message to him from his fellow pupil Ḥanina ben Ḥakinai (Niddah 52b; Tosef., Niddah, vi. 6).

Simeon's love for his great teacher was profound. When Akiba was thrown into prison by Hadrian, Simeon, probably through the influence of his father, who was in favor at the court of Rome, found a way to enter the prison. He still insisted upon Akiba's teaching him, and when the latter refused, Simeon jestingly threatened to tell his father, Yoḥai, who would cause Akiba to be punished more severely

(Pes. 112a). After Akiba's death Simeon was again ordained, with four other pupils of Akiba's, by Judah b. Baba (Sanh. 14a).

The persecution of the Jews under Hadrian inspired Simeon with a different opinion of the Romans than that held by his father. On more than one occasion Simeon manifested his anti-Roman feeling. When, at a meeting between Simeon and his former fellow pupils at Usha, probably about a year and a half after Akiba's death (*c.* 126), Judah ben Ila'i spoke in praise of the Roman government, Simeon replied that the institutions which seemed so praiseworthy to Judah were for the benefit of the Romans only, to facilitate the carrying out of their wicked designs. Simeon's words were carried by Judah b. Gerim, one of his own pupils, to the Roman governor, who sentenced Simeon to death (according to Grätz, this governor was Varus, who ruled under Antoninus Pius, and the event took place about 161). Simeon was compelled to seek refuge in a cavern, where he remained thirteen years, till the emperor, possibly Hadrian, died (Yer. Sheb. ix. 38d; Shab. 33b; Pesiḳ. 88b; Gen. R. lxxix. 6; Eccl. R. x. 8; Esth. R. i. 9). Two different accounts of Simeon's stay in the cavern and of his movements after leaving it are given in Shabbat (*l.c.*) and in the five other sources just mentioned. The latter, of which Yer. Sheb. ix. 38d seems to be the most authentic, relate, with some variations, that Simeon, accompanied by his son Eleazar (in Yer. Sheb. Simeon alone), hid himself in a cavern near Gadara, where they stayed thirteen years, living on dates and the fruit of the carob-tree, their whole bodies thus becoming covered with eruptions. One day, seeing that a bird had repeatedly escaped the net set for it by a hunter, Simeon and his son were encouraged to leave the cavern, taking the escape of the bird as an omen that God would not forsake them. When outside the cavern, they heard a "bat ḳol" say, "Ye are [singular in Yer. Sheb.] free"; they accordingly went their way. Simeon then bathed in the warm springs of Tiberias, which rid him of the disease contracted in the cavern, and he showed his gratitude to the town in the following manner:

Anti-Roman Feeling.

Tiberias had been built by Herod Antipas on a site where there were many tombs (Josephus, "Ant." xviii. 2, § 3), the exact locations of which had been lost. The town therefore had been regarded as unclean. Resolving to remove the cause of the uncleanness, Simeon planted lupines in all suspected places; wherever they did not take root he knew that a tomb was underneath. The bodies were then exhumed and removed, and the town pronounced clean. To annoy and discredit Simeon, a certain Samaritan secretly replaced one of the bodies. But Simeon learned through the power of the Holy Ghost what the Samaritan had done, and said, "Let what is above go down, and what is below come up." The Samaritan was entombed; and a schoolmaster of Magdala (but comp. Buber, note 180, to Pesiḳ. x. 90a), who mocked Simeon for his declaration, was turned into a heap of bones.

His Miracles.

According to the version, in Shab. *l. c.*, Simeon and Eleazar hid in a cavern, whereupon a carob-tree and a spring miraculously appeared there. In order to spare their garments they sat naked in the sand, in consequence of which their skin became covered with scabs. At the end of twelve years the prophet Elijah announced to them the death of the emperor, and the consequent annulment of the sentence of death against them. When they came forth Simeon observed people occupied with agricultural pursuits to the neglect of the Torah, and, being angered thereby, smote them by his glances. A bat ḳol then ordered him to return to the cavern, where he and Eleazar remained twelve months longer, at the end of which time they were ordered by a bat ḳol to come forth. When they did so, Simeon was met by his son-in-law Phinehas b. Jair (comp., however, Zacuto, "Yuḥasin," ed. Filipowski, p. 46), who wept at seeing him in such a miserable state. But Simeon told him that he ought to rejoice, for during the thirteen years' stay in the cavern his knowledge of the Torah had been much increased. Simeon then, in gratitude for the miracle that had been wrought for him, undertook the purification of Tiberias. He threw some lupines into the ground, whereupon the bodies came to the surface at various places, which were then marked as tombs. Not only was the man who mocked at Simeon's announcement of the purification of Tiberias turned into a heap of bones, but also Simeon's pupil and delator, Judah b. Gerim.

It appears that Simeon settled afterward at Meron, the valley in front of which place was filled, at Simeon's command, with gold dinars (Tan., Peḳude, 7; Ex. R. lii. 3; comp. Yer. Ber. ix. 13d; Pesiḳ. x. 87b; Gen. R. xxxv. 2). On the other hand, it is said that Simeon established a flourishing school at Tekoa, among the pupils of which was Judah I. (Tosef., 'Er. viii. [v.] 6; Shab. 147b). It has been shown by Grätz that this Tekoa evidently was in Galilee, and hence must not be identified with the Biblical Tekoa, which was in the territory of Judah (II Chron. xi. 6). Bacher ("Ag. Tan." ii. 76) endeavors to show that Tekoa and Meron were one and the same place.

School at Tekoa.

As the last important event in Simeon's life it is recorded that, accompanied by Eleazar b. Jose, he was sent to Rome with a petition to the emperor for the abolition of the decree against the three main observances of the Jewish religion, and that his mission was successful (Me'i. 17b). The reason Simeon was chosen for this mission is stated (*ib.*) to have been that he was known as a man in whose favor miracles often were wrought. At Rome, too, Simeon's success was due to a miracle, for while on the way he was met by the demon Ben Temalion, who offered his assistance. According to agreement, the demon entered into the emperor's daughter, and Simeon exorcised it when he arrived at the Roman court. The emperor then took Simeon into his treasure-house, leaving him to choose his own reward. Simeon found there the vexatious decree, which he took away and tore into pieces (comp. "Tefillot R. Shim'on b. Yoḥai" in Jellinek, "B. H." iv. 117 *et seq.*, where, instead of "Ben Temalion," "Asmodeus" occurs). This legend, the origin of which apparently is non-Jewish, has been the subject of discussion by

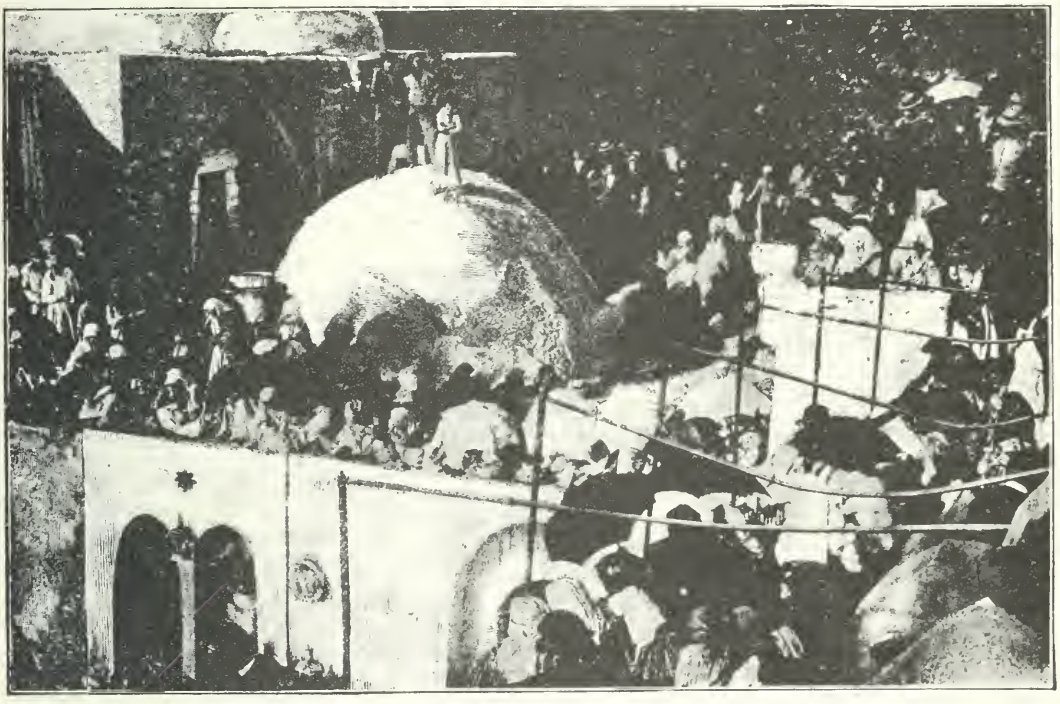
modern scholars. Israel Lévi (in "R. E. J." viii. 200 *et seq.*) thinks it is a variation of the legend, found in the "Acta Apostolorum Apocrypha" (ed. Tischendorf, pp. 246 *et seq.*), of the apostle Bartholomew exorcising a demon that had taken possession of the daughter of Polymnius, the King of India. Israel Lévi's opinion was approved by Joseph Halévy (in "R. E. J." x. 60 *et seq.*). Bacher (*ib.* xxxv. 285 *et seq.*) thinks there is another Christian legend which corresponds more closely to the Talmudic narrative, namely, that narrated by Simeon Metaphrastes in "Acta Sanctorum" (vol. ix., Oct. 22, 1896), according to which Abercius exorcised a demon from Lucilla, the daughter of Marcus Aurelius.

Simeon is stated to have said that whatever might be the number of persons deserving to enter heaven he and his son were certainly of that number, so that if there were only two, these were himself and his son (Suk. 45b; Sanh. 97b; comp. Shab. 33b). He is also credited with saying that, united with his son and Jotham, King of Judah, he would be able to free the world from judgment (Suk. *l.c.*; comp. Yer. Ber. ix. 13d and Gen. R. xxxv. 3 [where Simeon mentions Abraham and the prophet Ahijah of Shiloh, instead of his son and Jotham]). Thus, on account of his exceptional piety and continual study of the Law, Simeon was considered as one of those whose merit preserves the world, and therefore during his life the rainbow was never seen, that promise of God's forbearance not being needed (Yer. Ber. *l.c.*).

Simeon's halakot are very numerous; they are met with in all the treatises of the Talmud except Berakot, Ḥallah, Ta'anit, Nedarim, Tamid, and Middot. He greatly valued the teaching of his master Akiba, and he is reported to have recommended his pupils to follow his own system of interpretation ("middot") because it was derived from that of Akiba (Giṭ. 67a). But this itself shows that Simeon did not follow his teacher in every point; indeed, as is shown below, he often differed from Akiba, declaring his own interpretations to be the better (Sifre, Deut. 31; R. H. 18b). He was independent in his halakic decisions, and did not refrain from criticizing the tannaim of the preceding generations (comp. Tosef., Oh. iii. 8, xv. 11). He and Jose b. Ḥalafta were generally of the same opinion; but sometimes Simeon sided with Meïr (Kelim iii. 5; Me'i. 11a). Like the other pupils of Akiba, who, wishing to perpetuate the latter's teaching, systematized it in the foundation of the Mishnah (R. Meïr), Tosefta (R. Nehemiah), and Sifra (R. Judah), Simeon is credited with the authorship of the Sifre (Sanh. 86a) and of the Mekilta de-Rabbi Shim'on, the former work being a halakic midrash to Numbers and Deuteronomy, the latter a similar midrash to Exodus.

His Halakot.

The particular characteristic of Simeon's teaching was that whether in a halakah or in a haggadic interpretation of a Biblical command, he endeavored to find the underlying reason therefor (B. M. 115a *et al.*). This often resulted in a material modification of the command in question. From many instances the following may be taken: In the prohibition against taking a widow's raiment in pledge (Deut.



Traditional Tomb of Simeon ben Yoḥai During a Pilgrimage.
(From a photograph.)

xxiv. 17) it was Judah b. Ila'i's opinion that no difference is to be made between a rich and a poor widow. But Simeon gives the reason for such a prohibition, which was that if such a pledge were taken it would be necessary to return it every evening (comp. Ex. xxii. 25–26), and going to the widow's home every morning and evening might compromise her reputation; consequently, he declares, the prohibition applies only in the case of a poor widow, since one who is rich would not need to have the garment returned in the evening (B. M. *l.c.*).

Simeon's name was widely identified with this halakic principle of interpretation, and his teacher Akiba approved of it; therefore his contemporaries often applied to him when they wished to know the reason for certain halakot (Tosef., Zeb. i. 8). Simeon also divided the oral law into numbered groups, of which fifteen are preserved in the Talmud. He especially favored the system of giving general rules, of which there are a great number (Bik. iii. 10; Zeb. 119b *et al.*). All this shows that he was systematic, and that he had the power of expressing himself clearly (Sheb. ii. 3; 'Er. 104b). He was dogmatic in his halakic decisions, but where there was a doubt as to which of two courses should be followed, and the Rabbis adopted a compromise, he admitted the legality of either course (Yeb. iii. 9). He differed from Akiba in that he did not think that particles like "et," "gam," and others contain in themselves indications of halakot (Men. 11b); but in many instances he showed that he was opposed to R. Ishmael's opinion that the Torah speaks as men do and that seemingly pleonastic words can never serve as the basis for deducing new laws (Sifre, Re'eh, 119; R. H. 8b; Zeb. 108b *et al.*).

Simeon is very prominent also in the Haggadah, and his utterances are numerous in both Talmuds. Many of his sayings bear on the study of the Torah, which, according to him, should be the main object of man's life. Notwithstanding the stress he laid on the importance of prayer, and particularly on the reading of the "Shema'," he declared that one must not, for the sake of either, interrupt the study of the Torah (Yer. Ḥag. ii. 77a). "There are three crowns," he says, "the first being that of the Torah" (Ab. iv. 13); he completes his sentence with the words, "But the crown of a good name mounts above them all," showing that, in addition to studying the Law, one must execute the commands by which he can acquire a good name. The Torah, also, is one of the three good gifts which God gave to Israel and which can not be preserved without suffering (Mek., Yitro, Baḥodesh, 10; Sifre, Deut. 32; Ber. 5a). But recognizing the difficulty of occupying oneself with the study of the Torah and of providing a livelihood at the same time, Simeon said that the Torah was given only for those who ate the manna or the priestly meals (Mek., Beshallaḥ, Wayeḥi, 1, Wayassa', 2). He declared also that had he been on Mount Sinai when God delivered the Torah to Israel, he would have requested two mouths for man, one to be used exclusively as a means for repeating and thus learning the Torah. But then he added, "How great also would be the evil done by delators ["moserim"] with two mouths!" (Yer. Shab. i. 3a, b; Yer. Ber. i. 3b).

Among Simeon's many other utterances may be mentioned those with regard to repentance, and some of his ethical sayings. "So great is the power of repentance that a man who has been during his lifetime very wicked ["rasha' gamur"], if he repent toward the end, is considered a perfectly righteous man" (Tosef., Ḳid. i. 14; Ḳid. 40b; Cant. R. v. 16).

His Ethical Views.

He was particularly severe against haughtiness, which, he declared, is like idolatry (Soṭah 4b), and against publicly shaming one's neighbor: "One should rather throw himself into a burning furnace than shame a neighbor in public" (Ber. 43b). He denounced the crimes of usury, deceitful dealing, and disturbing domestic peace (Yer. B. M. 10d; B. M. 58b; Lev. R. ix.). His animosity toward the Gentiles generally and toward feminine superstition is expressed in the following utterance: "The best of the heathen merits death; the best of serpents should have its head crushed; and the most pious of women is prone to sorcery" (Yer. Ḳid. iv. 66c; Massek. Soferim xv. 10; comp. Mek., Beshallaḥ, Wayeḥi, 1, and Tan., Wayera, 20). His hostility to the Romans, mentioned above, is expressed also in his maxims; thus, alluding probably to the Parthian war which broke out in the time of Antoninus Pius, he said: "If thou hast seen a Persian [Parthian] horse tied in Palestine, then hope for the arrival of the Messiah" (Cant. R. viii. 10; Lam. R. i. 13).

R. Simeon combined with his rationalism in halakah a strange mysticism in his haggadic teachings, as well as in his practise. He spoke of a magic sword, on which the Name was inscribed, being given by God to Moses on Sinai (Midr. Teh. to Ps. xc. 2; comp. *ib.* to Ps. xxxvi. 8; Gen. R. xxxv.); and he ascribed all kinds of miraculous powers to Moses (Me'i. 17b; Sanh. 97b). After his death he appeared to the saints in their visions (B. M. 84b; Ket. 77b; Sanh. 98a). Thus his name became connected with mystic lore, and he became a chief authority for the cabalists; for this reason the Zohar first appeared under the name of Midrash de-Rabbi Shim'on ben Yoḥai (see ZOHAR). There exist, besides, two apocryphal midrashim ascribed to this tanna (published by Jellinek, "B. H." iii. 78 *et seq.*, iv. 117 *et seq.*). The first is entitled "Nistarot de-R. Shim'on b. Yoḥai"; the second, "Tefillat R. Shim'on b. Yoḥai"; both of them bear on the Messianic time, but the second is more complete. The main point of these midrashim is that while Simeon was hidden in the cavern, he fasted forty days and prayed to God to rescue Israel from such persecutions. Then Meṭatron revealed to him the future, announcing the various Mohammedan rulers, the last one of whom would perish at the hands of the Messiah. As in similar Messianic apocrypha, the chief characters are Armilus and the three Messiahs—Messiah b. Joseph, Messiah b. Ephraim, and Messiah b. David.

As to the festival called "Hillula de-Rabbi Shim'on ben Yoḥai," which is celebrated on Simeon's supposed tomb at Meron, on the 18th of Iyyar, see 'OMER, LAG BE-; PILGRIMAGE.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 70 *et seq.*; Brüll, *Mebo ha-Mishnah*, pp. 185 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 168 *et seq.*; Grätz, *Gesch.* 3d ed., iv. 180 *et seq.*, note 20; Grünhut, in *Magyar Zsidó Szemle*, xvii. 63; Hellprin, *Seder*

ha-Dorot, ii.; Joël, in *Monatsschrift*, v. 365 *et seq.*, 401 *et seq.*; Kaminka, in *Ha-Meliz*, xxix., Nos. 75, 77; Paucher, in *Ha-Asif*, iv. 120; Weiss, *Dor*, ii. 157 *et seq.*; Moses Konitz, *Ben Joḥai*, Budapest, 1815; Louis Lewin, *Rabbi Simon ben Jochai*, Frankfort-on-the-Main, 1893.

K. M. Sel.

SIMEON B. ZABDAI (ZEBID): Palestinian amora of the third century; teacher of the son of Assi (Yer. Shab. 9a). A few of his interpretations of Scriptural passages have been preserved. Referring to II Chron. xxx., he assigns as the reason for the postponed Passover feast under King Hezekiah the fact that the skull of the Jebusite Ornan had been found under the altar (Yer. Pes. 36c; Yer. Soṭah 20b; Yer. Ned. 39d). Another explanation of his, relating to II Chron. xxx. 19, is reported together with the contradictory explanation of Samuel b. Naḥman (Yer. Pes. *l.c.*). Two other of his explanations refer to sayings of Ḥanina (Yer. Soṭah 21d) and of Simeon b. Laḳish (*ib.* 22a). Simeon's observations concerning the future world, in reference to Eccl. ii. 1, "This also is vanity," are differently given by Hezekiah and Jonah respectively. Hezekiah's version is: "What thou learnest of the Torah in this world is vain compared with what thou wilt learn in the next; for in the future world there will be no forgetting what has been learned"; Jonah's reads: "What a man sees of prosperity in this world is as nothing compared with that of the next; for in this world the owner of property dies and leaves it to another, while of the future world it is said [Isa. lxv. 22], "They shall not build, and another inhabit; they shall not plant, and another eat'" (Eccl. R. to ii. 1).

At Simeon's death two prominent men, Levi and Hela, delivered orations (Yer. Ber. 5c; Yer. Hor. 48b; Eccl. R. to v. 11).

Bibliography: Frankel, *Mebo*, p. 118a, b; Bacher, *Ag. Pal. Amor.* iii. 624-625.

W. B. J. Z. L.

SIMEON ẒARFATI. See Ẓarfati.

SIMEON B. ẒEMAḤ DURAN. See Duran.

SIMEONITES. See Simeon, Tribe of.

SIMFEROPOL: City in the government of Taurida, Russia. In the beginning of the nineteenth century it had a considerable Jewish community, and at present Jews constitute one-fourth of a total population of about 50,000.

The Jews of Simferopol are divided into three classes: Mitnaggedim, Ḥasidim, and the so-called Krimchaks. Of the city's nine synagogues and prayer-houses seven belong to the Mitnaggedim, while the Ḥasidim and the Krimchaks have one each. There are three Jewish schools: a Russian elementary school and two Talmud Torahs. Of the latter, one is supported by the city; the other, which was founded in 1875, by private donations. The Talmud Torah supported by the city has five teachers and about eighty pupils, while the other has two teachers and about fifty pupils. A hospital was founded in Simferopol by Gabriel Jacob Günzburg in 1845. In 1887 the Jews organized a home for the aged, and a house of refuge in which travelers and non-resident poor are given temporary lodging and maintenance.

On May 14, 1905, a riot occurred at Simferopol in which no less than 140 stores belonging to Jews were destroyed by fire.

Bibliography: *Keneset ha-Gedolah*, 1900, No. 1, p. 32; *Geographichesko-Statistichesḳi Slovar'; Rossiskoy Imperii*, 1873, iv.; *Entziklopedicheskï Slovar'*, 1900, xxix.

J. J. Go.

SIMḤAH (FREUDEMANN) EPHRAIM BEN GERSHON BEN SIMEON BEN ISAIAH HA-KOHEN: Rabbi in Belgrade; born about 1622; died 1669. He succeeded his teacher Judah Lerma as rabbi at Belgrade, and wrote a preface to the latter's "Peleṭat Bet Yehudah" (Venice, 1647).

In 1657 Simḥah published at Venice his "Sefer Shemot," on the orthography of Hebrew personal names as well as of the names of places and rivers in Asia and Europe. In 1660 he was made rabbi at Budapest, but he retained the rabbinate only two months, as he learned that Uri Shraga Feisch, rabbi at Vienna, had, in 1655, excommunicated those rabbis of Buda (Ofen) who had relatives living there. Since Simḥah's relatives were among the most prominent inhabitants of the city, he withdrew to Belgrade, where he remained until his death.

Bibliography: Büchler, *History of the Jews in Budapest* (in Hungarian), Budapest, 1901.

E. C. A. Bü.

SIMḤAH B. GERSHOM HA-KOHEN PORT RAPA. See Rapa (Portrapa), Simḥah ben Gershom ha-Kohen.

SIMḤAH B. ISAAC B. KALONYMUS HA-KOHEN: One of the Worms Jews who were killed by the pilgrims of the First Crusade on May 25, 1096. When his father, Mar Isaac, and his seven brothers had been slain by the Crusaders, Simḥah declared he would not die without having avenged their deaths. Pretending willingness to accept baptism, he was taken for that purpose to the church. When, however, the sacrament was about to be administered to him, he drew a knife which he had secreted in his garments, and stabbed the nephew of the bishop, whereupon he was slain in the edifice as he had anticipated.

Bibliography: Zunz, *S. P.* p. 20; Grätz, *Gesch.* vi. 88.

S. J. Z. L.

SIMḤAH, ISAAC BEN MOSES. See Luzki, Simḥah Isaac ben Moses.

SIMḤAH OF ROME: Scholar and rabbi of the Roman community in the last quarter of the thirteenth century. He was given an open letter by the community and sent out to find Maimonides' commentary on the Mishnah and bring it back with him. He traveled through Provence and Catalonia without meeting with any success. At Barcelona he applied for assistance to Solomon ben Adret, who gave him a further letter of recommendation. After a prolonged search he found in Huesca the commentary on the first three orders, and shortly afterward the Arabic original of the commentary on the first five orders. The latter was thereupon translated into Hebrew by several scholars (1296-98), and Simḥah returned with it to Rome, after having encountered various dangers on his journey. He appears to have written some books also, although,

with the exception of certain fragments in "Shibbole ha-Leḳeṭ," nothing written by him has been preserved.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 154, 265.

J. S. O.

SIMḤAH B. SAMUEL OF SPEYER: German tosafist of the thirteenth century. Neither the year of his birth nor that of his death is known. He took part in the rabbinical synod held at Mayence in Tammuz (July), 1223, being one of the signers of the decrees and regulations issued by that body (comp. Moses Minz, Responsa, No. 202). He was a nephew of the director ("parnas") Kalonymus, a pupil of R. Eliezer of Metz, and a colleague of Eliezer b. Joel ha-Levi.

Simḥah was the author of the following works: (1) commentary on the treatise Horayot, quoted in Tos. Hor. 4b, *s.v.* "Ḳeri"; (2) tosafot and novellæ on the Talmud; (3) "Seder 'Olam," a work divided into paragraphs and containing decisions, comments on Talmudic passages, and regulations for religious practise; quoted in "Haggahot Maimoniyyot," on Ishut, vi. 14 and Tefillah, ix. (all the responsa and decisions which the earlier authors quote in the name of R. Simḥah were probably taken from this work); (4) "Tiḳḳun Sheṭarot," on agreements and documents; quoted in "Haggahot Maimoniyyot," on Gerushin, iv. 12; (5) sections ("she'arim") on the regulations referring to the benedictions; quoted in the same work, on Berakot, viii. Aside from these works decisions and responsa by Simḥah are mentioned in the responsa collection of R. Meïr of Rothenburg (Nos. 573, 927, 931, 932) and in the works of several older authors.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 309-311; Michael, *Or ha-Ḥayyim*, Nos. 12, 15.

S. J. Z. L.

SIMḤAH B. SAMUEL OF VITRY: French Talmudist of the eleventh and twelfth centuries; died in 1105. He was a pupil of Rashi and the compiler of the Vitry Maḥzor (מחזור ויטרי), which contains decisions and rules concerning religious practise, besides responsa by Rashi and other authorities, both contemporary and earlier. The work is cited as early as the twelfth century in R. Jacob Tam's "Sefer ha-Yashar" (No. 620) as having been compiled by Simḥah; and the sources from which the compiler took his material—the "Seder Rab 'Amram," the "Halakot Gedolot," and others—also are mentioned. R. Isaac the Elder, a grandson of Simḥah, also refers (responsum No. 835, in "Mordekai," on M. Ḳ.) to the Vitry Maḥzor compiled by his grandfather. Various additions were afterward made to this maḥzor, a large proportion of which, designated by the letter ת (= "tosafot"), are by R. Isaac b. Dorbolo (Durbal). The latter often appends his name to such additions; and in one place he says plainly: "These explanations were added by me, Isaac b. Dorbolo; but the following is from the Maḥzor of R. Simḥah of Vitry himself" (Vitry Maḥzor, p. 244). Other additions are by Abraham b. Nathan Yarḥi, author of "Ha-Manhig," and are designated by the letters אבן, his initials.

Compiles the Vitry Maḥzor.

Three manuscripts of the Vitry Maḥzor are extant, the oldest of which, according to Berliner in his additions to Hurwitz's introduction to the Vitry Maḥzor (p. 172), is that in Reggio. It contains the Vitry Maḥzor proper without any additions. A second manuscript, in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1100), is said to have marginal annotations by Eleazar b. Judah, author of the "Sefer ha-Roḳeaḥ" (Michael, "Or ha-Ḥayyim," No. 1214). The third manuscript is in the British Museum (Cod. Add. Nos. 27,200 and 27,201), and contains still other additions; this manuscript served as a basis for S. Hurwitz's edition of the Vitry Maḥzor published by the Meḳize Nirdamim Society (Berlin, 1893). The edition is very faulty, as the editor used no critical judgment in his work; instead of the original treatises it contains some from the "Sefer ha-Terumah" of Baruch b. Isaac and from the "Eshkol" of RABaD (Vitry Maḥzor, pp. 752 *et seq.*).

Extant Manuscripts of the Maḥzor.

The Vitry Maḥzor contains many prayers and liturgical poems ("piyyuṭim"), which are distributed throughout the work. Besides these scattered poems the British Museum manuscript has (pp. 239–260) a collection of piyyuṭim which was published by Brody under the title "Ḳonṭres ha-Piyyuṭim" (Berlin, 1894). In the published edition of this Maḥzor there is also a commentary on the Pesaḥ Haggadah, which, however, does not agree with that by R. Simḥah b. Samuel of Vitry printed at Wilna in 1886. The latter commentary, which agrees with the one cited by Abudarham as being found in the Vitry Maḥzor, was taken from a manuscript of that maḥzor—probably from the parchment copy owned by Abraham, son of Elijah, gaon of Wilna ("Rab Pe'alim," p. 19), although no particular manuscript is mentioned in the Wilna edition itself.

Additions to the Maḥzor Proper.

There is also in the published edition of the Vitry Maḥzor a commentary on the Pirḳe Abot. This commentary is found in the British Museum manuscript, but in neither of the others. It is really a commentary by Jacob b. Samson, the pupil of Rashi (concerning whom comp. Schechter, "Einleitung zu Abot des R. Natan," p. ix.), amplified in the present Maḥzor. Many midrashic sayings, which are cited as such in the Vitry Maḥzor, have been preserved in that work alone. Thus the passage cited (p. 332) from the Midrash Tehillim is no longer found in the present midrash of that name. Likewise there are found in the Vitry Maḥzor citations from the Palestinian Talmud which are lacking in the existing editions of the latter.

BIBLIOGRAPHY: S. Hurwitz, *Einleitung und Register zum Maḥzor Vitry*, with additions by A. Berliner, Berlin, 1896-1897; A. Epstein, in *Monatsschrift*, 1897, pp. 306-307; *idem*, in *R. E. J.* 1897, pp. 308-313; Michael, *Or ha-Ḥayyim*, No. 1214.

W. B. J. Z. L.

SIMḤAT TORAH ("The Rejoicing over the Law"): Name given to the second day of SHEMINI 'AẒERET; it falls on the 23d of Tishri and closes the Feast of Sukkot. The name was not used until a relatively late time. In the Talmud (Meg. 31a),

where the haftarah for this feast-day is given, it is called simply the second day of Shemini 'Azeret; and it is so designated in the prayer for the day. The name "Simḥat Torah" came into use after the introduction of the one-year cycle for the reading of the Law, and was due to the fact that the reading was finished on this day (see Zunz, "Ritus," pp. 86, 87).

Post-Biblical Origin.

In the ninth century the assignment of a new haftarah, Josh. i., to this feast is mentioned ("Seder Rab 'Amram," i. 52a). The prayer "Asher bi-gelal abot," the lines of which begin with the successive letters of the alphabet, was already in use in that century, and Saadia Gaon forbade its recitation beyond the line beginning with the letter ב, since the remainder contained irrelevant matter (*ib.*). In the fourteenth century the reading of Genesis was begun immediately upon the completion of Deuteronomy, the reason assigned being, according to Jacob b. Asher (Ṭur Oraḥ Ḥayyim, 669), that Satan might not say the Jews had finished the reading of the Torah and were unwilling to begin anew. In southern countries it then became the general practise to take out all the scrolls of the Law from the Ark on the morning of the feast and to repeat a separate hymn for each scroll. In northern countries it became customary about the same period for those who had finished the reading of Deuteronomy and had begun Genesis to make generous gifts of money to the synagogue, after which the wealthier members of the community gave a dinner to friends and acquaintances. By the end of the fifteenth century it was usual, though scarcely a universal practise, for the children to tear down and burn the Sukkot booths on Simḥat Torah (Joseph Colon, Responsa, No. 26); and shortly afterward the Rabbis permitted dancing in the synagogue at this festival (*ib.*).

Throwing Cakes to Children on Simḥat Torah.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

In the sixteenth century the practise of taking out the scrolls and of filing solemnly around the almemar on the night of the 22d of Tishri became customary; and on the same evening, after the procession, the passages Deut. xxxiii. 1-29, Gen. i. 1-ii. 3, and Num. xxix. 35-39 were read from three different scrolls, after which the leader took a scroll in his hand, chanting, among other hymns, the one beginning "Hitkabbeẓu mal'akim zeh el zeh." In Poland, however, it was the custom merely to sell to the members of the congregation on the 22d of Tishri the privilege of executing various functions during the services on Sabbaths and at festivals, the purchasers being called up to the Law, and a blessing being pronounced upon them ("mi she-berak"). On the morning of the 23d of Tishri every member of the congregation read from the Torah, the passage Deut. xxxiii. 1-29 being repeated as many times as was necessary for this purpose; then the children were called up to the Law; and after the leader had read a few sentences, he recited with them the verse Gen. xlviii. 16. The member who had bought the privilege of completing the reading of the Law with Deut. xxxiv. 1-12 then stepped forward; he received the name of "ḥatan Torah" and was summoned with the prayer "Me-reshut ha-El ha-Gadol." After him came the member who was to recommence the reading with Gen. i. 1-ii. 3. He was summoned with the prayer "Me-reshut meromam," and was called "ḥatan Bereshit." The service was concluded by the Maftir; and the scrolls were then replaced (Moses Isserles, "Darke Mosheh," on Asheri, Ṭur Oraḥ Ḥayyim, 669; see also Bridegroom of the Law). Even the distribution of fruits to children on this festival is traced back to an ancient custom ("Be'er Heṭeb," *ad loc.*). In the eighteenth century the custom of firing salutes as a sign of rejoicing was also instituted (*ib.*).

Ḥatan Torah.

In general, the ritual as here described has been preserved unchanged by Orthodox congregations; and the ceremony of filing around the almemar with the scrolls takes place not only on the evening of the 22d and on the morning of the 23d of Tishri, but also on the evening of the 21st of that month, as a sort of preparatory celebration. In this procession the children carry small flags with the colors of the country in which they live, or tiny banners with the inscription "Sisu we-simḥu be-simḥat Torah," or else small torches or candles. After each circuit has been completed the single scrolls are given to other members of the congregation in order that every one may participate in the ceremony, which is frequently prolonged until after midnight.

Bibliography: De Sola, *The Festival Prayers*, vol. vi., London, 1897; W. Rosenau, *Jewish Ceremonial Institutions and Customs*, pp. 100-102, Baltimore, 1903.

W. B. S. O.

SIMMLEIN OF HALBERSTADT: German Talmudist; rabbi at Halberstadt from 1620 to 1650. The period of his activity was practically coextensive with that of the Thirty Years' war, which was especially disastrous to the Jews. At Halberstadt,

where the war caused much hardship, the already sufficiently hard lot of the Jews was further embittered by the hostility of the Diet. In those troubled times R. Simmlein often risked his life in the interest of his community, and as the government of the city frequently changed, he had the difficult task of gaining the favor of the contending parties. In this he apparently succeeded, for he seems to have been well received both by the Bishop of Halberstadt, Leopold Wilhelm, Archduke of Austria, and by the Swedish governors who subsequently ruled the city. He succeeded in preserving the community from many misfortunes. He also spent his own fortune freely in the relief of his people; his house was always open to others, and formed a home and school for poor orphans.

BIBLIOGRAPHY: Auerbach, *Gesch. der Gemeinde Halberstadt*, p. 22.

W. B A. PE.

SIMMONS, LAURENCE MARK: English rabbi; born in London 1852; died at Manchester April 5, 1900. He was educated at the City of London School, proceeding in 1873 to the Rabbinical Seminary at Breslau to complete his studies. He held the degrees of B.A. (London University) and LL.B. (Victoria University, Manchester). In 1877 he accepted a call as minister to the Manchester Congregation of British Jews at the Park Place Synagogue.

Simmons was a diligent student and a frequent contributor to the "Jewish Quarterly Review" and other periodicals. He reprinted from the "Review" Maimun ben Joseph's "Iggeret ha-Shemad" (London, 1893). He married a daughter of Professor Herzfeld of Brunswick, Germany.

BIBLIOGRAPHY: *Jew. Chron.* April 6 and 13, 1900; *Jew. World*, April 13, 1900.

J. G. L.

SIMON (SIMḤAH) CALIMANI. See CALIMANI, SIMḤAH (SIMON) BEN ABRAHAM.

SIMON CEPHAS (better known as **PETER**): The first of the Twelve Apostles; the chief disciple of Jesus and head of the early Church. His life became at an early stage the subject of popular legends, which extended even to his name. Besides the name of Simon, which had come into use in place of the Biblical "Simeon," he had, in accordance with the custom of the time, the second name of "Kaipha" (Aramaic equivalent for "rock"; whence the Latin "Petrus," from "petra" = "rock"). As legend would have it afterward, Jesus gave him this second name to signify that upon him, as upon a rock, his church should be built (Luke vi. 14; Matt. xvi. 18; John i. 42; Mark iii. 12 significantly omits the reason; comp. Midr. Yalḳ. i. 766 on Num. xxiii. 9: "Upon Abraham as top of the rocks God said I shall build my kingdom"). Simon, the son of Jonah (John i. 42; Matt. xvi. 17), was, like his brother Andrew, a fisherman of Capernaum, or of Bethsaida near by (John i. 44), on the Lake of Gennesaret in Galilee.

According to John i. 35–42, Jesus, at the time of his own baptism in the Jordan by John the Baptist, met the two brothers as disciples of John, and afterward bade them follow him to Galilee. According to the synoptic Gospels, which slightly differ from one another (Matt. iv. 18–22; Mark i. 16–20; Luke v. 1–11), Jesus met them on the Lake of Galilee at the beginning of his career, while they were casting nets from their boats, and told them to follow him and become "fishers of men." The house of Peter in Capernaum is represented by the synoptic Gospels as the starting-point and center of Jesus' activity. Peter's mother-in-law is the first person mentioned as having been cured by Jesus, and to Peter's house all the sick and demoniacs were brought in the evening of the Sabbath to be healed (Mark i. 29–34 and parallels). "Simon and they that were with him followed" Jesus thence throughout Galilee (Mark i. 36–39), and the latter, on his return, again stayed in Peter's house, and ever afterward did there his work of healing in Capernaum (Mark ii. 1, 15; iii. 20; ix. 33). Peter is the favorite disciple, who is always found at the side of Jesus (*ib.* v. 37; ix. 2; xiv. 33, 54), and who is foremost in addressing him or acting for him (*ib.* ix. 5, xiv 29–31; Luke viii. 45, xii. 41, xxii. 8).

He Pronounces Jesus the Messiah.

As the main reason, however, for the prominence (Matt. x. 2) and, afterward, the primateship accorded to Peter, the fact is stated that in answer to Jesus' question, "Whom say ye that I am," he, alone of all the disciples, declared him to be the Messiah, "the anointed of God" (Matt. xvi. 13–20; Luke ix. 18–21; Mark viii. 27–30); and, according to Matthew, the "keys of the kingdom of heaven," with the power of BINDING AND LOOSING, were given to him by Jesus on that occasion. The real history underlying this legend is that Peter is mentioned by Paul (I Cor. xv. 5) and in older traditions (Mark xvi. 7; John xxi. 1–21; comp. Matt. xxviii. 16; Luke xxiv. 12, 34) as the first among the disciples who "saw" the departed Christ. On the other hand, while Jesus was alive Peter is represented as having encountered severe rebukes from his master for his lack of faith and his false zeal, as well as for his listlessness, for his antagonistic attitude at first, and for his cowardly fear at the critical hour (Mark viii. 32, xiv. 30–42, 54–72; Luke xxii. 31; John xviii. 10–11). As a matter of fact, Peter early became as much an object of popular legend as did Jesus his master. Thus, in Matt. xiv. 22–33 Peter walks on the water in the same manner as Jesus does (the original legend is found in John xxi. 1–24; comp. Luke v. 3–9); in the transfiguration story (Matt. xvii. 1–8) he stands out prominently; and he plays the chief rôle in the story of the coin found in the fish's mouth (Matt. xvii. 24–27). Both Matthew (xv. 15, xvii. 21) and Luke (viii. 25, xxii. 8), representing the older tradition, put him in the foreground, while the Pauline and Johannean traditions pushed him more and more into the background (John xiii. 24, xxi. 21, *et al.*).

Head of the Church.

While the acts recorded of Peter (in Acts i. 15, ii. 14 *et seq.*, iii. 1–11, iv. 8 *et seq.*, v. 29 *et seq.*, viii. 14 *et seq.*, ix. 32, x. 1–xi. 18, xv. 4 *et seq.*) can not claim historical character, the fact can not be questioned that he occupied the position of head of the Church of Jerusalem. As such, with his authority as the foremost disciple of Jesus, he exerted a determining influence upon the

character and organization of the Church; so much so that the Judæo-Christians in Corinth called themselves, in opposition to the church Paul had organized there, the church "of Cephas" (I Cor. i. 12). At the same time he was regarded only as one of the Twelve Apostles (Acts i. 14, ii. 14, v. 2, vi. 2), and in their name he speaks (Acts iv. 8, 19; v. 2, 29) in defense of the Church and hurls forth his anathemas against the transgressors (Acts viii. 20), the Holy Spirit always prompting his speeches and his acts. But he was also sent forth as a missionary through the land of Judea and Samaria (*ib.* viii. 14, ix. 32, x. 9), where many stories circulated among the people of the supernatural cures he performed, of his miraculous escapes from prison (*ib.* iii., ix., xii.), and of conversions of Gentiles: these could hardly have been inventions of the writer of the Acts. From I Cor. ix. 5 it may be learned that he, like other apostles, used to travel with his wife on his missionary journeys while he was supported by the Church.

Regarding the encounter of Peter with Simon Magus (Acts viii. 14–25) see SIMON MAGUS. The story of the conversion of Cornelius, the Roman centurion in Cæsarea (Acts x. 1–45), in anticipation of which Peter was told in a vision to partake of the food of the heathen in order to win him to a belief in Christ, seems to indicate an early split in the Judæo-Christian Church rather than an intention on the part of the writer to identify Paulinism with that Church. It was probably independently of Paul that the question arose among the Judæo-Christians as to whether certain concessions to the proselytes of the gate were not advisable in the interest of the Church propaganda. Both the traditional and the progressive currents of thought in the Church find expression in the Cornelius story on the one hand, and, on the other, in the rather mythical account of the apostolic council presided over by James, the leader of the conservative side, in which Peter appears as the prime mover (Acts xv. 7 *et seq.*), and by which the observance of the Noachian laws is insisted upon as the condition of admitting proselytes.

The representation of Peter found in the Clementine writings, especially in those parts based upon older sources (the "Kerygma Petri" [?]; see bibliography in Herzog-Hauck, "Real-Encyc." *s.v.* "Clementinen"), is quite different from that given in the Acts. The speeches of Peter in Acts iii. 13–26 and elsewhere are animated by the same spirit of hostility to the Jews which pervades the Gospels (see NEW TESTAMENT); the Peter of the Clementines is, in speech and mode of living, a Jew. He departs from Judaism only in that he recognizes in the crucified Jesus the "Prophet" predicted by Moses (Deut. xviii. 15), and through whom sacrifice was abolished and baptism substituted therefor ("Recognitiones," i. 36–39, 43, 50), and through whom the heavenly Jerusalem was to be brought down as a habitation of the saints (*ib.* 51). He lays all possible stress upon the Law, while the Prophets are secondary (*ib.* 68). On the other hand, he calls Paul "an enemy" of the Church, who acted in the interests of the high priest while pursuing the faithful, and who, in his fury, while he was hastening to Damascus with the expectation of seizing Peter, came near killing James, the brother of Jesus. In his dispute with the high priest Caiaphas, who finds special fault with "the good tidings for the poor" brought by Jesus, he admits that he is himself but "an unlearned fisherman and rustic" (*ib.* 61–62). He declares the object of baptism to be the remission of sins ("Homilies," vii. 8, xi. 19, 26–29). The articles of his faith are the worship of God as the Maker of heaven and earth, belief in the True Prophet (Jesus), and love coupled with practical benevolence ("Recognitiones," iii. 66; comp. "Homilies," vii. 8). "We worship one God, the Maker of the Universe, and observe His law, by which we are commanded first to worship Him and reverence His name [comp. *ib.* xvii. 7]; and then to honor our parents and to preserve chastity and uprightness" ("Recognitiones," vii. 29). But he is especially insistent on the prohibition against eating with the Gentiles, unless they be baptized, and on "abstaining from the table of devils," that is, from food offered to idols and from dead carcasses, from animals suffocated or torn by wild beasts, and from blood. He insists also upon washing after every pollution, and upon the observance of the Levitical purifications by both sexes ("Homilies," vii. 8, viii. 23, xiii. 4; comp. "Recognitiones," iv. 36).

A Jewish Teacher, According to the Clementines.

It is also of interest to note his declaration that the greatest commandment is "fear the Lord thy God . . . and serve Him" (Deut. x. 12), and to observe the harmony between his teaching and that of the Jewish DIDACHE and DIDASCALIA: "As you would not like to be murdered yourself, nor to have your wife commit adultery, nor to have your things stolen from you, so do not these things to others" ("Homilies," vii. 4, xvii. 7). In the original "Preaching of Peter," thirty, or sixty, or one hundred commandments for the Jewish converts are singled out (comp. Hul. 92a; Midr. Teh. to Ps. ii. 5; Gen. R. xcviii. 14). "Man is the true image of God" (not Christ only!); "The pure soul bears His likeness"; "therefore we must honor God's image by offering food to the hungry and clothing to the naked, caring for the sick, sheltering the stranger, visiting him who is in prison, and affording the needy all the help we can" ("Homilies," xi. 4, xvii. 7). Accordingly, Peter acts in regard to food, prayers, fasts, and ablutions exactly as does a pious Jew or Essene ("Recognitiones," i. 19; ii. 19, 72; v. 36). Many similar passages show the close relation of this teaching, attributed to Peter, to that of the rabbinical schools.

Peter and Paul.

Little value can, according to this, be attached to Gal. ii. 9 (a spurious epistle; see SAUL OF TARSUS), where Peter is charged by Paul with hypocrisy. That a disagreement in certain matters arose between the two disciples is certain; but whether it was Peter or Paul who was inconsistent and wavering still remains a matter of dispute.

According to the Clementines, Peter stayed at Cæsarea a long time, and then went, by way of Tripolis, to Rome. In John xxi. 19 his martyrdom is predicted to him by Jesus (comp. I Epistle of Clement of Rome, v.). Regarding his stay in Rome, reliance must be placed upon Eusebius ("Hist.

Eccl." ii. 1; comp. iii. 39, 15); certainly the account of his meeting Philo (*ib.* ii. 17) and Paul in Rome is mythical.

His Supposed Writings.

According to the testimony of Papias (Eusebius, *l.c.*), Peter was not able to write expositions of his system of faith; the epistles that bear his name are products of the second century. The First Epistle, addressed to the (Pauline) churches of Asia, betrays the style and influence of the Pauline school; it was written during the persecutions of the Christians in the East in the second century, and, judging from iv. 3, the writer was a converted Gentile, not a born Jew. Possibly the whole epistle is based upon an older Judæo-Christian document (ii. 11–iii. 16, v. 1–12) that addressed its monitions to "the strangers and sojourners" (ii. 11; comp. i. 1). The epistle claims to have been written in Rome (v. 12). The Second Epistle, which shows in iii. 1 its dependence upon the First, and an acquaintance with apocalyptic literature, is a strong arraignment of the abuses of the Church due to Gnostic libertinism preached in some of the Pauline churches (i. 16, ii. 1-2, iii. 14–18); at the same time it endeavors to reconcile Paul's teachings with Peter's (iii. 15).

The so-called **Gospel of Peter,** of which fragments were found in Akhmym, Upper Egypt, in the year 1886–87 (see Harnack, "Bruchstücke des Evangelium und der Apocalypse des Petrus," 1893; Zahn, "Das Evangelium des Petrus," 1893), is of peculiar interest to the Jewish reader, inasmuch as, to judge from the fragments containing the story of the crucifixion, the whole is a product of fierce hatred toward the Jews, even to a greater extent than is the Fourth Gospel. Peter the Jew was made the mouthpiece of the Church at a time when hostility to his kinsmen had become the distinction of the orthodox Christian.

The Apocalypse of Peter, a fragment of which was found at Akhmym together with the fragments of the Gospel of Peter, has been identified by Harnack (*l.c.*) with the one known to Clement of Alexandria ("Eclogi," 41, 48, 49) and other Church Fathers. It seems to have drawn its material from a similar Jewish apocalypse (see Kohler, "Pre-Talmudic Haggadah," in "J. Q. R." vii. 605). It shows no traces of Jew-hatred. In it Peter speaks as having, with the other apostles, had intercourse with the departed Jesus on the mountain, and as having been shown by him the reward of the just in Paradise and the punishment of the wicked in Gehenna. Among those subjected to great torture by fire and by scourging are mentioned "those that made idols of wood for themselves and worshiped them instead of God"; also the usurers, the rich that fail to aid the needy, and those "who have forsaken the way of God." The excruciating pains which the wicked suffer wrest from them the confession: "O God, Thy judgment is righteous" (ed. Harnack, *l.c.* pp. 25, 33, 34). The whole work furnishes proof that its writer was still under Jewish influence, if he did not, indeed, simply take his material from a Jewish apocalypse and adapt it to the new creed.

The Apocalypse of Peter.

K.

SIMON, GUSTAV: German surgeon; born at Darmstadt May 30, 1824; died at Heidelberg Aug. 28, 1876. He studied at Heidelberg and Giessen (M.D. 1848). From 1848 to 1861 he was a surgeon of the Hessian army, residing at Darmstadt, where he practised among the poor. During a postgraduate course in Paris in 1851–52 he became acquainted with Jobert, whose method of operation in cases of fistula of the bladder was improved upon by Simon. The latter was very successful also in resection of the hip-bone and extirpation of the kidneys.

In 1861 Simon became assistant professor, and six months later professor, of surgery at the University of Rostock. During the war between Austria and Prussia in 1866 he was chief of a military hospital in Berlin. In 1867 he became professor of surgery in the University of Heidelberg, where he remained until his death. During the Franco-Prussian war he served as surgeon-general of the reserves of Baden.

Of his many works the following may be mentioned: "Ueber die Heilung der Blasenscheidenfisteln" (Giessen, 1854); "Ueber die Operation der Blasenscheidenfisteln Durch die Blutige Nath und Bemerkungen über die Heilung der Fisteln, Spalten und Defecte Welche an Andern Körpertheilen Vorkommen" (Rostock, 1862); "Chirurgie der Nieren" (2 vols., Stuttgart, 1871 and 1876). Simon contributed many essays to the medical journals, especially on his methods of operation.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

SIMON, JEAN HENRI: Belgian engraver and soldier; born at Brussels Oct. 28, 1752; died there March 12, 1834. He was a son of the engraver Jacob Simon, under whom he learned his trade. When not quite fifteen years of age he was appointed engraver to Prince Charles of Lorraine. In 1775 he removed to Paris, where he became engraver to the Duke of Orleans (Chartres), with a yearly salary of 200 thaler. He soon became engraver to the king, which position he held until 1792.

At the beginning of the wars of the French republic, Simon commanded a company under General Dumouriez. The battles of Anderlecht and Boucar, in both of which he was wounded, won him the rank of lieutenant-colonel. Returning to Paris, as a follower of Dumouriez he was accused of treason when the latter went over to the enemy, but he succeeded in proving himself innocent. He next went to Spain, where he became engraver to the court, but was soon recalled to Paris as teacher of engraving at the institute for deaf-mutes. After being banished for a short period, he was recalled and became engraver to the empress Josephine. In 1813 he rejoined the army, and served as colonel of a regiment of lancers in the first corps of the francs-éclaireurs of the department of the Seine. Discharged on half-pay in 1814, he took no prominent part in the campaign of 1815, and in 1816 he went to Brussels, where he passed the rest of his life.

Simon was an excellent engraver; he executed engravings on precious stones, some of which were mistaken for real antiques and were sold to the Empress of Russia. He likewise etched on copper, and his

portraits of noted men of the Netherlands especially deserve mention. He also published "L'Armorial Général de l'Empire," of which only vols. i. and ii. appeared, under the patronage of the empress Josephine. Among his pupils were Dubois, Paul, Verger, Lalondre, and his own son Simon.

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, 1841, pp. 694 *et seq.*, 710 *et seq.*

S. F. T. H.

SIMON, SIR JOHN: English sergeant at law and politician; born in Jamaica Dec. 9, 1818; died in London June 24, 1897. He was descended on the maternal side from the Orobios (see CASTRO family). In 1833 he was sent to England to continue his education at a general school in Liverpool, and he studied Hebrew by himself with the view of becoming a rabbi, his object being to initiate a religious reform movement. His father, however, refused his consent to Simon's plans.

Sir John Simon.

Simon was graduated from the University of London in 1841; was called to the bar at the Middle Temple in 1842; and was the first Jew to practise at the common-law bar, Sir Francis Goldsmid, who had preceded him, practising at the chancery bar. Simon married in 1843 Rachel, fifth daughter of S. K. Salaman of London, and sister of the musical composer Charles Salaman. Later she was the author of "Records and Reflections."

Simon spent the first two years of his married life in Jamaica, where he at once commenced to practise his profession in Spanish Town, then the seat of government. He left the island in 1845 because the climate injured his wife's health, and within a few years of their return to England he became a successful leader of the northern circuit, and soon won distinction in the superior courts in London.

Early Career.

In 1858 he was second counsel in the state trial arising out of the Orsini conspiracy; and he successfully defended Dr. Bernard, who was charged with complicity in the attempted assassination of Napoleon III. In the same year Simon acted as assistant to the judges of county courts, thus being the first English Jew who exercised the functions of a judge. In 1864 he was created a serjeant at law (a legal and social rank known as the "Order of the Coif"), and he was one of the last survivors of this order. The degree of serjeant at law carried with it the dignity of a commissioner of assize; and in this capacity Simon again performed the functions of a judge. He repeatedly occupied the bench in Manchester and Liverpool, and presided at the City of London Court. In Jan., 1868, Simon received from the crown a patent of precedence granting him the additional rank of queen's counsel, an exceptional distinction.

Simon was elected to Parliament in Nov., 1868, from the borough of Dewsbury in the West Riding of Yorkshire. He was reelected in 1874, 1880, 1885, and 1886, and sat continuously for twenty years, retiring in Nov., 1888, owing to failing health. Although he had not a single Jewish elector in his constituency, he was regarded as the "Member for Jewry."

In the House of Commons Simon exercised considerable influence with regard to the amendment of the judicature, the alteration of the law which regulated the trial of election petitions being due to his initiative. The resolution adopted Feb. 23, 1875, calling for the appointment of two judges instead of one to conduct such trials, was also the result of his activity. Simon was knighted in 1886.

Before the British Parliament was open to Jews, Simon stood in the front rank of those who fought for their civil and political emancipation. That battle won, he availed himself of every opportunity to vindicate the cause of oppressed and persecuted Jews throughout the world. Again and again he caused blue books relating to the condition of the Jews in Rumania, Morocco, Russia, and Servia to be laid before Parliament; and after the death of Sir Francis Goldsmid, M.P. (1878), he became the recognized champion of his race before Parliament and the British public. When the knowledge reached England of the persecution of the Jews in Russia in 1881 and 1882 Simon conceived and carried into effect the idea of securing a protest from the entire English people. Within three weeks he had so aroused the feelings of the public men to whom he had personally submitted the issues, that a requisition, signed by the highest representatives in England, was presented to the lord mayor; and a meeting was convened on Feb. 1, 1882 (see MANSION HOUSE AND GUILDHALL MEETINGS). The only Jewish speakers at this meeting were the present Lord Rothschild (then Sir Nathaniel de Rothschild, M.P.) and Sergeant Simon, who respectively moved and seconded the vote of thanks to the lord mayor. Similar meetings were convened in no less than forty-two cities and towns of England, Scotland, and Ireland under the presidency of the local mayors; and a protest from the University of Oxford, signed by the vice-chancellor, the heads of colleges, the leading professors, and hundreds of graduates, was addressed to the chief rabbi.

Work for Jewish Emancipation.

In 1890, when the persecutions in Russia were renewed, Simon, who was then in somewhat failing health, took similar steps through the instrumentality of his son, **Oswald John Simon** (born 1855; educated at Balliol College, Oxford; member of the Russo-Jewish Committee and author of "World and Cloister" and "Faith and Experience"). In accordance with Sir John's plan a second requisition, signed by all the surviving signers of the first one, and by many others, was presented to the lord mayor, and a meeting was held at the Guildhall on Dec. 10, 1890, which was no less successful than the first one.

Simon was one of the founders of the Anglo-Jewish Association, which was formed in London in 1871 to cooperate with the Alliance Israélite Universelle of Paris. He was identified with the Reform Synagogue of London from its inception in 1842.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, June 26, 1897; *Dict. National Biography.*

J.

SIMON, JOSEPH: American lawyer and politician; born at Bechtheim, Hesse, Feb. 7, 1851. He accompanied his parents to Portland, Ore., in 1857, when he was but six years of age. He was educated in the public schools of Portland, was admitted to the bar in 1872, and is now (1905) a member of the law firm of Dolph, Mallory, Simon, & Gearin. He early developed a capacity for politics. In 1877 he was elected a member of the city council of Portland, and in 1880, 1884, and 1886 he was chosen chairman of the Republican state committee of Oregon. From 1880 to 1900 he represented Multnomah county, in the Oregon state senate; and he was elected president thereof at five different sessions. He was a delegate to the Republican national conventions that met at Minneapolis in 1892 and at Philadelphia in 1900, and served as a member of the Republican national committee from 1892 to 1896. For many years he was president of the police commission of the city of Portland. A vacancy occurring in Oregon's senatorial representation at Washington, Simon was, in 1898, elected to the United States Senate for the term ending March 3, 1903.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

SIMON, JOSEPH: Chief of the bureau of the Progressive communities of Hungary, and reporter on Jewish affairs in the Hungarian Ministry of Public Worship; born at Kapolcs, county of Zala, June 24, 1844; studied law at Budapest. He represented the district of Tapolcza at the Jewish Congress of 1868 and was elected its secretary; and at its conclusion he became secretary of the national committee, and three years later was appointed to a similar position in the national bureau. Since then he has been one of the leaders of the Hungarian Jews. As first secretary of the national committee, Simon, until he retired in 1904 owing to ill health, conducted the affairs of that portion of the Hungarian Jewry which was organized according to the statutes of the Jewish Congress of 1868. He has rendered special service in connection with the establishment and administration of the LANDES-RABBINERSCHULE (of whose board of governors he has been secretary since the institution's foundation in 1877) and various other institutions. In 1883 he organized the defense in the TISZA ESZLÁR case. Simon has the title of "Königlicher Rath."

S. L. V.

SIMON THE JUST. See SIMEON THE JUST.

SIMON MACCABEUS: Hasmonean prince and high priest; died 135 B.C.; second son of Mattathias. In I Macc. ii. 3 he is called **Thassi**; in Josephus, "Ant." xii. 6, § 31, **Thatis** (with the variant **Matthes**). The meanings of these names are obscure. His father, when dying, praised him as a man of counsel, and exhorted his four brothers to heed his advice. Simon justified his father's high opinion of him, and proved himself uniformly sagacious and circumspect. Even during the lifetime of his brothers Judah and Jonathan, Simon took a prominent part in the war of liberation waged against the Syrians: he succored the hard-pressed Jews in Galilee; avenged, in conjunction with Jonathan, the death of his brother John; and fought successfully against Bacchides (I Macc. v. 17, 23; ix. 37–42, 65–68; "Ant." xii. 8, § 2; xiii. 1, §§ 4–5).

Strategus.

The successes of the Jews rendered it expedient for the pretenders to the throne of Syria to show them special favor, and therefore Antiochus VI. appointed Simon strategus, or military commander, of the coast region from the Ladder of Tyre to Egypt. As strategus Simon conquered the cities of Beth-zur and Joppa, garrisoning them with Jewish troops, and built the fortress of Adida in the plain (I Macc. xi. 53, 65; xii. 33, 38; "Ant." xiii. 5, §§ 4, 6, 10; 6, § 5).

After the capture of Jonathan, Simon was elected leader (ἡγούμενος) by the people, assembled at Jerusalem; he at once completed the fortification of the capital, and made Joppa secure by expelling its Gentile inhabitants and filling it with Jews (I Macc. xiii. 8, 10, 11; "Ant." xiii. 6, § 4). At Hadid he blocked the advance of the treacherous Trypho, who was attempting to enter the country and seize the throne of Syria. Since Trypho could gain nothing by force, he craftily demanded a ransom for Jonathan and the surrender of Jonathan's sons as hostages. Although Simon was fully aware that Trypho would deceive him, he acceded to both demands, so that the people might see that he had done everything possible for his brother. Jonathan was nevertheless treacherously assassinated, and the hostages were not returned. Simon thus became the sole leader of the people. He had Jonathan's remains buried with honor at Modin, where he subsequently erected a monument to him (1 Macc. xiii. 25–30; "Ant." xiii. 6, § 5).

As the opponent of Trypho, Simon had every reason to side with Demetrius II., to whom he sent a deputation requesting freedom from taxation for the country. The fact that his request was granted implied the recognition of the political independence of Judea. "Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year" of the Seleucid era (143–142 B.C.; I Macc. xiii. 41; Josephus, "Ant." xiii. 6, § 6). The statement, found in a rabbinical work (Meg. Ta'an. § 2), that Judah and Jerusalem were released from the payment of the "crown tax" (στέφανος) on Iyyar 27 may refer to this event. The Jews then introduced a new era, dating all their instruments and contracts according to the years of Simon. The independence of Simon may be indicated also by the coins which he minted, for many Jewish shekels and half-shekels bear in Old Hebrew characters the inscription "Holy Jerusalem," and are dated variously "the year 1," "2," "3," "4," or "5," these dates being referred by many scholars to the era of Simon. But it is strange that there are no coins, so far as known, of the years 6 and 7, although Simon was ruling then. These coins, which are somewhat crude and

primitive, are differentiated from other Maccabean coins by the absence of the name of the ruling prince (see illustrations in Jew. Encyc., *s.v.* Numismatics); it is therefore not certain that they were struck by Simon, and Schürer is particularly disinclined to ascribe them to his reign ("Gesch." 3d ed., i. 243, 761 *et seq.*).

Coins.

Simon was still confronted with the task of securing his position in the country. He therefore laid siege to the old and powerful city of Gazara and captured it, after which he expelled the pagan inhabitants, removed the idols from the houses, purified the city, and "placed such men there as would keep the Law" (I Macc. xiii. 43–48; comp. xiv. 34; "Ant." xiii. 6, § 7; Strabo, p. 759). He then attacked the last bulwark of the Syrians in Judea, the Acra of Jerusalem, which was taken on the 23d day of the second month, 142 B.C., and entered by the Jews chanting hymns of thanksgiving to the sound of harps, and bearing palm-branches (I Macc. xiii. 49–52; comp. xiv. 7, 36, 37; "Ant." *l.c.*). Merited punishment was visited on the Hellenists (called "children of the Acra" in Meg. Ta'an. § 2), both in the capital and throughout the country. In this connection, although the actual work was probably done at a later time, Josephus speaks ("Ant." *l.c.*; comp. "B. J." v. 4, § 1) of the laborious demolition of the citadel, which took three years. It is hardly likely that the fortifications were permitted during this time to command the Temple, yet they must have remained standing, for Simon is said to have garrisoned them (I Macc. xiv. 37; comp. xv. 28). At the same time he placed his son John, who resided at Gazara, in charge of a portion of the army (*ib.* xiii. 53).

The country now enjoyed a lasting peace, and the author of the First Book of Maccabees (xiv. 8–15) describes the felicity of the people in glowing colors, adhering closely to the accounts of the blessings promised in the Bible, and carefully including Simon's services to religion. He then speaks of the honor shown the Jewish people by other nations, declaring (xiv. 16–19) that the Romans renewed their friendship with the Jews on their own initiative (although this is improbable), and that the Spartans, at the request of the Jews, made a documentary declaration of their friendship (xiv. 20–23). Willrich regards this record as spurious, like others of a similar nature. The statement (xiv. 24) that Simon sought to win the favor of the Romans by rich gifts through the agency of Numenius is apparently incorrect, for the friendship of Rome has already been noted in a previous passage. An alliance ("amicitia") between the Romans and the Jews is, however, mentioned in other sources (Justin, "Apologia," xxxvi. 3, § 9).

Alliance with Rome.

The high esteem in which Simon was held by foreign powers impelled the people to show their appreciation of him, and on Elul 18, 141 B.C., the assembly of the priests, the people, the leaders of the people, and the elders of the land resolved that Simon should be the high priest, strategus, and ethnarch of the Jews, "forever, until there should arise a faithful prophet" (I Macc. xiv. 41). By this phrase they probably intended to imply that the time would come when the spirit of prophecy would again appear in Israel, enabling them to learn the will of God; or they may have meant to express their conviction that the prophet Elijah would announce the Messiah, who would belong to the house of David, and in that case there could, of course, be no ruler but him. This resolution was inscribed upon brass tablets and set up in the court of the Temple. According to Willrich, this record can not have been quoted in the original text of the Maccabees, since the inscription states that Simon sent his deputation to Rome before he was recognized by Demetrius, and regards the Roman alliance as the motive for this confirmation, whereas xiv. 3 asserts that Demetrius was taken prisoner by the Parthians before the embassy went to Rome; furthermore, Numenius is said (xv. 15) to have returned in 139–138, when Antiochus Sidetes was already on the throne. Whether the inscription is authentic or not, it is at least certain that Simon bequeathed his dignities to his children, and thus became the founder of the Hasmonean dynasty.

Hereditary Prince.

Once more Simon became involved in the Syrian imbroglio. Antiochus VII. (Sidetes), the brother of the captive Demetrius, attempted to seize the throne of Syria; in a letter written at Rhodes, before he landed on the Asiatic coast, he confirmed Simon in all the privileges granted him by previous kings, especially in the prerogative of coinage (I Macc. xv. 1–9), although this was apparently a mere sanction of the actual state of affairs. But as soon as Antiochus felt secure from Trypho he changed his attitude. At the siege of Dora he rejected the reenforcements sent by Simon, and demanded either that Simon should surrender Joppa, Gazara, and the Acra, which, he alleged, had been wrongfully taken by the Jews, or that he should pay an indemnity of one thousand talents. The result was a war in which the Syrians under Cendebeus were defeated by Simon's sons Judah and John (136 B.C.).

War with the Syrians.

The age of Simon had led him to entrust this war to his sons, but the hope which he may have cherished, that in his old age at least he would be able to enjoy the reward of his deeds, was doomed to disappointment. In 135 B.C. Simon, the last of the Maccabean brothers, died by violence. According to his custom, he was traveling through the country holding court, when, in the fortress of Docus, near Jericho, he and his sons Mattathias and Judah were slain by his son-in-law Ptolemeus at a banquet prepared by the last-mentioned (I Macc. xvi. 11–17; "Ant." xiii. 7, § 4). The seven short years of his reign prepared the way for the events of the following one hundred years. He was succeeded by his son John Hyrcanus I.

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G. S. Kr.

SIMON MAGUS: A personage frequently mentioned in the history of primitive Christianity. According to Acts viii. 9–23, he was greatly feared

throughout Samaria on account of his magic powers; but he permitted himself to be baptized, and wished to purchase the gift of the Holy Ghost, being cursed by Peter for this presumptuousness. In spite of the definiteness of the statements regarding him, the historicity of Simon has been doubted by many critics, especially by Baur and his school, who held that he was a caricature of the "Apostle of the Gentiles." Such a view must, however, be regarded as a grave critical aberration (Harnack, "Dogmengeschichte," 1st ed., i. 179, note 1).

The early Christian Clementine "Recognitiones" (vii.–x.) represent Simon as a Jewish magician instead of a Samaritan, stating that he was a member of a Jewish household in Cæsarea, and that, when pursued by Peter, he fled to Judea. Mention is made, moreover, of a magician named Simon who lived in this very city of Cæsarea about the year 40 of the common era (Josephus, "Ant." xx. 7, § 2); so that some scholars consider the two to be identical (Hilgenfeld, "Ketzergeschichte," p. 170; Albert, "Die Ersten Fünfzehn Jahre der Christlichen Kirche," p. 114, Münster, 1900; Waitz, in "Zeitschrift für Neutestamentliche Wissenschaft," v. 128). This view can hardly be correct, however, although the notice, like other similar ones, serves to show that there were such magicians even among the Jews. The most reliable sources, including Justin Martyr, who was a Samaritan by birth, call Simon a native of Cæsarea; and, in harmony with this statement, the same authorities regard him as a pupil of Dositheus, the Samaritan heresiarch (but see DOSITHEUS). Simon was, furthermore, regarded by all the Church Fathers as the great heretic from whose school and teaching sprang all the later motley heresies of Christianity; and inasmuch as his system contained Gnostic teaching, Gnosticism itself was ascribed to him, and a Gnostic figure was seen in his alleged wife Helena.

In reality, however, Simon seems at first to have asserted merely that he was a Messiah, though later he claimed that he was a god. The following passage of Irenæus ("Adv. Hæreses," i. 23, § 1) clearly defines his teaching: "He was worshiped by many as a god, and seemed to himself to be one; for among the Jews he appeared as the Son [thus identifying himself with Jesus], in Samaria as the Father, and among other peoples as the Holy Ghost" (comp. "Philosophumena," vi. 19; Tertullian, "De Anima," xxxiv.; Epiphanius, "Panarium," xxi. 1; "Acta Petri et Pauli," in Lipsius, "Apocryphische Apostelgeschichten und Apostellegenden," ii., part 1, pp. 30, 301). Simon is also said to have commanded that a grave be dug for him, from which he was to arise in three days; but this, it is declared, he did not do ("Philosophumena," quoted as from Hippolytus, vi. 20). These traits characterize him as the Christ of the Samaritans, and at the same time show him as a most striking antithesis to the Christ of the Christians. If, as is stated, besides declaring that God is unknowable and is not the creator of the world, but inexpressible, ineffable, and self-created (*αὐτογένετθλον*; "Constitutiones Apostolicæ," vi. 10, in Migne, "Patrologia Græca," i. 933), he taught that He is not the father of Christ, his teaching diverges widely from the Christian doctrine, although it must be borne in mind that this statement is at variance with all other accounts.

Claims Messiahship.

In their opposition to Christianity the Jews may have felt a certain sympathy with the teachings of Simon, thus accounting for the legends which term them his disciples. When, in his flight from Peter, Simon went to Rome and wished to prove his divinity by flying through the air, the Jews are said to have been his partizans; and when he fell wounded to the earth, and was taken to Aricia, a small town near Rome where his grave is yet shown, Jews are alleged to have escorted him thither; and their descendants lived there until 1600. A later authority declares that the aerial battle with Peter took place on a Sabbath on which the faithful were holding a "proseuche" (synagogal assembly) and keeping a fast especially on account of their teacher Simon (Glycas, "Annales," ed. Bonn, i. 236, 439). While it is true that the Christians were as yet little differentiated from the Jews, and that the "faithful" might equally well have been Christians, yet the fast (the Romans believed that the Jews fasted on the Sabbath), *i.e.*, the rest from work, is characteristically Jewish. The story of this flight to Rome, whether legendary or historic, must have been well known to the Jews, since the remarkable "Toledot Yeshu" tells of a similar aerial battle that took place between Jesus and the champion of the Jews (Krauss, "Das Leben Jesu nach Jüdischen Quellen," p. 179 *et passim*); and this same legend shows that the Jews regarded Simon as one of their own number. The fall of Simon Magus was customarily represented by the Byzantines in their illustrations of Psalm li. = Hebr. lii. (Strzygowski, "Bilder des Griechischen Physiologus," p. 89, Leipsic, 1889). Zacuto ("Yuḥasin," ed. London, p. 244) also mentions Simon Magus; and his name occurs in a Samaritan chronicle recently published ("R. E. J." xlv. 230).

Favored by the Jews.

K. S. KR.

Simon Magus was the founder of a Gnostic sect. In Acts viii. 9–13 he is represented as having been held in awe by the Samaritans as the manifestation of the hidden power of God, and as being called by them "The Great One." He is said to have allowed himself to be baptized by the apostle Philip; but, owing to his greediness, he relapsed into sorcery. While this story is legendary, Justin relates ("Apologia," i. 26, 56) that he was born in Gitta, a Samaritan village, and that he traveled together with a woman named Helena, whom he declared to be the "First Intelligence," he himself claiming to be the first manifestation of the hidden power of God. He went to Rome and performed miracles before the emperor Claudius; and the people erected statues to him. The legendary character of this story has been proved by the fact that the statue said to have been erected to him with the inscription "Semoni Sancto Deo Fidio" has been discovered, and it proves to have been dedicated to an ancient Roman deity.

More authentic facts regarding Simon Magus are contained in Hippolytus' "Refutatio Heresiarum," vi. 7–20, where extracts are given from a work

ascribed to Simon and entitled "The Great Revelation." In this work an elaborate Gnostic system of the emanation of the Deity is presented, describing the unfolding of the world in six pairs, male and female, in the upper and lower regions, among which also the sun and the moon ("Selene") play a part and in which he himself is "the standing one; he who stands, has stood, and will stand." His stay at Rome, where he attracted attention by his miracles, and his contest with Peter are mentioned in this work and in all the patristic writings of the early centuries. He is said to have had a celestial chariot upon which he was seen flying through the air. He could not, however, withstand the superior magic powers of Peter, and fell from the chariot, breaking his legs (Syriac "Didascalia," i. 18; Arnobius, "Contra Gentes," ii. 12). He raised the souls of prophets from Hades (Tertullian, "De Anima," xxxiv).

The most elaborate legendary story is told of him, especially with reference to his contest with Peter, in the Clementine writings, where there is an occasional blending of the character and utterances of Simon Magus with those of Paul. Certain characteristic expressions, however, are found there which point to historic facts. He calls himself the manifested power of the great hidden Deity ("Hel Kisai" = "Elkesai" in Gnostic lore; "Recognitiones," i. 72, ii. 37; comp. "the one who will stand [abide] forever"; "Recognitiones," ii. 7, iii. 11; "Homilies," ii. 24); his spouse Helena (or Selene = "the Moon") is the mother Wisdom, one with the highest Deity, who came down to earth under that name ("Recognitiones," ii. 8–9, 39; "Homilies," ii. 23).

The existence of the sect of Simonians called after Simon and related to the other Samaritan sect called after Dositheus, certainly proves the historicity of his existence against the critics who declare him to be a fictitious person and "Simon" to be the pseudonym of Paul. It is remarkable, moreover, that a magician by the name of Simon is mentioned by Josephus as having lived at the very same time as Simon Magus of the Church literature. Felix, appointed governor of Judea by the emperor Claudius between the years 52 and 60, had fallen in love with Drusilla, sister of King Agrippa and wife of King Azizus of Emesa; and he sent Simon, a Jew born in Cyprus and a friend of his who was known for his magical skill, to use incantations (compare the love incantation in Deissman's "Bibelstudien," 1895, p. 21, and Blau, "Das Altjüdische Zauberwesen," 1898, pp. 96–117) to alienate her affection from her husband and to turn it to Felix. In this way the governor succeeded in obtaining Drusilla's consent to marry him ("Ant." xx. 7, § 2). The only difficulty in identifying this Simon with the other lies in the statement of Josephus that the magician was born in Cyprus. The charges brought against the sect of the Simonians are of such a nature as would point to seductions brought about by witchcraft as well as by Gnostic teachings leading to sexual impurity.

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K.

SIMON, MORITZ ALEXANDER: German banker and philanthropist; born at Hanover Nov. 27, 1837; died there 1905. Educated at his native town, he became associated there with the banking-house of Ezechiel Simon. Later he spent some years in New York, and, upon returning to Hanover, founded the banking-house of Moritz Alexander Simon. In New York, Simon had become acquainted with the misery of the poor Jewish immigrants from eastern Europe, and he contributed to the funds of the organizations founded in the eighties for the purpose of assisting the Rumanian Jews. Having come to the conclusion that the so-called Jewish question was a social one, which might partially be solved by educating the younger generation to become artisans and farmers, he opened in 1893 the Israelitische Erziehungsanstalt at Ahlem, a small place near Hanover. The aim of this school is to educate its pupils in "agriculture and handicraft — means of living from which the Jews, through the circumstances of time and condition, have been excluded for centuries. . . ." The pupils are divided into two sections: children between six and fourteen years of age, and apprentices between fourteen and seventeen; in the first department the children receive a common-school education together with instruction in horticulture, wood-working, and in the making of pasteboard boxes. The second department gives instruction in various trades. Up to the present (1905) the institution has trained about 170 gardeners, artisans, and teachers, who are employed not only in Germany but also in Russia, Rumania, Galicia, Palestine, and America. Simon bequeathed $750,000 to the "Erziehungsanstalt."

Bibliography: W. Liebmann, in *Ost und West*, March, 1905, pp. 198 *et seq.* (with illustrations).

S. F. T. H.

SIMON, OSKAR: German dermatologist; born at Berlin Jan. 2, 1845; died at Breslau March 2, 1882. Educated in his native city (M.D. 1868), he took a postgraduate course at the University of Vienna. During the Franco-Prussian war he saw active service as assistant surgeon. In 1871 he returned to Vienna, but in the following year settled in Berlin, where he became privat-docent. Six years later (1878) he was appointed professor of dermatology at the University of Breslau and chief physician at the Allerheiligen Hospital.

Of Simon's works the following may be mentioned: "Die Localisation der Hautkrankheiten, Histologisch und Klinisch Bearbeitet," Berlin, 1873; "Ueber das Molluscum Contagiosum," *ib.* 1876; "Ueber Prurigo und die Behandlung Derselben mit Pilocarpin," *ib.* 1879; "Ueber Balanopostho-Mykosis," *ib.* 1881.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SIMON, LADY RACHEL: English authoress; born in London Aug. 1, 1823; died there July 7, 1899; daughter of Simeon K. Salaman and Alice Cowen. She grew up amid the intellectual and refined surroundings of a home which was the rendez-

vous of many distinguished people. On July 12, 1843, she was married to John Simon, LL.B. A woman of striking individuality, Lady Simon kept from her seventeenth year a diary of "Records and Reflections," from which she, in 1893, published a selection covering a period of fifty years, from 1840 to 1890. She wrote also a work on the Psalms, entitled "Beside the Still Waters."

Lady Simon's son **Oswald John Simon** (born in London in 1855) is a communal worker and author. Of his works may be mentioned "The World and the Cloister," a novel; and "Faith and Experience," a volume of essays and sermons.

Bibliography: *Jew. Chron.* and *Jew. World*, July 14, 1899.

J. G. L.

SIMON, RICHARD: French scholar and Orientalist; born at Dieppe May 13, 1638; died there April 21, 1721. After studying at the Sorbonne he joined the Congregation of the Oratory, in the library of which he studied Oriental works and manuscripts. When a certain Jew was condemned to the pyre at Metz on a blood accusation, Simon wrote a strong opinion in protest (1670). He translated Leon of Modena's "Historia dei Riti Ebraici," etc. (1674), and wrote "Comparaison des Cérémonies des Juifs et de la Discipline de l'Eglise" (1681). His chief work, however, was his "Histoire Critique du Vieux Testament" (1678), practically the first introduction to the Old Testament written. It dealt with the books of the Old Testament as if they were ordinary writings, and by this means aroused the enmity of Bossuet and the Port Royal, through whose influence the whole edition of 1,300 copies was seized and destroyed and Simon was expelled from the Oratory (May 21, 1678). Notwithstanding the destruction of his book, several pirated editions appeared in Holland. Simon wrote several pamphlets defending his views against the attacks of contemporary writers, such as Vossius, Spanheim, Jurien, Colomies, Le Clerc, and others.

Bibliography: *La Grande Encyclopédie.*

T. J.

SIMON (SIMEDL, SIMONCINO) OF TRENT: Child victim of an alleged ritual murder by the Jews of Trent. He was the son of Andreas Unverdosben, a cobbler, or tanner, in Trent, and was born Nov. 26, 1472.

The harmonious relations between the Christians and the Jews in Trent had excited the anger of the semidemented Franciscan friar Bernardinus of Feltre, who was a son of a notorious enemy of the Jews. In his Lenten sermons (1475) he endeavored to incite the people against them, but instead provoked displeasure on the part of the Christians.

The Disappearance of Simon.

Then he predicted that at the next Jewish Passover a ritual murder would occur. In accordance with this prediction, the child Simon, twenty-eight months old, disappeared on March 23, 1475. Bernardinus of Feltre, Johannes Schweizer (a neighbor of the Jews), and, at last, the excited people themselves declared that the child would be found among the Jews; but a careful search through the Jewish quarter, ordered by Bishop Hinderbach and executed by the podestà of Trent, Johann Sala, proved fruitless.

On the eve of Easter Monday, March 26, some Jews noticed the body of a child in the river, near the house of one of their number named Samuel. Without a moment's delay three of them, Tobias (a physician), Samuel, and Angelus, hastened to notify the bishop, but were not admitted to his presence. The podestà, however, visited the house of Samuel, took possession of the child's body, and ordered the arrest of those present—Samuel, Angelus, Tobias, Israel, Bonaventura, Toaff, and a second Bonaventura (the cook). After a medical examination of the body it was stated that death was the result of violence, not of accidental drowning. A baptized Jew, Johann of Feltre, who had been a prisoner for several years for theft, seized the apparent opportunity to shorten the term of his imprisonment by declaring that the Jews use the blood of Christians for ritual purposes at the Passover. On the strength of this allegation all the members of the Jewish community, women and children included, were arrested. The proceedings against them began on March 28. The accused pleaded not guilty, and denounced two men: Johannes Schweizer, who had access to the river flowing by Samuel's house and who for a long time had been an enemy of the Jews; and the German tailor Enzelin. Johannes Schweizer and his wife were arrested, but proved an alibi as regards the 23d of March, though only for the daytime; they were finally liberated from prison in a "miraculous" manner.

Torture Suffered by the Jews.

Then began days and nights of torture for the Jews, in which numerous methods of compelling "confession" were tried. For a long time the sufferers remained steadfast and faithful; but after weeks of torture had weakened the will, they "confessed" in the exact words dictated by their clerical tormentors and assassins. These abominable practises caused Duke Sigmund and others to intercede and stop the proceedings (April 21). But the persecutions were resumed on June 5, and were maintained until the Jew Moses, aged eighty years, after terrible tortures and persistent denials, likewise "confessed." Toward the end of June (21-23) eight of the wealthiest Jews, after receiving baptism, were put to death, some being burned at the stake and the rest beheaded.

But the cruelty of the proceedings had aroused general indignation. Pope Sixtus IV., alarmed for the reputation of the Church, commanded Bishop Hinderbach on Aug. 3 to again suspend proceedings, until the arrival of the papal commissary, Bishop Giambattista dei Sindici of Ventimiglia, who, jointly with the Bishop of Trent, would conduct the investigation. The papal agent had been fully instructed beforehand; after making an investigation, he denied the martyrdom of the child Simon and disputed the occurrence of a miracle at his grave. Sixtus IV. had already anticipated this denial in his encyclical of Oct. 10, 1475. The commissary uncovered the tissue of lies, but when he demanded the immediate release of the Jews he was denounced by the bishop and assailed by the mob, being compelled to withdraw to Roveredo. Thence, fortified by his instruc-

tions, he summoned the bishop and the podestà to answer for their conduct. Instead of appearing, Bishop Hinderbach answered by a circular, directed to all churchmen, describing the martyrdom of Simon, justifying his own share in the proceedings, and denouncing the work of the Bishop of Ventimiglia as "corruptam inquisitionem." While the papal commissary was taking Enzelin, the supposed actual murderer, a prisoner to Rome for trial, the Bishop of Trent and the podestà continued their proceedings against the Jews, several of whom they executed (Dec. 2, 1475; Jan. 13 and 16, 1476).

Investigation by the Papal Envoy.

The Bishop of Ventimiglia reported to Rome that, as the result of careful investigations, he found the Jews innocent, that Simon had been killed by Christians with the intention of ruining the Jews, and that Bishop Hinderbach had planned to enrich himself by confiscating the estates of those executed. Sixtus IV. then appointed a commission of six cardinals to investigate the two proceedings. The head of the commission being an intimate friend of Bernardinus of Feltre, the result was a foregone conclusion, especially since the whole Catholic Church would have been involved in the condemnation of the Bishop of Trent. Accordingly, in the decree of June 20, 1478, "Facit nos pietas," Sixtus IV. declared the proceedings against the Jews in Trent to be "rite et recte factum." Both Bernardinus of Feltre and Simon of Trent are said to have been canonized by Gregory XIII., about a century later, the former as a prophet, and the latter as a martyr.

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J. A. Tx.

SIMONIAS (modern name, **Samuniyyah**): A city in Galilee, about two hours southwest of Sepphoris. In the Talmud (Yer. Meg. 70a) it is identified with the Shimron of Josh. xi. 1, xii. 20, xix. 15, a name which had already been replaced in all passages of the Septuagint by Σιμεών, whence the "Simonias" of the Greek period. Josephus calls the place a village, and states that while there he was attacked at night by the Roman decurion Ebutius, who was forced to withdraw, however, without success, since his cavalry could not be used in that locality ("Vita," § 24). The genuine Jewish spirit of the inhabitants is shown by the story that once when the patriarch Judah I. passed through their city, they asked him to send a scholar to instruct them (Gen. R. lxxxi. 2; Yer. Yeb. 13a). The name of the city occurs also elsewhere (Niddah 24b; Mek. on Deut. in "Hildesheimer Jubelschrift," p. 30), and in the Middle Ages it is mentioned by Estori Farḥi ("Kaftor wa-Ferah," ch. xi.).

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J. S. Kr.

SIMONS, DAVID: Dutch jurist; born at The Hague Nov. 3, 1860. He studied law at the University of Leyden (J.U.D. 1883), and then established himself as a lawyer in Amsterdam. In 1897 he was appointed professor of penal law at the University of Utrecht. He is the author of: "De Vrijheid van Drukpers in Verband met het Wetboek van Strafrecht" (his doctor's dissertation, for which he was awarded the university gold medal, 1882); "Beknopte Handleiding tot het Wetboek van Strafvordering" (3d ed. 1901, Haarlem); "Leerboek van het Nederlandsche Strafrecht" (vol. i., Gröningen, 1904).

Simons is associate editor of the department of theories on the "Tijdschrift voor Strafrecht," and, since July, 1902, editor-in-chief of the "Weekblad van het Recht."

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S. E. Sl.

SIMONSEN, DAVID JACOB: Danish rabbi and author; born in Copenhagen March 17, 1853. He studied at the Von Westenske Institut in his native city, at the same time receiving private instruction in Talmudics and Hebrew literature. In 1874 he was awarded a prize for a treatise on Arabic philology. From 1874 to 1879 he studied at the rabbinical seminary at Breslau; and on passing his examination he received offers of tutorships successively at the Breslau and Ramsgate seminaries, which he declined. A few weeks before he was called to Copenhagen as assistant to Chief Rabbi Wolff, being the first Danish-born rabbi of the Copenhagen congregation. At Wolff's death (1891) Simonsen was unanimously chosen his successor as chief rabbi of Denmark; he resigned his office in 1902, on which occasion King Christian IX. conferred upon him the honorary title of professor. He is a member of the executive board of the Alliance Israélite Universelle.

Simonsen is a prolific contributor to Danish and foreign Jewish periodicals. In 1889 he published in Danish and in French a study of sculptures and inscriptions from Palmyra, belonging to Dr. Jacobsen's famous collection at the Ny Carlsberg Glypothek in Copenhagen.

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S. F. C.

SIMONSEN, JOSEPH LEVIN: Danish jurist; born in Copenhagen Dec. 26, 1814; died there June 21, 1886. He was graduated from the University of Copenhagen (Candidatus Juris) in 1837, and in 1851 was admitted to the bar of the superior court. He soon demonstrated a profound knowledge of the most intricate matters of law, and his legal opinions were generally quoted as authorita-

tive. In 1859 Simonsen was elected vice-president of the Society of Danish Lawyers; and from 1848 till his death he officiated as legal counselor of the Jewish congregation of Copenhagen.

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S. F. C.

SIMONYI, SIGMUND: Hungarian linguist; born at Veszprim Jan. 1, 1853; studied at Esztergom, Budapest, Leipsic, Berlin, and Paris; he has embraced Christianity. In 1877 he became lecturer, in 1885 assistant professor, and in 1889 professor, at the University of Budapest. The Hungarian Academy of Sciences elected him a corresponding member in 1879 and a regular member in 1893; he is a member also of the Ugro-Finnic Society of Helsingfors. He is a voluminous writer, and has contributed largely to the development of Hungarian philology, both by his works and by the influence which he has exercised for a generation upon the students of philology at the University of Budapest.

Simonyi has published the following works: "Antibarbarus" (1879), on foreign words in Hungarian; "A Magyar Kötöszók" (3 vols., 1881–83), on Hungarian conjunctions; "A Magyar Határozók" (2 vols., 1888), on Hungarian adverbs; "A Magyar Nyelv" (2 vols., also in German, 1897), on the Hungarian language; "Magyar Nyelvtörténeti Szótár" (3 vols.), a historical dictionary of the Hungarian language; "Német és Magyar Szólások" (1895), on Teutonisms and Magyarisms; and (in collaboration with Balassa) a German-Hungarian dictionary (1899). He has also translated the works of Max Müller and Cox.

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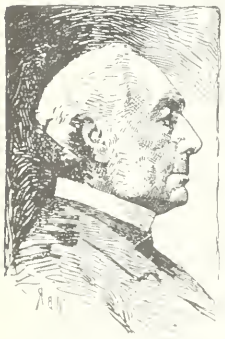
S. L. V.

SIMSON. See Samson.

SIMSON, MARTIN EDUARD VON: German jurist and statesman; born Nov. 10, 1810, at Königsberg, East Prussia; died at Berlin May 22, 1899. Educated at the universities of Königsberg (LL.D. 1829), Berlin, and Bonn, and at the Ecole de Droit, Paris, he became privat-docent at the university of his native town in 1831; he was appointed assistant professor in 1833 and professor of Roman law in 1836, serving also as judge. In 1846 he received the title of "Rat" at the higher court. He took an active part in the turbulent political life of his time, and in 1848 was sent as deputy from Königsberg to the National Congress of Frankfort. He was elected secretary of this body at its first meeting, later became its vice-president, and on Dec. 19 was chosen as president, in which office he showed great skill in controlling an assembly made up of men animated by vastly diverse political ideas. As president of the congress he was also chairman of the deputation selected to offer the crown of the German empire to King Frederick William IV. of Prussia.



Martin Eduard von Simson.

Resigning from the congress in May, 1849, Simson was in the same year elected to the lower house of the German Parliament, in which he was an adherent of the Constitutional party. In 1850 he presided over the congress at Erfurt. From 1852 to 1859 he took no part in politics, but in the latter year he again became a member of the Prussian lower house, over which he presided in 1860 and 1861. In 1860 he was appointed vice-president and in 1869 president of the higher court of Frankfort-on-the-Oder. A member of the North-German Congress from its opening, Simson was elected its first president in 1867, and in that capacity he offered the crown of Germany to William I. of Prussia in 1870. He was elected a member of the first German Reichstag and became its president, from which position he retired in 1874 on account of failing health, declining reelection in 1877. In 1879 he was appointed first president of the German Supreme Court in Leipsic; in 1888 he received the decoration of the Black Eagle of Prussia and was ennobled. In 1892 he retired to private life.

Simson became a Christian when very young. He was the author of "Geschichte des Königsberger Ober-Tribunals."

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S. F. T. H.

SIMUNA (SEMONA): Sabora of the second generation (Halevy, "Dorot ha-Rishonim," iii. 26); principal of the Academy of Pumbedita (520–540) while R. 'Ena was filling a similar position at Sura. According to Grätz, these two scholars committed the Talmud to writing; but no further details are known concerning Simuna.

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W. B. J. Z. L.

SIN: Under the Jewish theocracy, wilful disregard of the positive, or wilful infraction of the negative, commands of God as proclaimed by Moses and interpreted by the Rabbis; it thus includes crimes against God and crimes against society or an individual member thereof. This article is confined, as far as possible, to the former class. Of the three kinds of sin embraced in this division, the lightest is the "het," "hatta'ah," or "hattat" (lit. "fault," "shortcoming," "misstep"), an infraction of a command committed in ignorance of the existence or meaning of that command ("be-shogeg"). The second kind is the "'awon," a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment ("be-mezid"). The gravest kind is the "pesha'" or "mered," a presumptuous and rebellious act against God; or a "resha'," such an act committed with a wicked intention. These three degrees are mentioned by the Psalmist (cvi. 6): "We have sinned ["hata'nu"], . . . we have committed iniquity ["he-'ewinu"], we have done wickedly ["hirsha'nu"]" (comp. I Kings viii. 47; Dan. ix. 5).

The confession of sin by the high priest in the Holy of Holies on Yom Kippur followed the order here given—"het," "'awon," "pesha'" (Yoma 36b).

These three classes are subdivided under the terms "'asham" (guilt), a sin which is later repented; "ma'al," "me'ilah" (sacrilege); "tiflah" (vice, depravity); "'amal" (enormity, corruption); and "awon" (heinous crime, atrocity). The word "resha'" is generally used to express the idea of ill conduct, viciousness, criminality. The Talmudic word "'aberah" carries the idea of trespass, transgression, and includes both sin and crime.

Various Sins.

The motive ascribed as underlying the prohibition against sin is the benefit of man. Sin defiles the body and corrupts the mind; it is a perversion and distortion of the principles of nature; it creates disorder and confusion in society; it brings mischief, misery, and trouble into communal life. Man, not God, reaps the benefit of obedience to God's laws: "If thou sinnest, what doest thou against him? . . . Thy wickedness may hurt a man as thou art" (Job xxxv. 6, 8).

Man is responsible for sin because he is endowed with free will ("behirah"); yet he is by nature frail, and the tendency of the mind is to evil: "For the imagination of man's heart is evil from his youth" (Gen. viii. 21; Yoma 20a; Sanh. 105a). Therefore God in His mercy allowed man to repent and be forgiven. Jewish theologians are divided in regard to the cause of this so-called "original sin"; some teach that it was due to Adam's yielding to temptation in eating of the forbidden fruit and has been inherited by his descendants; the majority, however, do not hold Adam responsible for the sins of mankind. The Zohar pictures Adam as receiving all the departed souls at his resting-place in the cave of Machpelah and inquiring of each soul the reason of its presence, whereupon the soul laments: "Wo unto me! thou art the cause of my departure from the world." Adam answers: "Verily, I have transgressed one precept and was punished; but see how many precepts and commandments of the Lord thou hast transgressed!" R. Jose said that every soul, before departing, visits Adam, and is convinced that it must blame its own wickedness, for there is no death without sin (Zohar, Bereshit, 57b). R. Ḥanina b. Dosa said: "It is not the wild ass that kills; it is sin that causes death" (Ber. 33a). On the other hand, it is maintained that at least four persons—Benjamin, Amram, Jesse, and Chileab—died without having committed any sin and merely as the result of Adam's weakness in yielding to the temptation of the serpent. To uphold the view of the majority, R. Ammi quoted the Scripture to show that sin causes pain and death: "I visit their transgression with the rod and their iniquity with stripes" (Ps. xxxix. 33); "The soul that sinneth, it shall die" (Ezek. xviii. 4). This verse is in contrast to another: "All things come alike to all: there is apparent one event to the righteous, and to the wicked" (Eccl. ix. 2; comp. Shab. 55a, b); but these two verses may perhaps be reconciled through others which declare "There is no man that sinneth not" (1 Kings viii. 46); "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20; see Sanh. 105a).

Original Sin.

Some of the Rabbis, while disclaiming the influence of Adam's sin, made the sin of the golden calf ("the cloven foot") a hereditary one, affecting twenty-four generations, till the final destruction of the Jewish state in the time of King Hezekiah: "In the day when I visit, I will visit their sin upon them" (Ex. xxxii. 34; Sanh. 102a; comp. 'Ab. Zarah 4b). Moses "was numbered with the transgressors" of the generation in the wilderness, "and he bare the sin of many" who participated in the worship of the golden calf (Soṭah 14a, in reference to Isa. liii. 12).

The Golden Calf.

There is a difference between the sin of the whole people and the sin of the individual. A communal or national sin is the more severely punished as an example to other peoples, that they may be deterred from similar wickedness. For this reason public sins ought to be exposed, while the sins of individuals should rather be concealed ('Ab. Zarah 5a; comp. Yoma 86b). Rab thought to explain the apparently contradictory verses, "Blessed is he . . . whose sin is covered" (Ps. xxxii. 1) and "He that covereth his sins shall not prosper" (Prov. xxviii. 13), by distinguishing between the confession of a known and the confession of an unknown sin. R. Nahman distinguishes between a sin against God and a sin against man: the latter must be confessed openly (Yoma 86b). R. Kahana said the man is insolent who recounts his sins (Ber. 34b). The enumeration of sins included in the "'Al Ḥeṭ" is permitted only on the ground that they are of a general character, concerning the public as a unit; and every individual recites it as part of that unit, using the plural "We have sinned." In strictness, private sins must be confessed to God in silence.

The earliest Biblical conception of what constituted sin is illustrated by the story of Adam's punishment, which was due to his failure to obey the divine will and his revolt against the divine government. The catastrophe of the Flood was a punishment for man's demoralization and corruption, his violence and immorality (see Gen. vi. 11, 12). The builders of the Tower of Babel revolted against divine government, and were dispersed (see Gen. xi. 1-9). Sodom and Gomorrah were destroyed for their heinous crimes: "The men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. xiii. 13); they were "wicked" in civil matters, "sinners" in blasphemy "exceedingly," with full appreciation of the enormity of their sins (Sanh. 109a). The Egyptians were punished for the sin of enslaving the Israelites, and for not heeding the command of God to release them. The most serious sin of the Israelites was the worship of the golden calf, contrary to God's commandments delivered from Sinai. Korah rebelled against the authority of Moses, and of the Levites, priests by the choice of God. The Canaanites practised incest and immorality: "For they committed all these things, and therefore I abhorred them" (Lev. xx. 23); "But for the wickedness of these nations the Lord thy God doth drive them out from before thee" (Deut. ix. 5).

What Constitutes Sin.

The principal sins for which the Israelites forfeited

their national existence were idolatry, immorality, judicial corruption and deception (comp. Isa. i. 21–23), desecration of the Sabbath (comp. Jer. xvii. 21–27), and non-observance of the law relating to the release of servants after six years' service (comp. Jer. xxxiv. 16); citing "Arise ye and depart; for this is not your rest: because it is polluted, it shall destroy you" (Micah ii. 10), the Midrash says, "God would not have hastened the destruction of Jerusalem for any transgression other than fornication." The Ten Tribes were exiled for the same cause (Num. R. ix. 4). The shedding of innocent blood was the cause of the destruction of the Temple (Shab. 33a); though other reasons are given in Shab. 119b.

In the post-exilic period the inclination toward idolatry was eradicated, and the disposition toward fornication was weakened (Yoma 69b). The list of sins in the confession of Yom Kippur

"'Al Ḥeṭ."

gives an idea of the rabbinical conception of sin. The "'Al Ḥeṭ" was extended from the simple formula in the Talmud (Yoma 87b) to that of the Geonim, which includes the Ashamnu, 'Al Ḥeṭ, and "'Al Ḥaṭa'im" ("Seder R. 'Amram," p. 48a; see also Aḥai Gaon, "She'eltot," § 167). The "Ashamnu" is in alphabetical order and enumerates the following sins: "trespass, treachery, slander, presumptuousness, violence, lying, scoffing, rebellion, blasphemy, oppression, extreme wickedness, corruption." The "'Al Ḥeṭ" qualifies man's sins and makes him ask forgiveness for the sins which have been committed against God "either (1) by compulsion or (2) voluntarily, (3) unwittingly or (4) with knowledge, (5) in private or (6) in public, (7) presumptuously or (8) without intent." The "'Al Ḥaṭa'im" classifies sins as those "for which we were obliged to bring a trespass-offering, . . . a burnt offering, . . . a sin-offering; for the sins for which we were obliged to suffer the penalty of receiving stripes, becoming childless, being extirpated or killed by death from heaven, four modes of death by bet din" ("Seder R. 'Amram," *l.c.*). The single alphabetical list of the "'Al Ḥeṭ" was formulated later; it is mentioned by Maimonides, and is found almost entire in the present "Minhag Sefarad." The double alphabetical list of the "'Al Ḥeṭ," as found in the "Minhag Ashkenaz," dates probably from the thirteenth century (comp. the Vitry Maḥzor, pp. 390-391, and the prayer-book and Maḥzor for the Day of Atonement).

Jewish theology does not admit that there is an unpardonable sin. The Mishnah says that sins are expiated (1) by sacrifice, (2) by repentance at death or on Yom Kippur, (3) in the case of the lighter transgressions of the positive or negative precepts, by repentance at any time. If one persists in sinning, depending upon receiving pardon through subsequent repentance, *e.g.*, at Yom Kippur, his sins are not forgiven. At Yom Kippur, only

Every Sin Pardonable.

sins between man and God, not sins between man and his neighbor, are expiated (Yoma viii. 8, 9). The graver sins, according to Rabbi, are apostasy, heretical interpretation of the Torah, and non-circumcision (Yoma 86a). The atonement for sins between a man and his neighbor is an ample apology (Yoma 85b; see Atonement). Repetition of the same sin may be forgiven once, twice, or even thrice, but not a fourth time: "For three transgressions of Moab [I will forgive], and for four, I will not turn away the punishment thereof" (Amos ii. 1); "Lo, all these things worketh God oftentimes [Hebr. "twice and three times"] with man, to bring back his soul from the pit" (Job xxxiii. 29, 30; Yoma 86b).

There are also lighter sins that are not punishable, but nevertheless stain the character of the most pious and righteous man; for instance, the sin of not pleading for mercy for a neighbor, if in position to do so; as Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. xii. 23; Ber. 12b). The Nazarite committed a sin in avoiding the moderate use of wine; the learned man sins by fasting instead of studying (Ta'an. 11b). Small sins are generally overlooked in punishment: "I will search Jerusalem with candles, and punish the men" (Zeph. i. 12): not by daylight, nor with the torch, but with candles, so as not to detect venial sins (Pes. 7b). R. Simeon b. Lakish, however, cites "The iniquity of my heels shall compass me about" (Ps. xlix. 5) to prove that even "small sins that man tramples with his heels will surround him on the day of judgment" ('Ab. Zarah 18a). "Be heedful of a light precept as of a grave one" (Ab. ii. 1). Ben 'Azzai said, "Run to do even a slight precept, and flee from [even a slight] transgression" (Ab. iv. 2). Sometimes one may be justified in committing in private a sin that would, if committed in public, expose the name of God to disgrace ("ḥillul ha-shem"; Ḳid. 40a).

The responsibility for sins against Judaism rests forever upon the Jew. Apostasy does not relieve him from responsibility in this respect; "Once a Jew, always a Jew." "Israel hath sinned" (Josh. vii. 11) is cited by R. Abba bar Zabdai to prove that though he "sinned," yet he remains an Israelite (Sanh. 43b). The responsibility of the

Responsibility for Sin.

anointed high priest is the greatest; next is that of the representatives of all Israel; and finally that of the ruler of a faction of Jews. These representatives require each a special sacrifice in accordance with their degree of responsibility (comp. Lev. iv. 3, 13, 22; Hor. iii. 1). The bullock sacrificed for the anointed priest and that for the people are to be burned outside of the camp as "a sin-offering of the congregation"—as a symbol of the vanishing glory of the congregation in consequence of its sins (Yer. Ta'an. ii. 5). "Whosoever is in a position to prevent sins being committed by the members of his household, but refrains from doing so, becomes liable for their sins. The same rule applies to the governor of a town, or even of a whole country" (Shab. 54b). R. Shesheṭ said, "One is not justified in committing even a slight sin in order to prevent a graver sin by his neighbor" (Shab. 4a). One is responsible, however, only for his action, not for his evil thought, except in the case of idolatry: "That I may take the house of Israel in their own heart, because they are all estranged from me through their idols" (Ezek. xiv. 5; Ḳid. 39b).

As with Cain, sin leaves its mark upon the face of

the sinner: "The show of their countenance doth witness against them" (Isa. iii. 9). The cabalist can detect any sinner by observing his forehead (Zohar, Lev., Ahare Mot, p. 75b). Sin dulls the heart and blunts the understanding (Yoma 39a; Yalk. 545, after Lev. xi. 43). R. Johanan said, "Were it not for sin, there would be no need for the books of the Prophets, as Israel would have been satisfied with the Pentateuch and the Book of Joshua" (Ned. 22b). Before Israel had sinned, the Shekinah rested upon it: "For the Lord thy God walked in the midst of thy camp." But sin caused the Shekinah to retire to a distance, "That he see no unclean thing in thee, and turn away from thee" (Deut. xxiii. 14; Soṭah 3b). Sin besets the path even of the righteous, which explains Jacob's fear of Esau (see Gen. xxxii. 7); while David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. xxvii. 13; Ber. 4a). The repetition of a sin makes it appear to the sinner a license (Yoma 86b). For this reason the punishment of one who steals an ox or a sheep and kills it or sells it is to restore it fourfold (see Ex. xxi. 37 [A. V. xxii. 1]), the purpose being to uproot the disposition to repeat an evil action (B. Ḳ. 67b).

As a safeguard against sin, Rabbi advised, "Know what is above thee—an eye that sees, an ear that listens, and a record of all thy deeds." Gamaliel taught that the study of the Torah combined with some worldly occupation makes one forget to sin, but that the study of the Torah alone without some manual labor increases the tendency thereto (Ab. ii. 1, 2). R. Ḥanina b. Dosa said, "Whose fear of sin precedes his wisdom, his learning will endure; but where learning precedes the fear of sin, the learning will not endure" (Ab. iii. 11); "One who controls his passion once and twice will find it easy to control the third time"; "A way is left open for the sinner, and one who is willing to lead a pure life is helped." R. Johanan said that one who has passed most of his life without sin is sure to end it so, for "He will keep the feet of the saints" (I Sam. ii. 9; Yoma 38b). R. Eleazar held that residence in the Holy Land tends to prevent sin: "The people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24; Ket. 111a). He who leads others to do good will be saved from doing evil himself. On the other hand, one who leads others to do evil will not be given an opportunity to repent. Thus the righteous will meet in Gan 'Eden those whom he has led to do right, and the sinner will meet in Gehinnom those whom he has misled (Yoma 87a). Anger and excitement are incentives to sin: "A furious man aboundeth in transgression" (Prov. xxix. 22; Ned. 22b). "Refrain from becoming excited, and thou wilt not sin; refrain from becoming drunk, and thou wilt not sin" (Ber. 29b). One must always consider his good and evil deeds as evenly balanced; he will then appreciate the danger of committing even one sin, which would lower the scale on the wrong side. Nay, perhaps the whole world is evenly balanced, needing only one sin to outweigh all the good therein: "One sinner destroyed much good" (Eccl. ix. 18; Ḳid. 40b).

How to Prevent Sin.

Another safeguard against sin is Prayer: "O lead us not into the power of sin, or of transgression, or of iniquity, or of temptation; . . . let not the evil inclination have sway over us," are the introductory words of the morning prayer. The silent Yom Kippur "'Amidah" ends, "O may it be Thy will, O Lord my God, and God of my fathers, that I may sin no more; and as to the sins I have committed, purge them away in Thine abounding mercy." Other formulas are found in Berakot (16b, 17a, 60b). See Adam; Atonement; Commandment; Confession of Sin; Devotional Literature; Punishment.

Prayer Against Sin.

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J. J. D. E.

SIN (סין): 1. Egyptian city mentioned in Ezek. xxx. 15 *et seq.*; probably the ancient frontier fortress of Pelusium (so cited in Jerome); the modern Farama or Tine.

2. Desert on the Sinaitic Peninsula, situated "between Elim and Sinai" (Ex. xvi. 1, xvii. 1; Num. xxxiii. 12). It was a camping-place of the Israelites in their wanderings. See also Zin.

E. G. H. I. Be.

SIN. See Shin.

SIN-OFFERING.—Biblical Data: The sin-offering proper is a sacrifice consisting of either a beast or a fowl and offered on the altar to atone for a sin committed unwittingly. The rules concerning the sin-offering are as follows: If the anointed priest or the whole congregation commits a sin through ignorance, the sin-offering is a young bullock without blemish. Should the ruler so sin, his offering is a male kid without blemish. But when a private individual sins, his offering must be either a female kid or a female lamb without blemish, or, if he is too poor to provide one of these, a turtle-dove.

Sin-offerings were brought on other occasions also. On the Day of Atonement the high priest inaugurated the festival with two sin-offerings—a bullock as his own offering, and a male kid for the congregation. The flesh of these was not eaten, but after the fat had been removed the carcasses were burned outside the camp (Lev. xvi. 3, 5, 10–11, 25, 27). A woman, after the days of her purification had been fulfilled, was required to bring a dove for a sin-offering, in addition to a burnt offering. A leper, on the day of his cleansing, was required to bring, besides other offerings, a female lamb or, if he were too poor, a dove for a sin-offering (Lev. xii. 6; xiv. 10, 19, 22).

Sin-offerings formed a part of inaugural and dedicatory ceremonies. Thus, when Aaron and his sons were inaugurated into the priesthood, one of the sacrifices was a sin-offering consisting of a bullock, the flesh of which was burned outside the camp (Ex. xxix. 1, 10–14; Lev. viii. 14–17). Eight days later Aaron brought a calf, and the Israelites brought a small kid, as sin-offerings (Lev. ix. 2–10). At the dedication of the altar each of the twelve princes offered a male kid (Num. vii. 16 *et passim*). The sacrifices of those who returned from captivity with Ezra included twelve he-goats (Ezra viii. 35).

The ritual of the sin-offering was as follows: If the victim were a quadruped, the offerer confessed his sins over the head of the victim and slew it himself (comp. Lev. iv. 4, 15, 24, 29). The place of slaughter was on the north side of the altar (comp. *ib.* i. 11 and *ib.* iv 19 [A. V. 25]). The priest took some of the blood and sprinkled it before the veil (*ib.* iv. 5 [6]), or, on the Day of Atonement, before the mercy-seat (*ib.* xvi. 15); this he did seven times, and then smeared some on the horns of the altar. The remainder of the blood was poured out at the base of the altar of burnt offering. The internal fat of the animal, with the caul, liver, and kidneys, was burned upon the altar of burnt offering. In early times the flesh belonged to the priests (comp. Hos. iv. 8 and Lev. vi. 22 [29]), though it was sacrosanct, making everything which touched it holy, and might be eaten by priests alone. The law of Lev. iv. prescribed that the flesh, together with the hide, head, legs, viscera, and dung, should be burned outside the Temple. The blood was so holy that an earthen vessel which touched it was to be broken, and a brazen vessel scoured (*ib.* vi. 21 [28]).

Ritual of the Sin-Offering.

When the victim was a bird the priest pinched off its head with his thumb-nail (*ib.* v. 8; but see JEW. ENCYC. x. 619b, *s. v.* SACRIFICE), and sprinkled its blood without dividing the carcass. A second bird was offered as a burnt sacrifice. When an offering of fine flour was made, the priest burned a handful of it on the altar and retained the rest for himself (*ib.* v. 11–13).

J. G. A. B.—M. SEL.

——**Critical View:** The sin-offering (חטאת) was an ancient sacrifice. In the later ritual it is associated with the BURNT OFFERING (עלה) and the GUILT-OFFERING (אשם). An early reference to it occurs in Hos. iv. 8. In Ezekiel's proposed reconstruction of the cultus the sin-offering had for its objects: (1) the consecration of the altar (Ezek. xliii. 19 *et seq.*); (2) the annual cleansing of the sanctuary (*ib.* xlv. 18–20); (3) a part of the preparation for the Passover (*ib.* xlv. 22); and (4) preparation for the festivals of the New Moon, etc. (*ib.* xlv. 15 *et seq.*). In the first three cases the offering consisted of a bullock, and in the last of lambs. Ezekiel provided also a table in the north porch of the Temple where the sin-offering might be slain or eaten (*ib.* xl. 39), and one on the south side where it might be laid or eaten (Ezek. xlii. 13). In accordance with the use of the sin-offering in the consecration of the altar, a late supplementary priestly narrative relates that when the altar of the Tabernacle was dedicated a sin-offering was brought for each of the twelve tribes. In this case the victims were he-goats (comp. Num. vii. 16, 22, *et passim*).

Somewhat akin to the use of the sin-offering in these cases of consecration is its use in the Levitical ritual in ceremonies of purification, *i.e.*, in the removal of a taboo. Several of these taboos are connected with sexual matters, or mysterious diseases. Of these may be noted: (1) cases of gonorrhea (Lev. xv. 14, 15), in which the offering was a turtle-dove or a young pigeon; (2) cases of menorrhagia (*ib.* xv. 29, 30), when also the offering was a turtle-dove or a young pigeon; (3) purification after childbirth (*ib.* xii. 6), the offering being again a turtle-dove or a young pigeon; (4) it formed a part of the ritual of a leper who had recovered (*ib.* xiv. 19), the victim in this case being a ewe lamb (comp. *ib.* v. 10). With these may be classed (5) the use of the sin-offering as part of the ritual by which a Nazarite's vow was discharged (Num. vi. 14), the victim in this case being a ewe lamb a year old. Evidently the sin-offering in the first four of these cases was offered as a recognition of the mysterious or supernatural character of sexual secretions, childbirth, and leprosy. While the vow of the Nazarite is not really in the same class, yet he also became taboo by virtue of his consecration to the Deity, symbolized by the great length of his hair.

In Levitical Ritual.

The cases thus far considered have their origin in very primitive thought. A more advanced conception may be looked for in cases where the sin-offering is associated with atonement for the nation. In this connection the DAY OF ATONEMENT comes under consideration (Lev. xvi.), on which the high priest offered a bullock as a sin-offering for himself and for his house. This was done apparently that the priest might not be slain while performing public duty; it had, therefore, a national significance. Two he-goats were then selected as a sin-offering for the congregation. One of these was selected by lot for YHWH; the remaining one was for AZAZEL. The priest then killed the bullock, took the blood together with incense, entered into the Holy Place, and sprinkled the blood on the east side of the mercy-seat and "before the mercy-seat" seven times, "that he die not." The blood of the goat that was YHWH'S was brought in and sprinkled in like manner, "to make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins." The high priest then confessed the sins of the people over the head of the live goat, and it was driven away into the wilderness where Azazel might catch it. Azazel appears to have been a wilderness demon (comp. Ethiopian Book of Enoch, viii. 1; x. 4, 8 *et seq.*).

Primitive Origin.

Akin to the sin-offering of the high priest on the Day of Atonement was the offering prescribed in one of the latest laws (Lev. iv. 3–12) and which an anointed priest was obliged to offer if he had sinned so as to bring guilt on the congregation. This offering also consisted of a bullock. The same law provided that, if the whole people sinned unwittingly, they should bring, when the sin was known, a young bullock for a sin-offering (*ib.* iv. 13–21). These sin-offerings, like those of the Day of Atonement, were of a national character. That which the same law (*ib.* iv. 22–26) prescribed for the ruler may have partaken of the same public nature, because of the prominence of the ruler; but this is not stated, and the offering may have been a purely personal one. The victim was in this case a he-goat.

In Lev. iv. the laws descend finally to the individual. If one of the common people sinned unwittingly (verses 27–32), he was to offer a female goat or a ewe lamb as a sin-offering. The offenses which

demanded a sin-offering are detailed in Lev. v. 1-6. They are for the most part of a non-moral nature, such as contact with a dead body, with an unclean reptile, or with an unclean discharge from a human being; but two of them have more of a moral character. These latter are (1) cases where a man permits injustice by withholding information (*ib.* verse 1), and (2) cases of rash though ignorant swearing to that which turns out to be false (*ib.* verse 4). A noticeable feature of Lev. iv. and v. is that the expense of the sacrifice is graded according to the dignity or wealth of the offender. Thus in ch. iv. the offering may be a bullock, a he-goat, a she-goat, or a ewe lamb, while in ch. v. it may be a she-goat, a ewe lamb, a turtle-dove, a young pigeon, or the tenth part of an ephah of fine flour (comp. *ib.* verses 6, 7, 11).

Offenses Expiated.

It is clear that the sin-offering was not primarily an offering for real sins, but for the unconscious violation of mere taboos. It was demanded in the case of actual sins only sporadically, and then only to a slight degree. There is an exception to this in the ritual of the Day of Atonement; but the words in Lev. xvi. 16 which make the sin-offering cover real sins are probably of late date.

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E. G. H. G. A. B.

SINAI. See PERIODICALS.

SINAI, MOUNT.—Biblical Data: Mountain situated in the desert of Sinai, famous for its connection with the promulgation of the Law by God through Moses (Ex. xix. 1-xx. 18). The general opinion of modern scholars is that the name "Sinai" is derived from the name of the Babylonian moon-god Sin. Mount Sinai is often referred to as "the mountain" (that is, the mountain par excellence), "the mountain of Elohim" (Hebr.), and "the mountain of YHWH" (Hebr.; Ex. iii. 1, iv. 27, xviii. 5, xix. 2, *et passim*; Num. x. 33), and in many other passages it is called "Horeb" (Ex. iii. 1; Deut. i. 2 *et passim*). The Biblical text, indeed, seems to indicate that this last was its proper name, while "Sinai" was applied to the desert. According to one theory, Sinai and Horeb are the names of two eminences belonging to the same range; if this be so the range became prominent in the history of the Hebrews some time before the promulgation of the Law. When Moses led the flocks of his father-in-law to the desert and came "to the mountain of God, even to Horeb," an angel appeared to him from a flaming bush, and then God Himself spoke to Moses, telling him that where he stood was holy ground, thus foreshadowing the great event that was to occur there. From that mountain God persuaded Moses to go to Pharaoh and deliver the Israelites from his yoke. After the Exodus, when the Israelites who had encamped at Rephidim were suffering with thirst, Moses, by command of God, smote water from a rock in Horeb (Ex. xvii. 6).

Mount Horeb.

Having encamped before Mount Sinai, the Israelites were told that from this mountain they would receive the commandments of God, and that they would hear His very voice. They were commanded to give three days to preparation for that solemnity, for on the third day God would come down on the mountain in sight of all the people. Moses set a boundary up to which they might go, and they were prohibited under penalty of death from even touching the mountain. On the third day the mountain was enveloped in a cloud; it quaked and was filled with smoke as God descended upon it, while lightning-flashes shot forth, and the roar of thunder mingled with the peals of trumpets. Then Moses appeared upon it and promulgated the Ten Commandments, after which God instructed him in many of the laws which form a part of the Pentateuch (Ex. xix. 1-xxiii. 33). Later, Moses, Aaron, Nadab, Abihu, and seventy elders of Israel went together up the mountain, where they saw the God of Israel. Mount Sinai was then enveloped in a cloud for six days, while on its summit, fire, the emblem of God, was seen burning. On the seventh day Moses was commanded by God to ascend the mountain to receive the tables of the Law; he remained there forty days and nights (Ex. xxiv. 9-10, 16-18). The Song of Moses refers to the solemn promulgation of the Law on Mount Sinai (Deut. xxxiii. 2); so does the Song of Deborah (Judges v.), which declares that the "earth trembled," the "heavens dropped, the clouds also dropped water," and the "mountains melted" (comp. Ps. lxviii. 9, 17).

Horeb reappears later as the place to which Elijah escaped after Jezebel had massacred the prophets of YHWH (I Kings xix. 8 *et seq.*).

J. M. SEL.

——In Rabbinical Literature: The Rabbis consider "Sinai" and "Horeb" to be two names of the same mountain, which had besides three other names: (1) "Har ha-Elohim" (= "the mountain of God"), the Israelites having received there the knowledge of the divinity of God; (2) "Har Bashan," the latter word being interpreted as though it were "beshen" (= "with the teeth"), that is to say, mankind through the virtue of this mountain obtains its sustenance; and (3) "Har Gabnunim" (= "a mountain pure as cheese"). The names "Horeb" and "Sinai" are interpreted to mean, respectively, "the mountain of the sword," because through this mountain the Sanhedrin acquired the right to sentence a man to capital punishment, and "hostility," inasmuch as the mountain was hostile to the heathen (Ex. R. ii. 6). Shab. 89a, b gives the following four additional names of Sinai: "Zin," "Kadesh," "Kedomot," and "Paran," but declares that its original name was "Horeb" (comp. Midr. Abkir, quoted in Yalk., Ex. 169); according to Pirke R. El. xli., it acquired the name "Sinai" only after God had appeared to Moses in the bush ("seneh"; comp. SINAI, BIBLICAL DATA).

Different Names.

Jacob's dream is an allegorical allusion to Sinai (Gen. xxviii. 12), "ladder" being interpreted as meaning the mountain. It is also supposed by the Rabbis that the well near which Jacob met Rachel (*ib.* xxix. 2) symbolizes Mount Sinai. Mount Sinai and Moses had been predestined from the days of Creation to meet each other; and therefore the former, when Moses led his father-in-law's flocks to-

ward it (Ex. iii. 1), moved from its foundation and went to meet him. It stopped only when Moses was upon it; and both manifested great joy at the meeting. Moreover, Moses recognized that it was the mount of God on seeing that birds hovered over but did not alight upon it. According to another authority, the birds fell at Moses' feet (Yalḳuṭ Re'ubeni, Shemot, quoting the Zohar).

Sinai, however, acquired its greatest importance through the promulgation of the Law. God's descent upon the mountain was the sixth of His descents from heaven (Pirḳe R. El. xiv.). He had previously measured all the mountains, and His choice fell on Sinai because it was lower than the others. Then the other mountains, particularly Tabor and Carmel, began to dispute among themselves, each claiming that it ought to be the place of the delivery of the Torah. God, however, said to them: "Do not dispute; you are all unworthy of this occasion, as idols have been placed upon all of you except Sinai" (Soṭah 5a; Mek., Yitro, Baḥodesh, 4; Gen. R. xcix. 1; Lev. R. xiii. 2; Num. R. xiii. 5). Referring to Ex. xix. 17, Mek., *l.c.* 3 concludes that the mountain was torn from its foundation and that the Israelites were placed just under it (but see Shab. *l.c.*). The mountain was not very large, and when God descended upon it He was accompanied by 22,000 companies of archangels and by an equal number of chariots similar to that seen by Ezekiel. God therefore ordered the mountain to extend itself, so as to be capable of receiving such a host (Tan., Zaw, 16). In order to reconcile Ex. xix. 20 (where it is said that God descended upon the mountain) with *ib.* xx. 22 (which declares that God spoke to the Israelites from heaven), the Rabbis hold that God lowered the heavens and spread them on Sinai (Mek., *l.c.* 4). A similar statement occurs in Pirḳe R. El. xli., namely, that the mountain was removed from its foundation and that the heavens were rent asunder, the summit of the mountain extending into the opening. Moses, while standing on Sinai, could thus see everything that was going on in the heavens.

Scene of the Law-giving.

Since that time Mount Sinai has become synonymous with holiness (Yalḳ., Ps. 785). Sinai and Moriah are the two sacred mountains, through whose virtue the world exists (Midr. Teh. to Ps. lxxxvii.). After the arrival of the Messiah, God will bring Sinai, Carmel, and Tabor together, and will build the Temple on them; and all three will sing in chorus His praises (Yalḳ., Isa. 391, quoting the Pesiḳta, Midr. Teh. *l.c.*). Rabbah bar bar Ḥana relates that while he was traveling in the desert an Arab showed him Mount Sinai. It was encompassed by a scorpion which had its head raised; and Rabbah heard a Bat Ḳol cry: "Wo is me for having sworn! For who can now make my oath of no effect?" (B. B. 74a).

W. B. M. Sel.

——**Critical View:** Modern scholars differ widely as to the exact geographical position of Mount Sinai. It is generally thought to be situated in the middle of the Sinaitic Peninsula, which apparently acquired its name from the mountain. But there is a whole group of mountains there, known to the Arabs as Jabal al-Ṭur, as it was to Idrisi (ed. Jaubert, p. 332) and Abu al-Fida (Hudson, "Geographiæ Veteris Scriptores Minores," iii. 74, Oxford, 1712); and it appears from Niebuhr ("Description de l'Arabie," p. 200) that this group is still occasionally called Ṭur Sinai, just as it was by Ibn Ḥaukal (ed. Ouseley, p. 29). According to the statement of Josephus ("Ant." iii. 5, § 1) that the Law was promulgated from the highest mountain in that country, the scene must have occurred on the peak now known as Mount Catherine. But the opinion of the natives is that the Biblical Sinai is identical with the peak now called Jabal Musa (Mountain of Moses), which is north of Mount Catherine. Other scholars, again, think that the scene must be placed on the Ras al-Ṣafṣafah (= "peak of the willow-tree"), the highest peak of the supposed Horeb, as at the foot of that peak there is a plain large enough for a camp.

But Grätz ("Monatsschrift," xxvii. 337 *et seq.*) and, later, Sayce ("Imperial and Asiatic Quarterly Review," 1893, vi. 149 *et seq.*) have concluded that the Biblical Sinai must not be looked for at all in the so-called Sinaitic Peninsula. It may be noted, by the way, that this appellation is not ancient; it was not known in the time of Josephus, who described Mount Sinai simply as situated in Arabia Petræa. Von Gall ("Altisraelitische Kultuslätten," p. 15) considers that originally Horeb and Sinai were the names of two distinct peaks, that Horeb was in the Sinaitic Peninsula, and Sinai in Midian, and that the identification of the two mountains is a post-exilic mistake (comp. Mal. iii. 22; Ps. cvi. 19). Von Gall's assertion, however, is not approved by critics like Holzinger and Sayce.

By comparing Num. xxxiii. 8–10 with Deut. i. 1 it is to be concluded that Sinai was between the Gulf of 'Aḳabah and Paran. According to this theory, Sinai-Horeb was either a part of Mount Seir or it was not far west of it, and Deut. xxxiii. 2, as well as Judges v. 4–5, favors the former supposition. The whole region now denominated the Sinaitic Peninsula was then under Egyptian control and strongly garrisoned. Baker Green identified Sinai with Mount Hor, which forms a part of Mount Seir, and Beke identified it with Jabal al-Nur (= "mountain of light"), at the northern end of the Gulf of 'Aḳabah.

It is evident that, long before the promulgation of the Law, Mount Sinai was one of the sacred places in which one of the local Semitic divinities had been worshiped. This is clearly indicated in Ex. iii. 5: the ground was holy, for it was YHWH's special dwelling-place. The expression "and brought you unto myself" (Ex. xix. 4) means that YHWH brought the Israelites to His mountain. The two names of Sinai and Horeb, meaning respectively "moon" and "sun," are of a cosmological nature. According to the higher critics, the "mountain of YHWH" is called "Sinai" in J (Ex. xix. 11, xxxiv. 4) and P (Ex. xvi. 1; xxiv. 16; xxxiv. 28, 32; Lev. xxv. 1, xxvi. 46, xxvii. 34). On the other hand, in E, the earlier source, Horeb is the seat of YHWH (Ex. iii. 1, xvii. 6, xxxiii. 6; in the last-cited passage the words "from Mount Horeb" belong to verse 9); and so in D, as throughout Deuteronomy, with the exception of Deut. xxxiii. 2, which is not Deuteronomic and

which is parallel to Judges v. 3 *et seq.* The wilderness of Sinai is mentioned only in P (Ex. xix. 11 *et seq.*; Lev. vii. 38; Num. i. 1, 19).

The object of E is to show that before the Exodus the Israelites were heathen until YHWH revealed Himself from His mountain to Moses (Ex. iii. 9–14). In E, Jethro is not the priest of Midian, but is connected with the worship of YHWH of Horeb. On the other hand, J makes Jethro the prince of Midian, and omits all the expressions used by E tending to connect the cult of YHWH with the older cult.

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J. M. SEL.

SINAITIC COMMANDMENTS: Halakot designated in the Mishnah and the Talmudim as "halakot le-Mosheh mi-Sinai," *i.e.*, as having been transmitted from Moses on Mt. Sinai. There are, however, many halakot so designated which did not originate with Moses and which do not even refer to ancient traditions. With regard to several of these the Talmud itself often makes it clear that the phrase "from Moses on Mt. Sinai" is not to be taken literally. R. Akiba once recited a sentence to his pupils, saying it was a "halakah le-Mosheh mi-Sinai." The Talmud, however, adds immediately that Akiba said this only to sharpen the intellect of his pupils (Niddah 45a). In like manner R. Dimi quotes a saying which he designates as "halakah le-Mosheh mi-Sinai"; and here the Talmud adds that in Palestine no one acts according to the rule given in this saying (Pes. 110b). R. Eliezer quotes in the Mishnah (Yad. iv. 3) a saying which had been transmitted to him by Johanan ben Zakkai, who, in turn, had heard it from his own teacher, the last-named having designated it as originating with Moses on Mt. Sinai. Doubts as to the genuineness of this alleged Sinaitic saying are, however, expressed (comp. the mishnaic commentaries on Yad. *ad loc.*).

Also elsewhere in the Talmud may be found sentences which, though designated as "halakot le-Mosheh mi-Sinai," are, nevertheless, made the subjects of disputations — a procedure in contradiction with the ideas of tradition. It is said of many decisions designated as Sinaitic that in earlier times they had been disputed and invalidated (comp. Jair Ḥayyim Bacharach, "Ḥawwot Yair," No. 192). It may therefore be safely assumed that the designation "halakah le-Mosheh mi-Sinai" was never interpreted literally. Many old halakot of unknown origin were designated in good faith as Sinaitic; but in the cases of many other halakot, according to Asher b. Jehiel, the phrase "halakah le-Mosheh mi-Sinai" was used merely to emphasize the fact that "these regulations are as clear and lucid as if they had been made known to Moses on Mt. Sinai." Every criterion is, however, lacking which might make it possible to distinguish those decisions which really rest on reliable traditions from those which are merely so-called "Sinaitic" laws (see ORAL LAW; TAḲḲANAH).

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J. J. Z. L.

SINDABAR. See SINDBAD.

SINDBAD: Collection of tales on the wiles of women, the enveloping action of which deals with the attempt of a stepmother on the life of an Indian prince. His seven masters defer the evil day of his execution by telling tales of the wiles of women, somewhat after the fashion of the "Arabian Nights." The original, according to Benfey, was an Indian story-book, the chief tale of which was founded on a story of the life of Asoka; and the original name of the hero was probably Siddhapati. It is likely that the book passed through the same stages from India to the West as "Barlaam and Josaphat" and "Kalilah wa-Dimnah"; namely, translation from the Indian into Zend, and from that into either Syriac or Arabic, and then into the European languages. The Hebrew translation known as "Mishle Sindabar" is attributed to a certain Rabbi Joel, but probably owing to a confusion with the translator of the "Kalilah." It first appeared at the end of the "Chronicle of Moses" (Constantinople, 1516), which was reprinted at Venice (1544 and 1605), and which exists in several manuscripts. A fuller edition was published by Paulus Cassel under the title "Mischle Sindbad, Secundus Syntipas" (Berlin, 1888). A nominal second edition appeared in 1891.

The Hebrew version contains four stories not embodied in any of the others: one told by the stepmother about Absalom; another, "The Death of Absalom," told by the sixth vizier; and two, "The Disguise" and "The Three Hunchbacks," by the seventh vizier; the last-named story appears to be truncated, but is found in the Western versions in full. None of these appears in the western European translation, so that no importance can be attributed to their presence in the Hebrew version. The book was translated into German by H. Sengelmann, and into French by E. Carmoly ("Revue Orientale," 1844; published separately under the title of "Parables de Sandabar," 1849). A popular Arabic translation of the Hebrew version was published at Leghorn in 1868.

It is assumed that the title "Sindabar" has arisen from the confusion between ר and ד, but a like confusion might have existed in the Arabic original, in the script of which language the same similarity of letters occurs. The Hebrew version must have been written before 1316, at which date it is quoted in the "Iggeret Ba'ale Ḥayyim" of Kalonymus ben Kalonymus, and also in the Hebrew version of the "Kalilah wa-Dimnah."

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J.

SINGAPORE: Capital and seaport of the British dependency of Singapore. Jews commenced to settle in Singapore in 1840. For a number of years their services were held in a rented house near the business quarter, in a street since known as Synagogue street. About 1877 the community purchased ground in a more convenient situation and built on it the synagogue Maghain Aboth, which was consecrated April 4, 1878. It is attended by both Sephardic and Ashkenazic Jews. A second and larger

synagogue, known as Chaised-El, was built in 1904, by Manasseh Meyer, one of the heads of the community. The present (the second) burial-ground of the community was purchased in 1902. The Talmud Torah has a roll of about fifty pupils. The most prominent Jewish firms deal largely in opium, rice, and gunny bags, and the business of most of the Ashkenazim consists chiefly in liquor-dealing, hotel-keeping, and the selling of furniture. The total population of Singapore is 160,000; this includes about 700 Jews, mostly Sephardic and Ashkenazic, the former having come from Bagdad and India, and the latter from Germany.

J. N. E. B. E.

SINGER, EDMUND: Hungarian violinist; born at Totis, Hungary, Oct. 14, 1831; pupil successively of Ellinger, Ridley Kohne, and Joseph Böhm (violin), and of Preyer (composition); from 1844 to 1846 he studied at the Paris Conservatoire. In the latter year he was appointed concert-master and solo violinist at the Stadttheater, Budapest; and from 1851 to 1854 he made most successful tours through Europe.

In 1854, upon the recommendation of Liszt, Singer was appointed concert-master at Weimar, where he remained until 1861. Since then he has been concert-master at Stuttgart, and teacher at the Conservatorium in that city. His compositions include: "Morceaux de Salon," "Airs Variés," fantasias, etc.

Bibliography: Ehrlich, *Famous Violinists, Past and Present*; Baker, *Biog. Dict. of Musicians*.

S. J. So.

SINGER, ISIDOR: Austrian economist; born in Budapest Jan. 16, 1857; removed to Vienna with his parents in 1861. He studied mathematics and astronomy at the University of Vienna; and after taking a course in jurisprudence at Gratz returned to the Vienna University, where he took up the study of national economy, being graduated as LL.D. on March 14, 1881. He was admitted to the Vienna bar, but soon decided to devote his entire time to the study of political economy, and from 1882 to 1884 he traveled extensively in order to study the social position of the working classes in northeastern Bohemia. The results of his investigations he published in Leipsic in 1885 under the title "Untersuchungen über die Socialen Verhältnisse des Nord-Oestlichen Böhmen: Ein Beitrag zur Methode Social-Statistischer Untersuchungen." In the same year he was appointed privat-docent in statistics by the University of Vienna, and six years later (1891) he received the title of professor. During this period (1885–91) Singer published in Vienna a brochure on the social conditions in eastern Asia, and a book on migration. The trend of his thoughts on these subjects underwent a change after a three years' visit to the United States (1893–96). The impressions collected there and in England, especially regarding the great powers of the public press, caused him, upon his return, to establish, together with Heinrich Kanner, "Die Zeit," an independent, politico-economic, and literary weekly. The growing popularity of this periodical among all classes caused him to change it into a daily (1902), and to enlarge its scope.

S. E. J.

SINGER, ISIDORE: Austrian author and editor, and originator of The Jewish Encyclopedia; born in Weisskirchen, Moravia, Nov. 10, 1859; educated in the high schools of Ungarisch-Hradisch, Kremsier, and Troppau and at the universities of Vienna (Ph.D. 1884) and Berlin. In 1884 he founded the "Allgemeine Oesterreichische Literaturzeitung," which he edited and published in Vienna, discontinuing it on receiving the appointment of secretary and librarian to Count Alexandre Foucher de Careil, French ambassador at Vienna (1887). He accompanied the ambassador to Paris, and there became attached to the press bureau of the French Foreign Office. Later he founded and became editor-in-chief of "La Vraie Parole" (1893–94), a journal which was launched to counteract Edouard Drumont's anti-Semitic sheet "La Libre Parole." In 1891 Singer went to Italy and sojourned for a time in Rome. He returned to Paris, and in 1895 went to New York for the purpose of publishing "The Encyclopedia of the History and Mental Evolution of the Jewish Race." This title was subsequently changed to "The Jewish Encyclopedia" (see Jew. Encyc. i., Pref., p. xix.).

Of Singer's writings the following may be mentioned: "Berlin, Wien und der Antisemitismus," 1882; "Presse und Judenthum," 1882; "Sollen die Juden Christen Werden?" (1884), to which Ernest Renan contributed a prefatory letter; "Briefe Berühmter Christlicher Zeitgenossen über die Judenfrage," 1884; "Die Beiden Elektren—Humanistische Bildung und der Klassische Unterricht," 1884; "Auf dem Grabe Meiner Mutter" (1888; translated into Hebrew by Solomon Fuchs); "Le Prestige de la France," 1889; "La Question Juive," 1893; "Anarchie et Antisémitisme," 1894; and "Der Juden Kampf ums Recht," 1902. Singer has also edited "Russia at the Bar of the American People" (New York, 1904), a memorial of the events in Kishinef.

Bibliography: *Who's Who in America*, 1904–5; *Who's Who* (English ed.), 1905; *The American Jewish Year Book*, 1904–5; R. Brainin, in *Ha-Dor*, 1901, No. 36; Eisenstadt, *Hakme Yisrael be-Amerika*, pp. 47, 48, New York, 1903.

A. F. H. V.

SINGER, JOSEF: Austrian cantor; born in Galicia Oct. 15, 1842. His father, an itinerant hazzan, destined him for a theatrical career, but the boy evinced an inclination for study, and after taking a four-year course at the Conservatorium at Prague he accepted a position as cantor in Beuthen, Prussian Silesia. In 1873 he was called to Nuremberg as "Oberkantor," and in 1881, when Salomon Sulzer retired from active service, Singer succeeded him as chief cantor of the Wiener Cultusgemeinde, which position he still (1905) occupies.

Singer, who is an ardent student and investigator in the domain of synagogal music, is the author of "Die Tonarten des Traditionellen Synagogengesanges im Verhältniss zu den Kirchentonarten und den Tonarten der Vorchristlichen Musikperiode" (Vienna, 1886, ed. E. Wetzler), a critical study of the forms of melodious intonation (see Hazzanut). He has published also numerous articles in "Der Jüdische Kantor" (Bromberg) and in the "Oesterreichisch-Ungarische Kantoren-Zeitung" (Vienna); of his contributions to the latter periodical may be

mentioned "Biographien Berühmter Fachgenossen Aelterer Periode" (1881–82) and "Ueber Entwickelung des Synagogengesanges" (1883–90).

S. A. Kai.

SINGER, MAXIMILIAN: Austrian botanist, zoologist, and author; born at Leipnik Feb. 6, 1857 (Ph.D. Vienna, 1883). He made a specialty of botany and zoology and published a number of articles on these subjects in the "Wiener Landwirthschaftliche Zeitung" and the "Landwirthschafts-Zeitung."

In addition to his labors in these fields, Singer has written the following works: "Junius Brutus," drama, 1879; "Der Friedensengel," drama, 1891; "Die Schuld der Väter," drama, 1896; and the libretti of: "Esther," 1885; "José Galeano," 1891, music by Julius Stern; "Der Schwur," 1892, music by Wilhelm Reich; and "Der Weise von Cordova," music by Oskar Strauss; "Es War Einmal . . . ," 1899.

Bibliography: *Das Geistige Wien*, i. 526, ii. 449.

S. E. Ms.

SINGER, PAUL: German Social Democrat and deputy; born in Berlin Jan. 16, 1844. After having attended the real-school of his native city he entered upon a commercial career, and in 1869 established a cloak-factory, with his brother as partner. The business was successful; and he amassed a considerable fortune. Interesting himself in politics, and becoming absorbed in the study of the conditions of the laboring classes, he affiliated with the Social-Democratic party, and soon became, beside Bebel and Liebknecht, one of its recognized and respected leaders. In 1884 he was elected a member of the Reichstag from the fourth electoral district of Berlin, which returns usually a larger Social-Democratic vote than any other district in Germany. He at once took a prominent part in the Reichstag deliberations, as well as in the councils of his party, and acquired skill as a debater and parliamentarian. His entrance into political life was almost contemporaneous with the rigorous enforcement of harsh measures against the Socialists, whose organization had acquired great strength during its twenty years of existence. Many Socialists were expelled from the country; and Singer contributed 5,000 marks toward the maintenance of their families. He himself was the subject of an order of expulsion in 1886; but the order was soon rescinded. One of the most notable of his parliamentary addresses is a reply to Eugen Richter, the leader of the "Freisinnige Partei" (Liberal party), who, in the session of 1897, introduced in the Reichstag a measure for the revision of the factory laws.

Singer is distinguished for his public charities. He was one of the chief founders of the Refuge for the Homeless, a large and very important institution in Berlin, which provides shelter for all who seek it. On one occasion the chief of the Berlin police sought to make use of the refuge for detective purposes, officers entering it in search of suspicious characters. On learning this, Singer brought the matter before the board of managers, which gave him full powers to deal with the question. When the chief of police realized that Singer was prepared, as the only alternative, to close the institution, he gave a positive promise to discontinue the surveillance.

Bibliography: Stegman and Hugo, *Handbuch des Socialismus*, p. 750, Zurich, 1897; Edwin A. Curley, *Social Democrats in the Reichstag*, in *Harper's Magazine*, lxxi. 343–349.

S. M. Co.

SINGER, SAMUEL: Philologist; born in Vienna July 12, 1860; educated at the gymnasium and university of his native city (LL.D. 1884; Ph.D. 1885). In 1891 he became privat-docent at the University of Bern, in 1896 assistant professor, and in 1905 professor of medieval German language and literature.

Singer is the author of: "Deutsche Volksbücher," 1888, in collaboration with Bachmann; "Ulrich von dem Türlin," 1893; "Apollonius von Tyrus," 1895; "Bemerkungen zu Wolfram von Eschenbach," 1898; "Die Mittelhochdeutsche Schrift-Sprache," 1900; and "Die Deutsche Kultur im Spiegel des Bedeutungslehnworts," 1903.

S. F. T. H.

SINGER, SIMEON: English rabbi; born in London 1848. He was educated at Jews' College, received his rabbinical diploma in 1890, and has occupied successively the positions of head master of Jews' College School, and minister of the Borough New Synagogue and of the New West End Synagogue. He is a member of the committee of the Jewish Education Board and of the council of Jews' College, president of the Jewish Ministers' Union, and honorary secretary of the Jewish Provincial Ministers' Fund; and he is regarded as the foremost representative of progressive Orthodoxy in the Anglo-Jewish community.

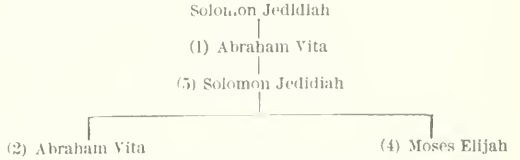
Singer is editor and translator of the "Authorized Daily Prayer-Book," and joint editor, with Prof. S. Schechter, of "Talmudical Fragments in the Bodleian Library" (1896). He has published also sermons in the Jewish press, and has read literary papers before several learned bodies.

Bibliography: *Jewish Year Book*, 1905.

J. G. L.

SINGER AND BASS. See Music, Synagogal.

SINIGAGLIA: Italian family from Sinigaglia; later settled in Scandiano, where **Solomon Jedidiah Sinigaglia** ("Bet Talmud," iii. 205) was rabbi and "mohel" in 1639. Later he went to Modena. The principal members of the family and their genealogical tree are as follows:



1. Abraham Vita Sinigaglia: Rabbi of Modena in the first half of the eighteenth century; died at an early age. He was a pupil of Menahem of Cracow and of Ephraim Cohen. He wrote: (1) "Dibre ha-Yamim," a diary, the first volume of which comprised the years 1722–31, and the second 1732–33; (2) novellæ on the Mishnah (Berakot, 1719–

1721; Shabbat and Ḥullin, 1726; Makkot and Baba Ḳamma, 1729; 'Abodah Zarah, 1730; Pesaḥim and Sukkah, 1732).

2. Abraham Vita Sinigaglia: Rabbi; born at Modena in the eighteenth century; died there in the following century; grandson of the preceding. He pursued his studies under his father, Solomon Jedidiah (No. 5), and Ishmael Cohen. He left numerous unpublished novellæ.

3. Jacob Samson Shabbethai Sinigaglia: Rabbinical author; born in Ancona; died in Sinigaglia 1840; son of **Raphael Issachar Sinigaglia.** He was a pupil of Abraham Israel, rabbi of Ancona, and was the author of: preface to the sermons ("Se'uddat Miẓwah") of Daniel Terni, rabbi at Florence (Venice, 1791); "Shabbat shel Mi" (Leghorn, 1807), Talmudic novellæ; "Ya'aḳob Le-Ḥoḳ," commentary on the "Ḥoḳ le-Yisrael" by Jacob Baruk (*ib.* 1807); "Abir Ya'aḳob" (Pisa, 1811), Talmudic novellæ; "Nezir Shimshon" (*ib.* 1813); "Mattat Elohim" (*ib.* 1821); "Mattan ba-Seter" (Leghorn, 1843); "Meged Shamayim" (*ib.* 1844), responsa. He left, besides, the following manuscript works: "Ḳashya Sefa," responsa; "Leshon Limmudim"; "Shomer Shabbat"; and "Midbar Zin."

4. Moses Elijah Sinigaglia: Rabbi of Modena; born in that city 1763; died there 1849; a pupil of his father, Solomon Jedidiah Sinigaglia (No. 5), and of Ishmael Cohen. He taught for fifty years in Modena, and toward the end of his life was appointed rabbi of that place. He left in manuscript forty-two sermons and novellæ, besides responsa, some of which were included in the responsa collection of Elishama Meïr Padovani.

5. Solomon Jedidiah Sinigaglia: Rabbi of Modena in the eighteenth century; born and died in that city. He was the teacher of Elishama Meïr Padovani, and was also the author of a number of Hebrew poems, some published and others unpublished, several of which are contained in the "Tiḳkun Ḥaẓot" (Leghorn, 1800). He left in manuscript also a grammatical treatise, sermons, and responsa.

Bibliography: Fürst, *Bibl. Jud.* iii. 339-340; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 34, 48, 228, 330, 341; Mortara, *Indice*, p. 62.

S. U. C.

SINIM. See China.

SINZHEIM, JOSEPH DAVID: First rabbi of Strasburg; born in 1745; died at Paris Feb. 11, 1812; son of R. Isaac Sinzheim of Treves and brother-in-law of Herz Cerfbeer. He was the most learned and prominent member of the Assembly of Notables convened by Napoleon I. on May 30, 1806. The task of answering the questions laid before the assembly by the imperial commissioner was entrusted to Sinzheim, who fulfilled his duties (July 30–Aug. 3, 1806) to the satisfaction of the assembly as well as of the commissioner and even of Napoleon himself. The German sermon which he delivered in the synagogue of Paris in honor of the emperor's birthday, on Aug. 15, also strengthened Napoleon's favorable opinion of the Jews, who received the imperial promise that their rights as French citizens should not be withdrawn.

On Feb. 9, 1807, four days after the Assembly of Notables was dissolved, the Great Sanhedrin was convened; its chairman ("nasi"), appointed by the minister of the interior, was Sinzheim, who had probably suggested the assembly, having been frequently consulted by the imperial commissioner. The consistorial constitution, provided by the decree of March 17, 1808, opened a new field of activity for Sinzheim, who was elected chairman of the Central Consistory. He was regarded as the foremost French Talmudist of his time, and was the author of the "Yad Dawid," of which only a portion has appeared in print (Offenbach, 1799).

Joseph David Sinzheim.

Bibliography: Biographical notes in the *Yad Dawid*; Carmoly, *Revue Orientale*, ii. 340; Grätz, *Gesch.* xi. 277 *et seq.*, 286 *et seq.*, 297, 309.

S. E. N.

SIPPAI: Philistine giant, one of the sons of Rapha (A. V. "the giant"); slain at Gezer by Sibbechai the Hushathite, one of David's warriors (I Chron. xx. 4). In the parallel passage, II Sam. xxi. 18, he is called "Saph," and the place of his death is given as Gob.

E. G. H. M. Sel.

SIPPURIM (MA'ASIYYOT), ḤASIDIC: Stories, legends, or tales related by, or of, the Ḥasidic "rebbes" (rabbis)—the "ẓaddiḳim," or "ḳedoshim," as they are sometimes called; or, in Judæo-German, the "gute Yiden." These sippurim are to be distinguished from those which relate to heroes, scholars, or saints, and which belong to Jewish biography, history, or fiction (comp. Wolf Pascheles, "Sippurim," 6 vols., Prague, 1864–70). The Ḥasidic sippurim were never intended as mere narratives; as the "siḥat ḥullin" (the secular conversation of the learned) they have rather a deeper object in view. They are divided into two classes. One class consists of fiction, sippurim elaborated in the imagination of their authors, and used as parables to impress upon Israel the Ḥasidic religious conceptions; these were generally related by the rebbes themselves. The second class is composed of sippurim supposed to be based on facts, or of incidents in the lives of the rebbes; these their disciples and followers related in praise of their masters, whom they almost worshiped. Relating these incidents constituted in itself a meritorious act, as much so as studying the Law or reciting the Psalms, or even as offering up "bikkurim" and sacrifices to the Lord.

To make the sippur more mystical and affecting, the rebbe would not explain its moral, but would leave it to his listeners for later discussion and debate, each time making a different comment to suit particular circumstances and conditions. He would discuss the sippur from every side—its merits,

meaning, purpose, and its effect upon followers and opponents ("mitnaggedim"). These stories were not told from the pulpit, but at the gathering of the Ḥasidim at the third of the Sabbath meals ("shalosh se'uddot"), between "Minḥah" and "Ma'arib"; at the meal after "Habdalah," at the closing of Sabbath, and at every gathering of Ḥasidim when the rebbe was not presiding at the table. The stories were related in connection with the "Ḥasidic Torah," a term used to distinguish Ḥasidic from other interpretations of the Bible or the Midrash.

Printed Sippurim.

The Ḥasidic sippurim, of both kinds, made their first appearance in type almost simultaneously, about 1814, with the "Sippure Ma'asiyyot" collected by Nathan b. Naphtali Herz of Lemberg (or Nemirov), and credited to R. Naḥman b. Simḥah, grandson of Israel b. Eliezer Ba'al Shem-Ṭob (BeSHT), and with the "Shibḥe BeSHT" of Dob Baer b. Samuel Shoḥeṭ. The place of publication of the former work is not given; the latter appeared at Kopys in 1814, and at Berdychev in 1815. "Sippure Ma'asiyyot" has, below the Hebrew text, a Judæo-German translation, and contains also an introduction and notes in Hebrew. It was republished many times, the latest edition at Warsaw in 1902. It contains the following stories: "The Lost Princess"; "The King and the Kaiser"; "The Wise Man"; "Miracles"; "The King and the Wise Man"; "The Rabbi and the Only Son"; "The Conquering King"; "The Wise and the Simpleton"; "Berger and the Poor Man"; "The Prince and the Slave's Son Exchanged"; "The Ba'al-Tefillah"; "Seven Schnorrers." In the introduction it is explained that the "Princess" represents the Shekinah, or Judaism, that the "King" is God, etc., and that these "wonderful, fearful, and terrible" stories contain great moral lessons, which should compel the listener or reader to repent in his heart and to mend his ways.

The stories are full of supernormal incidents, and of fancies of "leẓim" (ghosts), witches, and the "Sam" (Samael, Satan); there are grand palaces, immense riches, stores of jewels, a gold mountain, and a great diamond from which, when any one looks at it, human figures creep out. The heroes are generally kings or princes, while the heroines, who are always veiled, are invariably princesses and the most beautiful creatures on earth. The food of even the ordinary mortal is fit for a king, and is cooked by fire issuing from a subterranean channel connected with a fire-mountain; and birds hover over the hearth to make or extinguish with their wings the fire for cooking. A sleep lasting seventy years is frequently described as overtaking one of the characters, who is awakened only by a thrilling story. In "Maggid Siḥot" (date and place of publication not given) the author of the "Sippure Ma'asiyyot" collected the sayings, stories, and incidents connected with the journey to Palestine of the rebbe Naḥman.

The stories in "Shibḥe BeSHT" bear the true Ḥasidic traits of the Ba'al-Shem, his successor Baer of Meseritz, and others. The rebbes were all miracle-workers, exorcising bad spirits, healing diseases, removing sterility, and never failing to give good advice, inspired, perhaps, by a "kemia'" (amulet); sometimes they gave a "segullah" (remedy), or offered special prayer for "children, life, and maintenance." The prophetic revelation ("hitgallut") of the rebbe is described, also the Biblical character whom he represents through a transfer of personality. The rebbe would sometimes be a "ro'eh we-eno nir'eh" (one who is present but invisible).

Folk-Tale Features.

There is a strong suspicion that the name given as that of the author of the "Sippure Ma'asiyyot" is a pseudonym, and that it was used by one who, under the pretense of being a Ḥasid, passed off as genuine parables of the rebbes a collection of stories from Oriental sources, which he flavored with characteristic Ḥasidic expressions, and thereby secured as readers large numbers of the Ḥasidim, especially women, for whom the translation was made, and who were easily led to regard the stories as indubitably Ḥasidic. The author of "Shibḥe BeSHT" undoubtedly was actuated by these motives; but he had also another object in view—to conceal an elaborate sarcasm at the expense of the whole Ḥasidic system of theology, which was strenuously opposed by the followers of the Wilna gaon. So well was this latter purpose achieved that a majority of the Ḥasidim implicitly believed the stories, though they are of the most exaggerated kind, and were disavowed by the more learned Ḥasidim as ridiculous. The mingling of Ḥasidic Hebrew with Judæo-German idioms, in which these stories abound, strengthens the suspicion of the author's sincerity.

Joseph Perl, in his "Megalleh Ṭemirin" (Vienna, 1819), 151 Ḥasidic letters containing many connected stories, is not so guarded. His exaggerated style and the anti-Ḥasidic ending of the story betray him, though it is asserted that for a long time, under the pseudonym of "Obadiah ben Pethahiah," it was accepted by many as a genuine Ḥasidic work.

"Shibḥe ha-Rab."

Perhaps the most interesting of these sippurim is "Shibḥe ha-Rab," relating to Rebbe Senior Zalman of Lodi, or Liozna (1747–1812), the author of "Rab Shulḥan 'Aruk" and "Tanya." The "Shibḥe ha-Rab" was edited by Abraham Herschel Drucker (Lemberg, 1845 ?). Rebbe Zalman was a disciple of Baer of Meseritz, and was arrested as a "revolutionary" suspect in St. Petersburg in 1798, the arrest being the result of the machinations of the disciples of the gaon of Wilna, who were combating Ḥasidic Judaism. The arrest caused consternation among the Ḥasidim, who collected a large fund for the "ransom" of their zaddik. It is asserted that Czar Paul I. personally examined the prisoner, who managed to rescue from the enemy his correspondence with his followers, and that finally he miraculously triumphed over the mitnaggedim. The day of his triumph has been observed as a holiday ever since among the Ḥasidim.

Another story told of Rebbe Zalman is that, in the Napoleonic invasion of Russia in 1812, fearing the growth of heresies as a result of a French victory, he prayed for the success of the Russian arms, while Rebbe Shelomo of Karlin prayed for the triumph of France. Rosh ha-Shanah approaching, each anticipated miraculous support through the medium of

the "teḳi'at shofar." The followers of the opposing rebbes predicted that the prayers of whichever rebbe blew the shofar first on Rosh ha-Shanah would be granted. Rebbe Zalman blew first, and Rebbe Shelomo knew that he had been defeated directly he grasped his shofar. Rebbe Zalman was in constant communication with the Russian commander (who would not move without his advice), and had sworn by his ṭallit and phylacteries that the French would be defeated at Moscow; and so it happened.

The Judæo-German translation of "Shibḥe BeSHT" was published in various editions, including those under the titles "Ḳehal Ḥasidim" (Lemberg) and "Sippure Ma'asiyyot" (Warsaw, 1881); some of these editions contain a few stories of later rebbes. Another series of Ḥasidic stories credited to BeSHT, "'Adat Żaddiḳim," in Hebrew and Judæo-German, was composed by Michael Levi Frumkin (Lemberg, 1865). There are also the "Seder ha-Dorot he-Ḥadash," sketches of the disciples of BeSHT (part i. contains a Ḥasidic bibliography of eighty-three works), and "'Iggeret ha-Ḳodesh," relating to the experiences of the rebbe Mendel of Vitebsk in the Holy Land. Separate stories, in pamphlet form, of each rebbe appeared from time to time, as those of the rebbe Löb Sarah's, of the rebbe of Ruzhin, and of the rebbe of Sandigura. These sippurim are most widely distributed in Podolia, Volhynia, Rumania, Galicia, and Russian Poland; the centers of publication are Lemberg and Warsaw. A unique contribution to the Ḥasidic sippurim is "The Rabbi of Liszka," in English, by Anthony P. Slutzker (New York, 1901). See Ba'al Shem-Ṭob, Israel b. Eliezer; Folk-Tales; Ḥasidim.

J. J. D. E.

SIRACH, THE WISDOM OF JESUS THE SON OF (Hebrew, **Ḥokmat ben Sira**; Latin, **Ecclesiasticus**): Among the books of the Greek Bible is one entitled Σοφία Ἰησοῦ Υἱοῦ Σιράχ (Codices Sinaiticus and Alexandrinus) or simply Σοφια Σειραχ (Codex Vaticanus). The Greek Church Fathers called it also "The All-Virtuous Wisdom" (Πανάρετος Σοφια; Eusebius, "Chronicon," ed. Schoene, ii. 122; Ἡ Πανάρετος; Jerome, Commentary on Dan. ix.) or "The Mentor" (Παιδαγωγός; Clement of Alexandria, "Pædagogus," ii. 10, 99, 101, 109); while the Latin Church Fathers, beginning with Cyprian ("Testimonia," ii. 1; iii. 1, 35, 51, 95, *et passim*), termed it "Ecclesiasticus." All these names testify to the high esteem in which the book was held in Christian circles. The Jews, who never admitted its canonicity, called it during the Talmudic period the "Book of Ben Sira" (Ḥag. 13a; Niddah 16b; Ber. 11b; *et passim*) or the "Books of Ben Sira" (ספרי בן סירא; Yer. Sanh. 28a; Tosef., Yad. ii. 13; possibly a scribal error; comp. the parallel passage of Eccl. R. xii. 11), and a Hebrew copy in the possession of Jerome was entitled "Parabolæ" (= משלים). However, the fact that the verses of this work cited in the Midrash are preceded by the word "Mashal" or "Matla" does not prove that such was the title of the book, but simply that these verses had come to be accepted as proverbs (contrary to the view of Ryssel in Kautzsch, "Apokryphen," p. 232, where he attributes to Lévi the opinion expressed by Blau in "R. E. J." xxxv. 22). Nor is it possible to draw any inference from the fact that Saadia calls the book in Arabic "Kitab al-Adab"; for he certainly did not give this appellation (which he had no reason to translate) as the title, but, contrary to the opinion of Harkavy ("Studien und Mittheilungen," v. 200) and Blau (*l.c.*), merely as a description of the contents of the book. The Syriac name is "Ḥekmata de-Bar Sira" = "The Wisdom of Bar Sira."

Names.

The author, who, alone of all Old Testament and Apocryphal writers, signed his work, is called in the Greek text (l. 27) "Jesus the son of Sirach of Jerusalem." The oldest manuscripts (Vaticanus, Sinaiticus, Alexandrinus, Venetus) add to Σειράχ the name Ἐλεάζαρ or Ἐλεάζαροζ, an error for Ἐλεαζάρου, probably the name of his grandfather. The copy owned by Saadia (Harkavy, *l.c.* p. 150) had: שמעון בן ישוע בן אלעזר בן סירא = "Simon, son of Jesus, son of Eleazar ben Sira"; and a similar reading occurs in the Hebrew manuscript B, which will be discussed below. By interchanging the positions of the names "Simon" and "Jesus," the same reading is obtained as in the other manuscripts. The correctness of the name "Simon" is confirmed by the Syriac version, which has ישוע בר שמעון דמתקרא בר אסירא = "Jesus, son of Simon, surnamed Bar Asira." The discrepancy between the two readings "Bar Asira" and "Bar Sira" is a noteworthy one, "Asira" (= "prisoner") being a popular etymology of "Sira." The evidence seems to show that the author's name was Jesus, son of Simon, son of Eleazar ben Sira.

Author.

Every attempt to identify this writer with some member of the high-priestly family has proved a failure, the only basis for the supposition that Ben Sira was a priest being due to a scribal error; for while the Sinaitic manuscript reads *ελεαζαροιερευσοσολυμειτης*, this is, beyond all question, a scribal error, and should be emended to *ελεαζαροιεροσολυμειτης* (see א *). According to the Greek version, though not according to the Syriac, the author traveled extensively (xxxiv. 11) and was frequently in danger of death (*ib.* verse 12). In the hymn of ch. li. he speaks of the perils of all sorts from which God had delivered him, although this is probably only a poetic theme in imitation of the Psalms. The calumnies to which he was exposed in the presence of a certain king, supposed to be one of the Lagi, are mentioned only in the Greek version, being ignored both in the Syriac and in the Hebrew text. The only fact known with certainty is that Ben Sira was a scholar, and a scribe thoroughly versed in the Law, and especially in the "Books of Wisdom." He was not, however, a rabbi, nor was he a physician, as has been conjectured (see especially xxxviii. 24 *et seq.*, xlix. 1–5, and the introduction by his grandson).

The approximate date of the redaction of the book and the period of its author's literary activity are somewhat less doubtful. The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of Euergetes, an epithet borne by only two of the Lagi, Ptolemy III. (247–222 B.C.) and Ptolemy VII. (sometimes reckoned

IX.). The former monarch can not be intended in this passage; for his reign lasted only twenty-five years. The latter ascended the throne in the year 170, together with his brother Philometor; but he soon became sole ruler of Cyrene, and from 146 to 117 held sway over all Egypt, although he dated his reign from the year in which he received the crown (*i.e.*, from 170). The translator must, therefore, have gone to Egypt in 132, and if the average length of two generations be reckoned Ben Sira's date must fall in the first third of the second century. The result of this reckoning is confirmed by the fact that the author evidently lived before the persecution of Antiochus in 168, since he does not allude to it. Another argument is commonly relied on. In ch. l. Ben Sira eulogizes a high priest named Simon, son of Johanan (Onias in G), this laudation being apparently an expression of the admiration aroused by actual sight of the object of his praise. There were, however, a number of high priests named Simon b. Onias, one of whom exercised his functions from 300 to 287, and another from 226 to 199. The Simon b. Johanan mentioned here can only be the second of the name; and as the passage seems to have been written after the high priest's death (l. 1-3), the date of its composition coincides approximately with the period mentioned above (190-170). The work is in reality a collection of maxims written at various times—a fact which also explains its frequent repetitions and contradictions.

Date.

Attempts have indeed been made to refute these arguments. According to Josephus, Simon I., the Just (300-287), was the only high priest whom Ben Sira could thus have extolled, and the book would accordingly be a century older; as to the number 38, it might refer to the age of the translator when he arrived in Egypt. Indeed, the word πάππος does not necessarily mean "grandfather"; it may mean also "remote ancestor." This, it has been held, would account for the translator's frequent miscomprehension of Ben Sira's words, which would be very strange had he actually been the author's grandson. All these quibbles, however, which it would be idle again to refute, have been definitely abandoned.

Ecclesiasticus closely resembles Proverbs, except that, unlike the latter, it is the work of a single author, not an anthology of maxims drawn from various sources. Some, it is true, have denied Ben Sira the authorship of the apothegms, and have regarded him as a mere compiler, basing their arguments on his own words: "And I myself, the last, I set myself to watch, like him that gleaneth grapes after the vintage" (xxxiii. 16). This, however, is probably a simple expression of modesty. The frequent repetitions and even contradictions only prove that Ben Sira, like all moralists, did not compose the entire work at one time; moreover, the unity of the book, taken as a whole, is remarkable.

The Book of Ecclesiasticus is a collection of moral counsels and maxims, often utilitarian in character and for the most part secular, although religious apothegms occasionally occur. They are applicable to all conditions of life: to parents and children, to husbands and wives, to the young, to masters, to friends, to the rich, and to the poor. Many of them are rules of courtesy and politeness; and a still greater number contain advice and instruction as to the duties of man toward himself and others, especially the poor, as well as toward society and the state, and most of all toward God. These precepts are arranged in verses, which are grouped according to their outward form in case their content is not intrinsically coherent. The sections are preceded by eulogies of wisdom which serve as introductions and mark the divisions into which the collection falls.

Contents.

Wisdom, in Ben Sira's view, is synonymous with the fear of God, and sometimes is confounded in his mind with the Mosaic law. It is essentially practical, being a routine knowledge; and it would be vain to seek to find in it any hypostasis, since mysticism is utterly opposed to the author's thought. The maxims are expressed in exact formulas, and are illustrated by striking images. They show a profound knowledge of the human heart, the disillusionment of experience, a fraternal sympathy with the poor and the oppressed, and an unconquerable distrust of women. Throughout the work are scattered pure and elevated thoughts; and the whole is dominated by a sincere, enlightened piety—what is now called a liberalism of ideas. As in Ecclesiastes, two opposing tendencies war in the author: the faith and the morality of olden times, which are stronger than all argument, and an Epicureanism of modern date. Occasionally Ben Sira digresses to attack theories which he considers dangerous; for example, the doctrines that divine mercy blots out all sin; that man has no freedom of will; and that God is indifferent to the actions of mankind, and does not reward virtue. Some of the refutations of these views are developed at considerable length. Through these moralistic chapters runs the prayer of Israel imploring God to gather together His scattered children, to bring to fulfilment the predictions of the Prophets, and to have mercy upon His Temple and His people. The book concludes with a justification of the Divinity, whose wisdom and greatness are revealed in all His works (hence is inserted a description of the beauties of creation), and also in the history of Israel; this form of sacred history, however, is little more than a panegyric on the priests, terminating in an enthusiastic delineation of the high priest Simon ben Onias. These chapters are completed by the author's signature, and are followed by two hymns, the latter apparently a sort of alphabetical acrostic.

The Wisdom of Jesus marks an epoch in the history of Jewish thought, on account both of what it teaches and of what it silently ignores. While the author advocates the offering of the prescribed sacrifices and the veneration of priests, he condemns all hypocrisy and urges the union of the outward practise of religion with a pure conscience and with the doing of charity. However, he never mentions the dietary laws, which are set forth at great length in Daniel and Tobit, and especially in Judith. In like manner, while he awaits the return of Elijah to reassemble the tribes of the past and to reconcile the fathers

Importance for the History of Thought.

with the children, and while he prays for the coming of a time which can be called Messianic, though without a Messiah—when Jerusalem and the Temple shall be restored to the divine favor and Israel delivered forever from the dominion of the stranger—he never alludes to a Messiah who will be the son of David; on the contrary, he asserts that the house of David has rendered itself unworthy of the divine favor, since of all the kings of Judah three alone remained faithful to God. God indeed made a solemn compact with the race of David; but it was one that differed widely from that into which He entered with Aaron, and which alone was to endure for eternity. Ben Sira never speaks of the resurrection of the dead nor of the immortality of the soul, but, on the contrary, declares that in Sheol there will be no joy, wherefore man should taste delight in this world in so far as it is compatible with an upright life.

Possible Traces of Hellenic Influence.

The view has been expressed that this work, early in date as it is, bears traces of Hellenic influence. The author, in his travels, may possibly have come in contact with Greek civilization, since he speaks of foreign poets and moralists whose fame was spread abroad. The customs which he describes are taken from Greek rather than from Hebrew society; thus he mentions banquets accompanied by brilliant conversation, at which musical instruments were heard, and over which presided "the masters [of the feasts]"; and the customs of the Sybarites also aroused his interest. The fatalistic philosophers whose opinions he contests were doubtless the Stoics; and the philosophical discussions instituted by him were innovations and probably borrowed. His criticisms of skeptics and would-be thinkers are further evidences of his knowledge of Hellenism; and some of his views find close analogues in Euripides. Not only does he share characteristic ideas with the Greek tragedians and moralists, but he even has the same taste for certain common topics, such as false friendship, the uncertainty of happiness, and especially the faults of women. The impression of Greek influence is strengthened by the presence of a polish quite foreign to Hebrew literature. The author composes his aphorisms with care; he makes his transitions with skill; and he inserts the titles of chapters, such as "Concerning Shame," "Proper Deportment at Table," and "The Hymn of the Patriarchs"; and the signing of his own name in full is a usage theretofore absolutely unknown.

The exclusion of Ecclesiasticus from the Hebrew canon was due in part to this imitation of the Greeks and these literary affectations. According to R. Akiba (Yer. Sanh. 28a), those who have no part in the world to come include the readers of foreign works, such as the books of Ben Sira; while Tosef., Yad. ii. 13 merely states that the writings of Ben Sira do not defile the hands, or, in other words, that they are uncanonical, so that they are ranked with the works of "minim" (heretics). Ecc. R. xii. 11, which is based on Yer. Sanh. 28a, contains a prohibition against having this work in one's house. R. Joseph, a Babylonian rabbi of the fourth century, in commenting on the view of R. Akiba, adds, "It is also forbidden to read the works of Ben Sira" (Sanh. 100c), although this prohibition, judging from the remainder of the passage, may have been restricted to reading in public. In his questions to R. Joseph (*ib.*), R. Abaye indicated some of the reasons for the exclusion of Ecclesiasticus from the canon.

"Why this prohibition?" he asked. "Is it on account of such and such verses?" With the exception of two verses written in Aramaic and which are not by Ben Sira at all, all of R. Abaye's citations are distinctly frivolous, being those relating to the anxiety caused by a young girl before and after her marriage, the uselessness of repining, and the danger of introducing strangers too freely into one's home. Abaye then condemns the misanthropy, misogyny, and Epicureanism of the author. To Ben Sira's Epicurean tendency must be attributed his denial of a future life, and, perhaps, also his pre-Sadducean spirit of reverence for the priesthood, with which the panegyric on his brethren is animated.

Popularity Among the Jews.

Curiously enough, the book retained its popularity among the Jews despite its exclusion from the canon. It was cited at a very early period: the Book of Tobit reproduces a number of passages word for word; while the Book of Enoch (Charles, "The Book of the Secrets of Enoch," p. 96; Index, p. i.), the Psalms of Solomon (Ryle and James, "The Psalms of Solomon," pp. lxiii. *et seq.*), and even the Talmud, the Midrashim, the Derek Erez, and similar productions show decided traces of its influence. With the last-named work it has many points in common; and it is frequently quoted in the Talmud; passages from it are introduced by the formula reserved for the Biblical writings (Ḥag. 12a; Niddah 16b; Yer. Ber. 11c); and one verse is even referred to as if it belonged to the Hagiographa (B. Ḳ. 92a). It is cited by name in Sanh. 100b (= Yeb. 63c), where also a series of verses from it is given; and single verses appear in the following treatises and other works: Yer. Ber. 11b; Yer. Ḥag. 77c; Yer. Ta'an. 66d; Ḥag. 13a; Niddah 16b; Gen. R. viii., x., lxxiii.; Lev. R. xxxiii.; Tan., Wayishlaḥ, 8; *ib.* Miḳḳez, 10; *ib.* Ḥuḳḳat, 1; a midrashic passage preserved in the "Shibbole ha-Leḳet," ed. Buber, p. 23a; "Pirḳe de-Rabbenu ha-Ḳadosh," ed. Schönblum, 14a; Baraita Kallah (ed. Coronel, 7c, and in the Wilna edition of the Talmud). It is cited also by R. Nissim ("Sefer Ma'asiyyot ha-Ḥakamim wehu Ḥibbur Yafeh meha-Yeshu'ah"), and especially by Saadia in the preface to his "Sefer ha-Galui" (Harkavy, *l.c.*). In his commentary on the "Sefer Yeẓirah" the latter author quotes verbatim two verses of Ben Sira, although he attributes them to one Eleazar b. Irai, of whom nothing is known. In another part of this work (p. 178) he cites the same text, again attributing it to that author. This is the more remarkable since Saadia speaks of Ben Sira in his introduction, and cites no less than seven of his maxims. The "Sefer ben Irai" contained also passages (two of them copied by Saadia) not found in Ecclesiasticus, and which were totally dissimilar to it both in form and in content. As Saadia himself says: "The book of Ben Sira is a work on ethics,

MANUSCRIPT FRAGMENTS FROM BEN SIRA, CONTAINING XXXVII. 22.
(From the Cairo genizah collection in Cambridge University, England.)

similar in form to Proverbs, while that of Ben Irai is a book of Wisdom, bearing an external resemblance to Ecclesiastes." The "Sefer ben Irai" was probably a collection of maxims and sayings taken from various sources.

Quotations from Ben Sira without mention of his name are found also in the "Mibḥar ha-Peninim," attributed to Solomon ibn Gabirol (for citations of this type see Zunz, "G. V." p. 110; Reifmann, in "Ha-Asif," iii. 271; Schechter, in "J. Q. R." iii. 682; Neubauer and Cowley, in their edition of Ecclesiasticus, pp. xix. *et seq.* [certain of their comparisons must be discarded]; the commentaries of Schechter and Lévi, especially on the Derek Ereẓ; Lévi, in "R. E. J." xliv. 291). The popularity of Ecclesiasticus among the Jews of the Talmudic period is shown by the citation of a number of verses in Aramaic, with an allusion to Ben Sira, which proves that it must have been translated into that dialect, this Aramaic collection being subsequently enriched with numerous additional aphorisms in that language (Sanh. 100b = Yeb. 63b). The Baraita Kallah even restricts its citations from Ben Sira to Aramaic verses which are not found in Ecclesiasticus. Another proof of his popularity is found in the two alphabets ascribed to him (see Ben Sira, Alphabet of), especially the second, in which he is the hero of a series of marvelous events.

Popularity Among Christians.

The Book of Ecclesiasticus has been honored still more highly among the Christians, being cited in the Epistle of James (Edersheim, in Wace, "Apocrypha," p. 21), the Didache (iv. 5), and the Epistle of Barnabas (xix. 9), while Clement of Alexandria and Origen quote from it repeatedly, as from a γραφή, or holy book. In the Western Church, Cyprian frequently appeals to it in his "Testimonia," as does Ambrose in the greater number of his writings. In like manner the Catalogue of Cheltenham, Damasus I., the Councils of Hippo (393) and Carthage (397), Pope Innocent I., the second Council of Carthage (419), and Augustine all regard it as a canonical book. This is contrary, however, to the opinions of the Council of Laodicea, of Jerome, and of Rufinus of Aquileia, which authorities rank it among the ecclesiastical books. It was finally declared canonical by the Council of Trent; and the favor with which the Church has always regarded it has preserved it in its entirety.

Discovery of Hebrew Fragments.

Until recent years Ecclesiasticus was known only from the Greek and Syriac versions—the sources of all other translations—and from the Hebrew quotations already mentioned. At present the greater part of the original is known. In 1896 Agnes Smith Lewis and Margaret Dunlop Gibson brought from the East a sheet of parchment covered with comparatively antiquated Hebrew characters. At Cambridge this was shown to S. Schechter, who recognized in it Ecclus. (Sirach) xxxix. 15-xl. 7, and who published the decipherment, which was by no means easy. Almost simultaneously Sayce presented to the Bodleian Library, Oxford, a collection of fragments of Hebrew and Arabic manuscripts, among which Neubauer and Cowley found nine leaves of the same volume to which the Lewis-Gibson leaf had belonged, and following immediately after it. These various fragments having come from the Genizah at Cairo, Schechter at once went to that city, and obtained the necessary authority to examine the contents of the collection, with the result that he found not only the final portion of the manuscript, but also xxx. 11, xxxii. 1b–xxxiii. 3, xxxv. 9–xxxvi. 21, and xxxvii. 27–xxxviii. 27. Two additional fragments of the same manuscript, called B by Schechter, and containing xxxi. 12–31 and xxxvi. 24–xxxvii. 26, have been secured by the British Museum. A second manuscript (A) was found by the same scholar in the collection brought by him from Egypt, containing iii. 6–xvi. 26, with a hiatus from vii. 29 to xi. 34, the missing pages of which subsequently came into the possession of Elkan Adler. A fresh discovery was made when the remaining contents of the genizah were offered for sale, and Israel Lévi secured a leaf from a third copy (C), containing xxxvi. 24–xxxviii. 1. This fragment is especially valuable, since it serves as a check on the manuscript B, which likewise includes these verses. The importance of this discovery is shown below. Finally, Schechter, Gaster, and Lévi found in consignments from the same genizah the following fragments of an anthology of the Wisdom of Jesus: iv. 23b, 30–31; v. 4–8, 9–13; vi. 18–19, 28, 35; vii. 1, 4, 6, 17, 20–21, 23–25; xviii. 30–31; xix. 1–2; xx. 4–6, 12 (?); xxv. 7c, 8c, 8a, 12, 16–23; xxvi. 1–2; xxxvi. 16; xxxvii. 19, 22, 24, 26.

There are, therefore, now in existence: (*a*) in one manuscript: iii. 6–16, 26; xviii. 30–31; xix. 1–2; xx. 4–6, 12 (?); xxv. 7c, 8c, 8a, 12, 16–23; xxvi. 1–2; xxvii. 5–6, 16; xxx. 11–xxxiii. 3; xxxv. 9–xxxviii. 27; xxxix. 15–li. 30; (*b*) in two manuscripts: iv. 23b, 30–31; v. 4–8, 9–13; vi. 18–19, 28, 35; vii. 1, 4, 6, 17, 20–21, 23–25; xxxvi. 16, 29–31; xxxvii. complete; xxxviii. 1; (*c*) in three manuscripts: xxxvii. 19, 22, 24, 26.

These manuscripts contain also some passages that are lacking in the translations, including a psalm fifteen lines in length inserted after li. 12.

Manuscripts.

Manuscript A: 18 × 11 cm.; 28 lines per page. The verses are generally marked by a double point; and certain ones are punctuated and accented, thus confirming certain statements of Saadia. "Matres lectionis" abound. The scribe has been guilty of the grossest errors, in addition to abbreviating some verses and omitting others.

Manuscript C: 16 × 12 cm. Certain words and entire verses are vocalized and accented; the script shows cursive tendencies, although of an early type. In the margin is given a variant verse which represents the original text, corrupted even in the days of Ben Sira's grandson.

Manuscript D: 143 × 100 mm.; 12 lines per page. The text is often preferable to that of A, and offers variants agreeing with the Greek version, while the readings of A correspond to the Syriac.

Manuscript B: 19 × 17 cm.; 22 lines per page. This is the most curious and interesting of all, as it contains certain peculiarities which are probably unique among all known Hebrew manuscripts. The lines are written with a stylus, as in the Torah

scrolls; and, as in some copies of Proverbs and the Book of Job, a space is left between the hemistichs of each verse, so that the pages are divided into two columns; and the "sof pasuḳ" is placed at the end of the verse. This corroborates Saadia's assertion that the book of Ben Sira resembled Proverbs in its division into chapters and verses. The chapters are sometimes indicated by the initial letter פ (= פיסקא) and sometimes by a blank space. The most remarkable peculiarity consists in the chapter headings or titles, such as מוסר בשת ("Instruction as to Shame"), מוסר לחם ויין יחדו ("Rules for Proper Deportment at Table"), and שבח אבות עולם ("Hymn of the Patriarchs"), although in the Greek version these rubrics were regarded as scribal interpolations. Another noteworthy feature of this manuscript is its marginal Masorah, containing variants, some of which represent differences merely in orthography, while others are in synonyms or even words with totally different meanings. These glosses are the work of a Persian Jew, who in several marginal notes in Persian stated that he had used two manuscripts in addition to his principal one. Such care is indicative of the esteem in which Ben Sira's text was held. The marginal readings present an interesting problem. As a rule, the body of the text corresponds to the Greek version, and the glosses in the margin to the Syriac; but occasionally the reverse is the case.

Originality of the Hebrew Fragments.

Prof. S. Margoliouth, noticing the decadent character of the language, the number of rabbinisms, and the derivatives from the Arabic and Aramaic, regarded the Hebrew text as a reconstruction of the lost original on the basis of the Greek and Syriac versions, the variants representing different attempts at retranslation. The discovery of manuscript C, however, disproved this hypothesis, since this manuscript reproduces with exactness the greater part of the variants of B, even when they are obviously false, while the transcriber of this latter manuscript discharged his task with such scrupulous care that he even recorded variants which were meaningless. If, therefore, the difference between the text and the marginal glosses corresponds to the difference between the two translations, this only shows that there were two recensions of the original. It is clear, moreover, that these fragments are not the work of some medieval scholar, but are more or less perfect copies of the Hebrew text, as a single example will show. In xxxii. 22 the Hebrew version has השמר באחריתך. For the latter word the Syriac text substitutes אורחך (= "thy way"), which the context shows to be faulty, the reading being due to a confusion of אחריתך with ארחתיך. The Greek version reads "thy children," the meaning attributed to אחרית in several passages of the Bible. But had the Jewish scribe used the Greek version, he would never have found beneath *τῶν τέκνων σου* the Hebrew אחריתך, the correctness of which is attested by the Syriac. There are numerous examples of a similar nature.

Although Margoliouth's theory must be rejected as a whole, certain details indicate that both A and B are derived from a copy characterized by interpolations due to a retranslation from Syriac into Hebrew. In a number of passages the same verse is given in two distinct renderings, one of which usually corresponds to the Syriac, even when this text represents merely a faulty or biased translation of the original. These verses, moreover, in their conformity to the Syriac, become at times so meaningless that they can be explained only as incorrect translations from that language. Such suspicious passages are characterized by a comparatively modern style and language, by a commonplace phraseology, and by a break in the parallelism which is affected by Ecclesiasticus. It may therefore be safely concluded that these doublets are merely additions made to render the Syriac version more intelligible. The same statement holds true of certain textual emendations made by the glossarist. In this, however, there is nothing strange, since it is a well-known fact that the Jews of certain sections were familiar with Syriac, as is shown by the quotations made by Naḥmanides from the Wisdom of Solomon, from Judith, and from Bel and the Dragon, and also by the introduction of the Peshiṭta of Proverbs into the Targum of the Hagiographa.

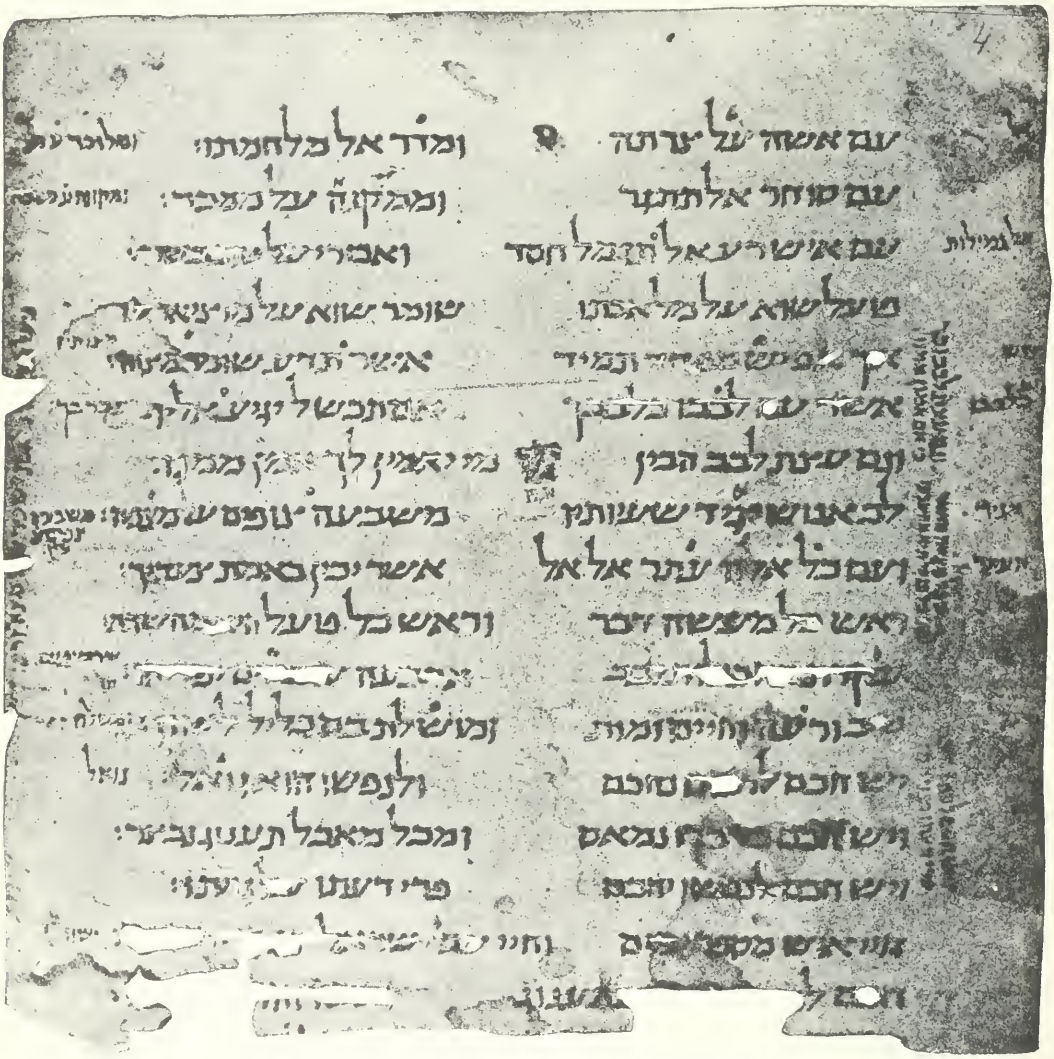
The Final Hymn.

But the glossarist did not restrict himself to these slight additions and modifications, for he added to his copy a translation of the final hymn, basing this version also on the Syriac. This canticle, as Bickell has clearly shown, is an alphabetical acrostic, which may still be traced in the Syriac version, on account of the similarity between that language and Hebrew. There are lacunæ, however, in the Syriac text which are supplied in the Greek, even though these passages are lacking in the Hebrew. In the Hebrew some traces of the acrostic remain in cases where the Syriac was translatable only by a Hebrew word beginning with the same letter; but elsewhere all vestiges of it have disappeared. The Syriac version, moreover, shows evidences of corruptions and innovations, which are reproduced by the Hebrew. The Syriac occasionally corresponds to the Greek, but tends toward a confusion of sense which eventually alters the meaning, these modifications being also reproduced in the Hebrew text. The hymn, which follows the Syriac version closely throughout, is evidently a retranslation from the latter. These opinions have been championed especially by Israel Lévi, and are accepted by Ryssel and other scholars, although they are not universally held.

The Hebrew version contains an entire canticle which does not appear in either the Greek or the Syriac text. This, however, is of doubtful authenticity, although one may cite in its favor the sentence "O give thanks unto Him that chose the sons of Zadok to be priests," alluding to the pre-Maccabean high priests who were descended from Zadok; while another possible argument is furnished by the absence of any reference to ideas essentially Pharisaic, such as the resurrection of the body. Against the genuineness of the psalm may be urged: (1) its omission in the versions; (2) the sentence "O give thanks unto Him that maketh the horn of the house of David to bud," which is directly opposed in sentiment to ch. xxxvi. and to the entire "Hymn of the

Patriarchs"; and (3) the remarkable similarity of the hymn to the "Shemoneh 'Esreh" together with the prayers which precede and follow the "Shema'." The question has not yet been definitely settled.

Despite the corrections and interpolations mentioned, however, the originalty of the text in these fragments of Ben Sira can not be denied. Besides the fact that many scholars deny the existence of evidences of the existence of two separate editions written by Ben Sira himself. It is self-evident, moreover, that Ecclesiasticus has undergone some alterations at the hands of scribes, but it would have been strange indeed if this book alone should have wholly escaped the common lot of such writings. No more conclusive proof could be found, were any necessary, of the fidelity of the He-



MANUSCRIPT FRAGMENT FROM BEN SIRA, CONTAINING XXXVII. 22.
(From the Cairo genizah collection in Cambridge University, England.)

any interpolations, there are portions in which it is easy to recognize the author's hand; for he has a characteristic technique, style, vocabulary, and syntax which are evident in all the versions. It may safely be said that in the main the work of Ben Sira has been preserved just as it left his hands, while the chief variant marginal readings recorded in the fragments and confirmed by the translations may be regarded as

Critical Value of the Hebrew Text.

brew version than its frequent agreement, in citations from the Bible, with the text on which the Septuagint is based rather than with the Masorah, as in the case of I Sam. xii. 3 as compared with Ecclus. (Sirach) xlvi. 19, or Isa. xxxviii. 17 with Ecclus. (Sirach) l. 2.

Even before the discovery of these fragments the Book of Ecclesiasticus was regarded as a unique document of priceless value; but the account which it gives of the status of the Bible in its author's day

has gained additional importance, now that the greater part of the original itself is known. The "Hymn of the Patriarchs," which has been preserved in its entirety, shows that the canon of the Law and of the Prophets was closed, as the author's grandson expressly states.

Importance for the History of the Bible.

The Prophets were arranged in the order generally adopted in the Hebrew Bible, as follows: Joshua, Judges, Samuel, Kings ("Nebi'im Rishonim"), Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets ("Nebi'im Aḥaronim"); and the expression "the Twelve Prophets" was sanctioned by usage. The greater portion of the Hagiographa was already considered canonical, including the Psalms attributed nominally to David, Proverbs, Job (the Greek translator has made a gross blunder here), and possibly the Song of Solomon, Nehemiah, and Chronicles. The author's silence regarding some of the other Hagiographa proves nothing; since he intended, as has already been said, to eulogize the priesthood in this section, and all who were not included in his scheme were passed over without notice.

In addition to this statistical information, Ben Sira furnishes other points of interest. The frequency with which he avails himself of Job and Proverbs proves that both these books had been long in circulation, although the divergence between the original and his quotation is very great. Furthermore, the labored attempt to imitate the literary style previously affected in didactic poetry was a failure, and radical changes had been introduced even as early as the time of the author. While he still availed himself of parallelism and employed verses symmetrically divided into two hemistichs, he introduced into this work on wisdom concepts thitherto excluded, such as allusions to sacred history and exhortations to fulfil the duty of religious worship. Mention has already been made of literary innovations which characterize the work. It is no less significant that the diction employed is essentially imitative, being a mixture of Biblical centos and reminiscences, yet marking a stage unattained by any analogous work. Still untouched by Hellenisms, the lexicography is characterized by rabbinisms and derivatives from the Aramaic and the Arabic. The style is decadent, showing a curious mixture of prolixity and conciseness, daring constructions, the repetition of certain figures, imitation, and false elegance, side by side with felicity of phraseology and imagery. These qualities denote a period when spontaneity and originality were replaced by pedantry, conventionality, and artificiality. Henceforth a thorough knowledge of Ecclesiasticus will be indispensable for any who wish to study the analogous portions of the Bible, although it has thus far been impossible to determine the relation of Ecclesiastes and Ecclesiasticus from a mere comparison of the two books, despite their frequent points of contact.

It is self-evident that the Hebrew fragments will aid in the reconstruction of the original of those portions for which no basal text has yet been found. These fragments, moreover, reveal the relative value of the Greek and Syriac texts, the two versions based on the Hebrew original.

The Greek text, as noted above, is the work of the author's grandson, who went to Egypt in 132. A prologue to the "Synopsis" of Athanasius gives his name as Jesus; but this passage is spurious. Although the translator may have gone to Egypt in 132, it does not necessarily follow that he entered upon his work in that year; indeed he himself says that he spent some time there before beginning his task. The theory has been advanced that he did not begin it until 116, since ἐπί ("in the time of"), which he uses in connection with Ptolemy Euergetes, is employed only after the death of the monarch whose name it precedes (Deissmann, in "Theologische Literaturzeitung," 1904, p. 558); but the incorrectness of this deduction has been demonstrated by Schürer. The translator, in the introduction, requests the indulgence of his readers, a precaution not without justification, since his rendering leaves much to be desired, sometimes straining the meaning of the text, and again containing crass blunders, so that the text must be freed from the numerous errors of the scribes before it can be fairly judged (see Lévi, "L'Ecclésiastique," p. xl.).

The Greek Version.

The Hebrew version shows that the Greek manuscript which has best preserved the wording of the original is No. 248 of Holmes and Parsons, which was used in the Complutensian Polyglot. Yet even after a rigid purification of the text, Ben Sira contains many blunders, due to overhasty reading (Lévi, *l.c.* pp. xliii. *et seq.*). While the translator generally adhered closely to the original, he sometimes added comments of his own, but seldom abridged, although he occasionally slurred over a passage in which the imagery was too bold or the anthropomorphism too glaring. Moreover, he frequently substituted for the translation of one verse another already given for a passage of similar content. The version used by him was not always identical with that contained in the Hebrew fragments. Sometimes he has verses which are missing in the Hebrew; but many of those mentioned by Fritzsche in his notes are found in the fragments. A revision of the Greek text is attested by the quotations in the "Pædagogus" of Clement of Alexandria.

An accident has disarranged the pages of the parent manuscript of all the copies thus far known, two sheets, containing respectively xxx. 25–xxxiii. 13a and xxxiii. 13b–xxxvi. 16b, having been interchanged. The Itala and the Armenian versions, however, avoided the error. The conjectural restoration of the order of the chapters should be made, according to Ryssel, on the basis of manuscript No. 248, which also avoided this inversion. On the Greek manuscripts and their individual and general value as regards the history of this version, see Ryssel in Kautzsch, "Apokryphen," i. 244 *et seq.* It may be said that the Greek version offers the most reliable material for the reconstruction of those portions of the original which have not yet been discovered.

As Jerome himself says, the Latin version contained in the Vulgate is not his work, but was the one generally used in the African churches during the first half of the third century (see Thielmann in "Archiv für Lateinische Lexicographie und Gram-

matik," viii.-ix.); and the truth of this statement is proved beyond question by the quotations of Cyprian. This text is characterized by a number of interpolations of a biased trend, although it is in general a slavish and sometimes awkward translation from the Greek (comp. Herkenne, "De Veteris Latini Ecclesiastici Capitibus i.-xliii." Leipsic, 1899); but it also contains deviations from the Greek which can be explained only on the hypothesis of a Hebrew original. These divergences are corrections made on the basis of a Hebrew manuscript of the same recension as B and C, which were taken from a text that had already become corrupt. Such changes were made, therefore, prior to the third century. The corrections peculiar to the Itala are attested by the quotations of Cyprian, and may have been derived from a Greek manuscript taken to Africa. They may be divided into two groups: cases in which the corresponding passage of the Hebrew is placed beside the ordinary text of the Greek, and passages in which the Hebrew rendering is substituted for the Greek reading (comp. Lévi, *l.c.*, introduction to part ii., and Herkenne, *l.c.*). After ch. xliv. the Vulgate and the Itala coincide. The other versions based upon the Greek are the Syriac Hexaplar, edited by Ceriani ("Codex Syro-Hexaplaris Ambrosianus Photolithographice Editus," Milan, 1874); the Coptic (Sahidic), edited by Lagarde ("Ægyptiaca," Göttingen, 1883; see Peters, "Die Sahidisch-Koptische Uebersetzung des Buchs Ecclesiasticus auf Ihren Wahren Werth für die Textkritik Untersucht," in Bardenhewer, "Biblische Studien," 1898, iii. 3); the Ethiopic, edited by Dillmann ("Biblia Veteris Testamenti Æthiopica," 1894, v.); and the Armenian, sometimes used to verify the reading of the Greek.

The Vetus Latina.

While the Syriac version does not possess the importance of the Greek, it is equally useful in the reconstruction of the Hebrew on which it was directly based, as has been clearly shown by the discovery of the fragments. As a rule the translator understood his text; but his blunders are innumerable, even making allowance for scribal errors, which are not infrequent. Unfortunately, his copy was incomplete, so that his version contains numerous lacunæ, one of which (xliii. 1–10) was filled by a passage borrowed from the Syriac Hexaplar. This entire translation is a puzzle. In some chapters it follows the original exactly, in others it is little more than a paraphrase, or even a mere epitome. In places the translation shows very few errors, in others it betrays total ignorance of the meaning of the text. It is possible that the Syriac version was the work of several translators. Some of its repetitions and corrections betray a Christian bias; and it even bears traces of a revision based on the Greek. As already noted, it contains many variants which the Hebrew fragments show to represent the original readings. Despite its numerous defects, it is a valuable check upon the Greek text, even where it diverges widely, except in passages where it becomes fantastic. It therefore deserves to be carefully studied with the assistance of the commentaries on it and the citations from it by Syriac authors, as has been done for the glosses of Bar Hebræus by Katz in his "Scholien des Gregorius Abulfaragius Bar Hebræus zum Weisheitsbuche des Josua ben Sira" (Halle, 1892). The Arabic translation included in the London Polyglot and based upon the Syriac version is likewise a valuable adjunct to the "apparatus criticus."

Syriac Version.

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T. I. L.

SIRACH, PSEUDO-. See Ben Sira, Alphabet of.

SIRILLO, SOLOMON: Spanish Talmudist of the fifteenth and sixteenth centuries. He was one of the exiles of 1492, and settled at Safed, where he held a discussion with Jacob Berab over a decision concerning meat (Samuel of Modena, Responsa, No. 42). He is mentioned also by Bezaleel Ashkenazi.

Sirillo was the author of a commentary on the order Zera'im and the treatise Shekalim of the Jerusalem Talmud. He compiled also a Gemara to the Mishnah of the treatise 'Eduyot, by gathering the passages scattered in the Talmud and adding thereto a commentary of his own; both are quoted in Solomon Adeni's "Meleket Shelomoh." Sirillo's commentary on Berakot was printed in M. Lehmann's edition of this treatise (Berlin, 1874).

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W. B. M Sel.

SIRKES, JOEL B. SAMUEL: Polish rabbi; born at Lublin in 1561; died at Cracow, 1640. At the age of fourteen he was sent to the yeshibah of Solomon ben Judah. After remaining there some time he went to Brest-Litovsk, where he attended the yeshibah of R. Phoebus. While still a youth he was invited to the rabbinate of Pruszany, near Slonim. Later he occupied the rabbinates of Lubkow, Lublin, Miedzyboz, Beldza, Szydlowka, and finally Brest-Litovsk and Cracow, succeeding in each of the two last-mentioned places his teacher R. Phoebus. He was an adherent of the Cabala and an opponent of both pilpul and philosophy.

Sirkes wrote: "Meshib Nefesh," commentary on the Book of Ruth (Lublin, 1616); "Bayit Ḥadash," commentary on the "Arba' ah Ṭurim" of Jacob ben Asher (Cracow, 1631-40); "She'elot u-Teshubot Bayit Ḥadash" (Frankfort, 1697); "She'elot u-Teshubot Bet Ḥadash ha Ḥadashot" (Koretz, 1785); "Haggahot," on all the tractates of the Babylonian Talmud; and "Rosh," first published, from a manuscript, in the Warsaw (1860) edition of the Talmud, and included in almost every subsequent edition thereof.

In the "Bayit Ḥadash" the evident intention of the author is to present and elucidate the fundamental principles of the Law as recorded in the Mishnah, the Babylonian and Jerusalem Talmuds, and the chief codes.

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E. C. B. Fr.

SISERA: General of the army of King Jabin of Hazor. According to Judges iv. 9 *et seq.*, he invaded the northern part of Judea in the time of Deborah, the prophetess and judge. Upon Deborah's order Barak took 10,000 men and went out to meet Sisera, going as far as the river of Kishon. Sisera suffered defeat, and while Barak pursued the enemy as far as "Harosheth of the Gentiles," Sisera fled alone and on foot. Arrived at the settlement of the Kenites, who, according to legend, were the descendants of Jethro, he was invited by a Kenite woman named Jael, wife of Heber, into her tent. Sisera accepted the invitation and asked for water, but instead she gave him milk. When Sisera had fallen asleep, Jael took a hammer and drove a "nail," or tent-pin, into his temple.

The position of Sisera's army is not specifically mentioned in Judges v. 19, where the battle is said to have taken place at Taanach by the waters of Megiddo. The identity of Sisera has not yet been established (see M. Müller, "Asien und Europa," p. 332; Budde, "Die Bücher Richter und Samuel").

According to the Midrash (Yalḳuṭ Shim'oni on Judges iv. 3), Sisera hitherto had conquered every country against which he had fought. His voice was so strong that when he called loudly the most solid wall would shake and the wildest animal would fall dead. Deborah was the only one who could withstand his voice and whom it did not cause to stir from her place. Sisera caught fish

enough in his beard when bathing in the Kishon to provision his whole army. According to the same source (lii., end), thirty-one kings followed Sisera merely for the opportunity of drinking, or otherwise using, the waters of Israel. The descendants of Sisera, according to Git. 57b, were teachers of the young in Jerusalem. See Deborah; Jael.

J. S. O.

SISTERHOODS OF PERSONAL SERVICE: Associations of female charity-workers who devote time to the care of the needy and the distressed. A sermon delivered by Dr. Gustav Gottheil in 1887, in Temple Emanu-El, New York city, was the direct cause of the founding of a benevolent society on principles different from those that had previously prevailed. Its leading features were expressed in the name adopted—Sisterhood of Personal Service. The work contemplated was to be done by the members themselves. Every sister was to devote a certain portion of her time to a definite task, and attend to it personally, the chief object being to overcome the estrangement of one class of the Jewish population from another and to bring together the well-to-do and the poor, in the relation, not of patron and dependent, but of friend and friend.

The example set by the Emanu-El Sisterhood has been followed by congregation after congregation, until almost every organized place of worship in the upper portion of New York city has a part of its communal work in charge of such a sisterhood. These sisterhoods thus endeavor to combine settlement-work with organized relief in the home.

The following departments of work are carried on by each sisterhood, the several departments being superintended by a guide and a vice-guide: distinctively charitable work (including outdoor relief) through its staff of volunteer friendly visitors; religious schools; industrial and cooking schools; day-nurseries, and kindergartens for children between three and six years of age whose mothers are obliged to work away from home during the day; employment bureaus for a class of applicants physically unfit for hard labor and without knowledge of a trade or business; and workrooms where various trades are taught to unskilled women. In addition to these, there have been founded social clubs and culture classes for young women employed during the day, and afternoon clubs and classes of all kinds, including school-children's classes for vocal and instrumental music. The women of the sisterhoods have become volunteer agents, and assist the probation officers appointed by the juvenile court in making complete investigations of delinquent children's characters and home surroundings; and, by keeping a close watch during the period of probation, they have been the means of saving many a child from commitment. The aim of all sisterhoods is to educate and elevate those beneficiaries with whom they come in contact, and to improve their physical condition to such an extent that charity will not be needed.

Classes of Work.

Settlement houses, or "homes," likewise are being established. The Emanu-El Sisterhood, whose home is situated at 318 East 82d street, was the pioneer in this development.

Inevitably, the many sisterhoods came in touch one with another in their various fields of activity, with the result that a union was suggested, the outcome of which was the **Federation of Sisterhoods,** organized in 1896, and composed of delegates from all the existing sisterhoods, which cooperate, as agents, with the United Hebrew Charities. The monthly meetings of the Federation are the most active and influential of all agencies in the introduction of advanced ideas of philanthropy. At these meetings all cases of distress that have been investigated during the month are reported, and many useful facts are brought to light. With this interchange of information it is almost impossible for fraudulent persons to impose on any of the affiliated societies. A great step in advance was made when, through the Federation, the city of New York was divided into districts, one being assigned to each sisterhood.

Spread of the Principle.

By this limitation of area each sisterhood acquired a thorough knowledge of its neighborhood, and it rendered possible the individual treatment of each dependent family.

Two other cities in the United States have sisterhoods organized along the same lines as those of New York: San Francisco (Emanu-El Sisterhood for Personal Service; organized 1892) and St. Louis (Temple Israel Sisterhood).

Outside New York.

The Emanu-El Sisterhood of New York city has closely adhered, from its inception, to the original plan of its founder, Dr. Gustav Gottheil, and has no membership dues, depending entirely upon voluntary contributions for its support. It has not, since its establishment, drawn upon the funds of the United Hebrew Charities for any of its expenditures. Since 1904 the Beth-El Sisterhood likewise has defrayed all its expenses. The average membership of the New York sisterhoods is about 6,000, and the total amount expended for relief during 1903–4 was $75,000.

J. H. B. E.

SIWAN (סיון): Third ecclesiastical and ninth civil month. It has thirty days, and coincides, approximately, with the Roman month of June. On Siwan 3, 4, and 5 (שלשה ימי הגבולה = "the three days of the bounds") are commemorated the three days' preparation preceding the receiving of the Law on Mount Sinai. These days, with Lag be-'Omer and Rosh Ḥodesh, are distinguished from other days of Sefirah in that marriages may be celebrated on them. On Siwan 6 and 7 the Feast of Weeks (Shebu'ot) is celebrated. In the Talmud the 6th is called the New-Year of the Two Loaves (R. H. 7b). The Megillat Ta'anit gives the following fast-days: Siwan 23, in commemoration of the suspension, during the reign of Jeroboam, of the sending of the first-fruits to Jerusalem; Siwan 25, in commemoration of the martyrdom of Simeon ben Gamaliel, Samuel ben Elisha, and Ḥanina Segan ha-Kohanim; Siwan 27, the anniversary of the burning of Hananiah ben Teradion at the stake.

A. I. Br.

SIXTUS SENENSIS: Italian convert to Christianity and anti-Talmudic agitator; born at Sienna (whence his name) in 1520; died in 1569. After his conversion Sixtus entered the Franciscan order, but soon after, being charged with heterodoxy, he was sentenced to death at the stake. Cardinal Michele Ghislieri, later Pope Pius V., recognizing in Sixtus one who might be useful to him, rescued him from death and helped him to enter the Dominican order. At the command of Paul IV., Sixtus and another convert, Philip Moro, traveled about the Papal States preaching in the synagogues and inciting the mob against the Jews wherever the latter resisted the exhortations to embrace Christianity. In April, 1559, Sixtus, with another Dominican monk, went to Cremona to burn the Talmud, declaring that it contained only anti-Christian writings. Yet he spared the Zohar and restrained the Spanish soldiers from destroying it with the Talmud, hoping that the Jews might be induced by means of this cabalistic work to embrace Christianity. Besides homilies and mathematical writings, Sixtus was the author of the "Bibliotheca Sancta" (Venice, 1566), a Latin work in eight books, treating of the divisions and authority of the Bible; it contains an alphabetical index and an alphabetical list of rabbinical interpreters of the Bible.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., ix. 358-359, 362; *Nouvelle Biographie Générale*; Wolf, *Bibl. Hebr.* i., No. 1751.

S. M. SEL.

SIYYUM: The formal ceremonial act of completing the writing of a scroll of the Law, or the formal conclusion of the study of a division ("massekta") of the Mishnah or Talmud. In the former case the ceremony is called **siyyum ha-Sefer**; in the latter, **siyyum massekta.** The siyyum ha-Sefer is celebrated by the one for whom the scroll is written, or by whom the scroll is donated to the synagogue. The last eight verses are generally left unwritten, or are written merely in outline letters, so that the invited guests may complete the scroll. Each guest is called by name to the almemar and given the honor of writing a letter. If possible, he chooses the initial letter of his name. A blessing for the owner of the scroll and for the writer of the letter follows, the latter usually offering a donation to the synagogue, or, in some cases, toward the expenses of the celebration. Psalms appropriate to the occasion are chanted, accompanied by music; after which cake and wine are served to the guests assembled.

The siyyum massekta is celebrated in the bet ha-midrash, or at the yeshibah, by the student or students, who invite guests to participate in their joy. A feast usually follows, which is called "se-'uddat miẓwah" (feast of merit).

The origin of the custom is found in the Talmud. Abaye was proud of the fact that whenever a pupil finished a massekta he made it the occasion of a holiday for his students (Shab. 118b); apparently he himself defrayed the expense of the celebration. R. Eleazar said, "One should make a feast on completing the Torah" (Cant. R. i. 9). The fact is specifically mentioned that R. Papa and R. Huna were absent from the siyyum of Raba (B. B. 22a; see Rashi *ad loc.*). Since the feast is considered "a feast of merit," R. Jacob Mölln (d. 1425) allowed meat and wine at the feast of those who celebrated a siyyum massekta during the first nine days of Ab, although feasting is otherwise prohibited on those days, the mourning period for the destruction of Jerusalem ("Sefer Maharil," p. 32b, Warsaw, 1874). R. Moses Minz (15th cent.) advises (Responsa, ed. Prague, 1827), "One should await an opportune time to prepare a feast for the completion of a massekta."

The siyyum is made by mourners a cause for avoiding fasting on a JAHRZEIT. The siyyum exempts also the first-born from fasting on the day preceding Passover (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 551, 10; Yoreh De'ah, 246, 26). The siyyum of the massekta is read by the scholar who has just completed its study, except in a yeshibah, when it is read by the principal. A discourse of a haggadic or pilpulistic character is interwoven with the reading, all students present partaking in the discussion. After this all recite the "Hadran," as follows (the Masseket Berakot being supposed to be the one that has just been completed):

"Many returns ["hadran"] from us to thee and from thee to us, Masseket Berakot. Our thoughts be with thee, and thy thoughts be with us, Masseket Berakot. May we not be forgotten by thee, nor thou be forgotten by us, Masseket Berakot, neither in this world nor in the world to come."

This is repeated three times. The Aramaic language and the peculiar style indicate that the formula is ancient. It dates probably from the geonic period. Then follows: "May it be Thy will, O Lord, our God, and God of our fathers, that Thy Torah be our art in this world, and so be with us in the world to come." The ten sons of R. Papa are then enumerated—Ḥanina, Rami, Naḥman, Aḥai, Abba Mari, Rafram, Rakish, Surḥab, Adda, Daru (their names, if recited, are supposed to help against forgetfulness). Next follows: "Make pleasant for us, O Lord, our God, the word of Thy Law in our mouth and in the mouth of Thy people Israel, so that we, and our children, and the children of the house of Israel, may all know Thy Name and learn Thy Law. [Ps. cxix. 12, 80, 93, 99 are cited here.] Amen, amen, amen, selah, forever. We thank Thee, O Lord, our God, and God of our fathers, for appointing our lots among the scholars of the bet ha-midrash, and not among idlers," etc. (Ber. 28b). The principal celebrant recites: "May it be Thy will, O Lord, my God, that as Thou hast aided me to complete Masseket Berakot, so mayest Thou aid me to commence and complete other treatises and books. Aid me to learn and to teach, to observe, to do, and to keep all the words of the teaching of Thy Law, in love. May the merit of all the Tannaim, and Amoraim, and the scholars [herein mentioned] be with me and with my children; that the Torah shall never depart from my mouth and the mouths of my children and my posterity," etc. This is followed by "Ḳaddish di-Rabanan."

BIBLIOGRAPHY: Levensohn, *Meḳore Minhagim*, § 100, Berlin, 1846.

E. C. J. D. E.

SKEPTIC: In a specific sense, one who remains in a state of doubt, declaring all positive truth, re-

ligious or philosophical, to be unattainable to man. This type of skeptic can scarcely be found in Judaism. However bold the Jewish philosophers of the Middle Ages were in their research or critical in their analytic methods, they never so distrusted human reason as to deny it the power, as the Greek skeptics did, to arrive at any positive knowledge or truth. Nor did the Jewish mystics attempt, as did Christian theologians, to build up a system of faith upon skepticism—that is, upon the assumption that reason is incapable of grasping any truth. Seer and sage alike appealed to reason to substantiate and verify the postulates of faith (Isa. xl. 26; Job xii. 7). The passage "The Lord is a God of knowledge" (I Sam. ii. 3) is interpreted by the Rabbis by the remark, "Great is knowledge which leads from God to God" (Ber. 33a).

Inasmuch, however, as doubt is a necessary transition from a lower stage of faith or of knowledge to a higher one, skeptics, in the sense of men wrestling with doubt, have found a certain recognition and a place of honor in Biblical literature. In a work by E. J. Dillon, entitled "The Skeptics of the Old Testament" (London, 1895), it has been well pointed out that the authors of the Book of Job, of Ecclesiastes, and of the Words of Agur, the Son of Jakeh (Prov. xxx.), were skeptics, but the original compositions were so interpolated and remodeled as to make the skeptical points no longer noticeable. All three contain bold arraignments of divine justice and providence. As to the author of Ecclesiastes compare E. H. Plumptre's edition (in "Cambridge Bible for Schools"): "He was almost driven back upon the formula of the skepticism of Pyrrho, 'Who knows?'" (p. 49). Heinrich Heine called the book "Das Hohelied der Skepsis" (see, further, Paul Haupt's "Koheleth oder Weltschmerz in der Bibel," 1905). Friedrich Delitzsch, in "Das Buch Hiob" (p. 17), calls Ecclesiastes "Das Hohelied des Pessimismus," but he might as well have called it "the Song of Skepticism."

Jewish skepticism was always chiefly concerned with the moral government of the world. The great problem of life, with "its righteous ones suffering wo, and its wicked ones enjoying good fortune," which puzzled the mind of Jeremiah (Jer. xii. 1), and Moses also, according to the Rabbis (Ber. 7a), and which finds striking expression in the Psalms (Ps. lxxiii.), created skeptics in Talmudic as well as in earlier times. According to Kid. 29b and Yer. Ḥag. ii. 77b, Elisha ben Abuyah became a skeptic as a consequence of seeing a person meet with a fatal accident at the very moment when he was fulfilling the two divine commandments for the observance of which Scripture holds out the promise of a long life (Deut. v. 16, xxii. 7).

The rationalistic era of Mohammedanism produced skeptics among the Jews of the time of Saadia, such as was Ḥiwi al-Balkhi, whose criticism tended to undermine the belief in revelation. The "Emunot we-De'ot" was written by Saadia, as he says in the preface, because of the many doubters who were to be convinced of the truth; and Maimonides, in the introduction to his "Moreh," states that he wrote that work as a guide for those perplexed by doubt. With all these Jewish thinkers doubt is not a sin, but an error that may reveal the pathway to the higher philosophical truth.

A remarkable type of skeptic was produced by the sixteenth century in Uriel Acosta, who, amidst a life of restless searching after truth, denied the immortality of the soul and the divine revelation. His excommunication by the Amsterdam authorities was inspired by fear of the Christian Church rather than by traditional practise. Another such was Leon of Modena, who, complaining that "the thinker is tortured by doubt, whereas the blind believer enjoys peace of mind, and bliss in the world to come" (see Ari Nohem, quoted by Grätz, "Gesch." 3d ed., x. 130), arrived through skepticism at a liberal interpretation of traditional Judaism (see S. Stern, "Der Kampf des Rabbiners Gegen den Talmud im xviii. Jahrhundert," 1902). See Agnosticism.

K.

SKREINKA, LAZAR: Hungarian scholar; lived in the middle of the nineteenth century. He devoted himself to teaching and became the principal of the Jewish school which had been founded at Arad by Aaron Chorin, whom he assisted in arousing in that community a desire for secular knowledge. Skreinka was the author of: "Analytische Elementarlehre der Rabbinisch-Mosaischen Religion, der Biblischen Gesch. und der Sittenlehre" (2d ed., Arad, 1846); "Beiträge zur Entwickelungsgeschichte der Jüdischen Dogmen und des Jüdischen Kultus" (Vienna, 1861). In addition to these works Skreinka contributed various essays to Jewish scientific periodicals, the most important of which were: "Ueber das Gnostische Princip in der Kabbala" (in "Orient, Lit." 1846, pp. 312 *et seq.*); "Versuch einer Erläuterung Mehrerer Dunkeler Stellen im Buche Daniel, mit Besonderer Beziehung auf das 11. Kap." (in "Monatsschrift," 1855, pp. 454 *et seq.*).

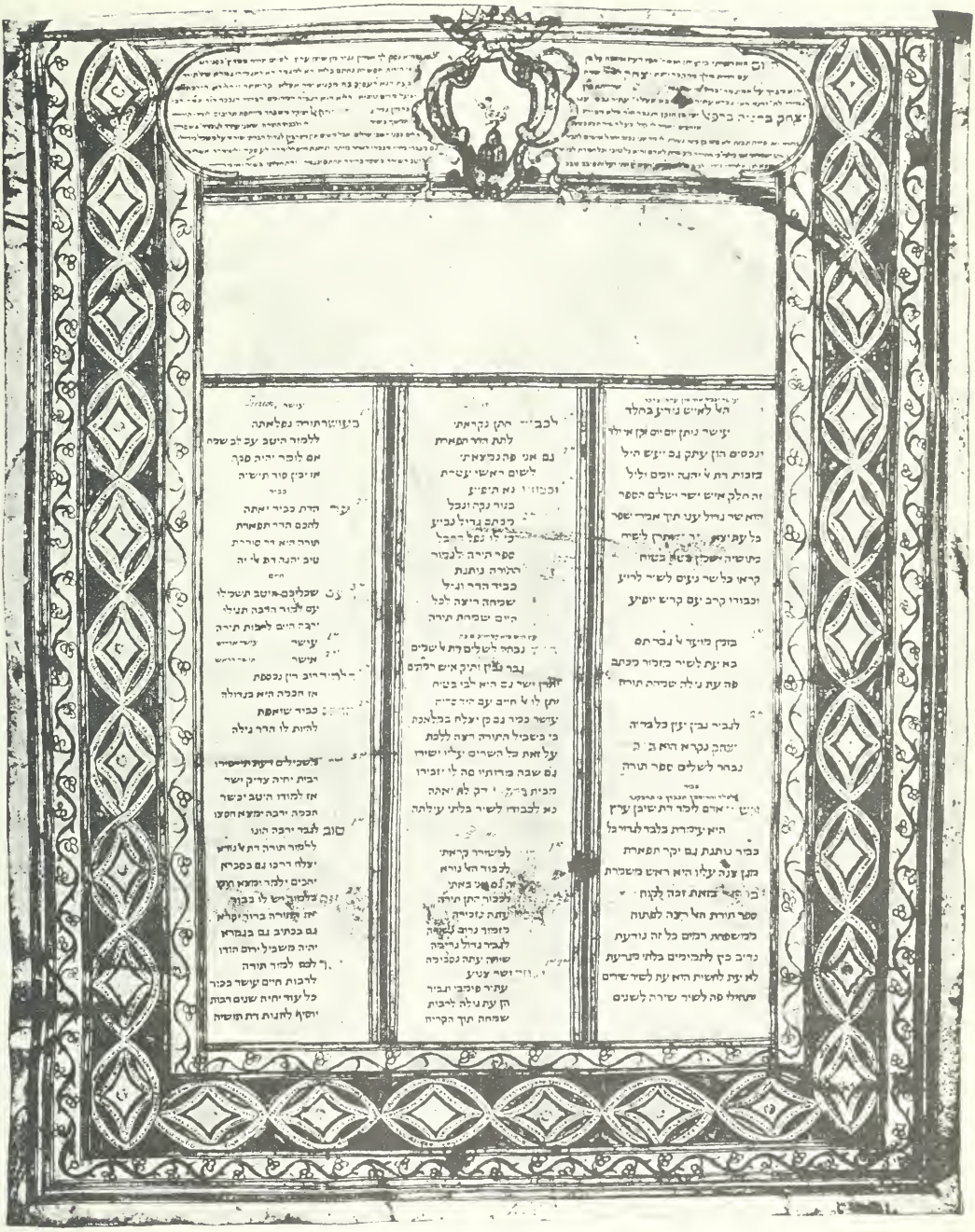
Bibliography: *Ben Chananja*, vi. 138; Fürst, *Bibl. Jud.* iii. 344.

S. I. Br.

SKUTECZKY, DAMIANUS: Hungarian genre and portrait painter; born at Kis-Győr Feb. 9, 1850. After he had studied at the Kunstakademie under Geiger, a state scholarship enabled him to go to Italy, where he settled at Venice. He had already acquired a reputation through his scenes from Venetian life when he attracted general attention by his "Evil Tongues," exhibited at the Vienna Exposition. In 1885 he returned to Hungary. He lives alternately at Budapest and Neusohl. His best-known paintings are: "Interessante Märchen"; "S. Modernes Paris" (in the collection of the emperor Francis Joseph); "Das Schmelzen des Kupfers"; "Tägliches Brod"; "Andacht" (purchased by the government for the Kunsthistorisches Museum); and "Schadenfreude" (in the National Museum). Skuteczky has devoted himself to the history and theory of art also, studying especially the technique of the Renaissance.

S. L. V.

SLANDER: False and malicious defamation of another's reputation and character, tending to disgrace him in the eyes of the community. The spreading of evil reports in order to injure a reputable name is punishable by a fine and an assessment



POEM WRITTEN ON THE OCCASION OF A SIYYUM, ITALIAN, SEVENTEENTH CENTURY.
(In the United States National Museum, Washington, D. C.)

for damages. The "mozi' shem ra' " (one who invents an evil reputation) is to be distinguished from the "mesapper leshon ha-ra' " (one who speaks with an evil tongue; see CALUMNY). The latter makes malicious but true statements, with the intention of exposing the subject of them to public hatred, contempt, or ridicule, which offense is prohibited but is not punishable by fine and an award for damages (Maimonides, "Yad," De'ot, vii. 2).

The Hebrew terms "'alilot debarim" (occasions of speech) and "mozi' shem ra' " occur in connection with the Mosaic law which provides that if a husband questions the virginity of his newly married wife and it is found that he has done so without reasonable cause, he shall be punished with stripes and shall be compelled to pay a fine of one hundred silver shekels to her father. The husband also loses the right of divorce (Deut. xxii. 13-21). If the wife has no father living, the fine is payable to her ("Yad," Na'arah Betulah, iii. 1). Both the accusation and the refutation are allowed only when supported by competent evidence. The phrase "They shall spread the cloth before the elders" is interpreted in the Talmud to mean that the matter shall be thoroughly investigated before the bet din (Ket. 46a). The punishment by a fine was considered unique ("ḥiddush") in this case, the offense being by word, and not by deed (Yer. Ket. iii. 1). This law became obsolete after the destruction of the Temple, when the Mosaic laws concerning capital punishment and fines ceased to be operative.

Against a Wife.

Rabbinical enactments against slander were very stringent. One shall forgive an insult by a fellow man when the latter asks forgiveness in public, except if he is a mozi' shem ra' (Yer. B. Ḳ. viii. 7). The question of civil liability for slander is discussed by the authorities, some of them citing R. Jose b. Ḥanina, who said, "Abuse in words is exempt from any liability" (B. Ḳ. 91a); but this may not include slander. The geonic "taḳḳanah" excommunicated the slanderer until he had rendered an acceptable apology (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 1, 1). Israel Isserlein, however, dismissed a civil suit brought by a ḥazzan who alleged he had been discharged through the false report of a slanderer, because it was not shown that he had been discharged immediately as a consequence of the slander. Isserlein nevertheless decided that the bet din might fine the defendant, and even excommunicate him until he had apologized and satisfied the ḥazzan ("Terumat ha-Deshen," No. 307). Asheri quotes the prevailing custom "of checking the tongues of slanderers by a fine, in accordance with the offense and circumstances," and he advises the bet din to act in every case (Asheri, Resposna, rule 101, § 9). R. Benjamin Zeeb rules that persons who slander by word of mouth or in writing are not to be forgiven until after they have made apologies satisfactory to the person or persons slandered (Responsa, No. 240).

The punishment imposed upon one who defames a woman's character is that he shall fast three days — two successive Mondays and the intervening Thursday—sitting barefooted in front of the synagogue, and shall from the almemar and before the congregation implore the forgiveness of the one slandered ("Be'er ha-Golah," on Ḥoshen Mishpaṭ, 420).

To slander the dead is a grievous sin, forbidden in the strongest terms by the Geonim (Shulḥan 'Aruk, Oraḥ Ḥayyim, 606, 3). This sin can be expiated only by a fast of many days' duration, by long repentance, and by payment of a suitable fine imposed by the bet din. In addition, the slanderer must beg the forgiveness of the dead at the grave; should this be at a distance he may send a substitute (Ḥoshen Mishpaṭ, 420, 38; Benjamin Zeeb, Responsa, No. 247).

W. B. J. D. E.

SLAVE-TRADE: Trading in slaves was permitted by all ancient and medieval legislations; even Christian Europe allowed it down to the thirteenth century. At an early stage traffic in Jewish slaves was forbidden to Jews, but there appears to have been no restrictions in law or sentiment against the purchase and sale of heathen slaves (see SLAVES). With the dispersion of the nations in Europe, and the conflicts arising from the divergence of creed between the Arians and the Catholics in Spain, opportunity was given to the Jews, who were equally hated and equally licensed, to supply both with slaves. Pope Gelasius (492) permitted Jews to introduce slaves, if they were heathen, from Gaul into Italy. At the time of Pope Gregory the Great (590–604) Jews had become the chief traders in this class of traffic. He objected to the Jews holding Christian slaves ("Epist." ix. 109) because he feared that they would be converted to Judaism (*ib.* iv. 21); and he wrote to the Bishop of Naples that the Jews dealt in Christian slaves which they bought in the Gallic territories (*ib.* ix. 36). It has been suggested by Jacobs that the British slaves who had been brought to the Roman market, attracting Gregory's attention to the need of Christianizing England, were in the hands of Jewish slave-dealers ("Jews of Angevin England," p. 5).

With the rise of Islam large opportunities were afforded to the Jews to supply Moslem slaves to the Christian world, and Christian slaves to that of Islam; and Ibn Khordadhbeh in the ninth century describes two routes by which Jewish slave-dealers carried such slaves from West to East and from East to West (see COMMERCE). According to Abraham ibn Ya'ḳub, Byzantine Jews regularly purchased Slavs at Prague to be sold as slaves. Louis the Fair granted charters to Jews visiting his kingdom, permitting them to possess and sell slaves, provided the latter had not been baptized; three of these charters are still extant. Agobard claimed that, notwithstanding this provision, the Jews kept Christians as slaves, citing the instance of a Christian refugee from Cordova who declared that his coreligionists were frequently sold, as he had been, to the Moors. Many, indeed, of the Spanish Jews owed their wealth to the trade in Slavonian slaves brought from Andalusia (Grätz, "Gesch." vii.). Similarly, the Jews of Verdun, about the year 949, purchased slaves in their neighborhood and sold them in Spain (Aronius, "Regesten," No. 127).

The Church repeatedly protested against the sale of Christians to Jews, the first protest occurring

as early as 538. At the third council of Orleans a decree was passed that Jews must not possess Christian servants or slaves, a prohibition which was repeated over and over again at different councils—as at Orleans (541), Paris (633), Toledo (fourth council, 633), Szaboles (1092), Ghent (1112), Narbonne (1227), Béziers (1246). After this time the need of such a prohibition seems to have disappeared. Thus, at Marseilles, in the thirteenth century, there were only two cases of Jewish, as against seven of Christian, slave-traders ("R. E. J." xvi.). It was part of St. Benedict's rule that Christian slaves were not to serve Jews (Aronius, "Regesten," No. 114). Despite the Church rule, many Christians trafficked with the Jews in slaves, and the Church dignitaries of Bavaria even recognized this traffic by insisting on the Jews and other merchants paying toll for slaves (*ib.* No. 122). The Margrave of Meissen sold many of his subjects to Jews, and complaints were raised against him by the emperor Henry on that score (*ib.* No. 141). It became a part of Christian duty to ransom slaves, and St. Adalbert gave up the Prague bishopric because he could not free all the slaves of Jews, while the countess Judith of Ladislaus paid ransom-money for some Jewish slaves the day before her death (1085). Still, the Carlovingian emperors granted permission for Jews to hold slaves without their being baptized, and so ipso facto manumitted. Such permission was given, for instance, to Judah ibn Kalonymus and his associates at Speyer, and, about 1090, to Jews of Worms. In 1100 Jews paid a tax of 4 pence for each slave held by them at Coblenz.

Jewish Slave-Trading Opposed.

Protests were frequently made against the Jews circumcising their slaves. It seems that they devoted considerable attention to proselytizing them, and it was to the interest of slaves to become Jews, because they could not then be resold. It would appear, however, that Jews were more stringent about the circumcision of slaves in the sixteenth century than they were in the tenth (Abrahams, "Jewish Life in the Middle Ages," p. 99), though this applies only to Mohammedan countries, where Jews were allowed to own only Christian slaves. A slave who was taken to the Holy Land became ipso facto free as soon as he touched the soil ("Responsa of Geonim," section 12).

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, pp. 99-101.

S. J.

SLAVES AND SLAVERY: The Hebrew word "'ebed" really means "slave"; but the English Bible renders it "servant" (*a*) where the word is used figuratively, pious men being "servants of the Lord" (Isa. xx. 3), and courtiers "servants of the king" (Jer. xxxvii. 2); and (*b*) in passages which refer to Hebrew bondmen, whose condition is far above that of slavery (Ex. xxi. 2–7). Where real slaves are referred to, the English versions generally use "bondman" for "'ebed," and "bondwoman" or "bondmaid" for the corresponding feminines (Lev. xxv. 49).

——**Biblical Data:** The duty of treating the Hebrew servant and handmaid otherwise than as slaves, and above all their retention in service for a limited time only, was deemed by the lawgiver of such importance that the subject was put next to the Decalogue at the very head of civil legislation (Ex. xxi. 2–11). It is treated in its legal bearings also (Lev. xxv. 39–54; Deut. xv. 12–18). The prophet Jeremiah (Jer. xxxiv. 8–24) denounces the permanent enslavement of Hebrew men and women by their masters as the gravest of national sins, for which the kingdom of Judah forfeits all claim to God's mercy, and justly sinks into ruin and exile. While the above-cited passages breathe a common spirit of humanity and brotherhood, they seem to conflict with one another in several points which the sages of the Mishnah contrive to reconcile.

Treatment of Hebrew Bondmen.

The only cause mentioned in the Pentateuch for selling a man into bondage without his consent is his inability to make due restoration for goods stolen (Ex. xxii. 2); but from II Kings iv. 1–7 it is seen that in the kingdom of Israel the sons of an insolvent deceased debtor were sold for the father's debts, and from Isa. iv. 1 that in the kingdom of Judah the debtor was forced to sell his children to appease his creditors. This usage was not supported by the Law, unless the passage in Leviticus which speaks of "thy brother," when he "waxes poor" and "is sold to thee," refers to a sale for debt; or unless the critics are right in ascribing to the laws as now found a later origin than that of Elisha, or even of Deutero-Isaiah.

——**In Rabbinical Literature:** The following account is drawn mainly from Maimonides' Yad ha-Ḥazakah:

The Hebrew servant referred to in the Torah is of two classes: (1) he whom the court has sold without his consent; and (2) he who has willingly sold himself. The court may sell a man for theft only, as noted above. A man may sell himself (Lev. xxv. 39) because of extreme poverty, after all his means are exhausted; he should not sell himself as long as any means are left to him. He should not sell himself to a woman, nor to a convert, nor to a Gentile. Should he do so, however, even if he sells himself to a heathen temple, the sale is valid; but it then becomes the duty not only of his kinsmen, but of all Israelites, to redeem him, lest he become "swallowed up" in heathendom. The sale of a Hebrew into bondage should be made privately, not from an auction-block, nor even from the sidewalk, where other slaves are sold.

The Hebrew servant, Scripture says (Lev. xxv. 43), must not be treated with rigor. This was held to mean that no needless work must be imposed on him for the purpose of keeping him under discipline; nor, as Maimonides thinks, any unlimited task such as might be imposed by the command: "Work on till I come!" Nor must he be put to bondman's work (*ib.* verse 39), *i.e.*, to any humiliating task, such as only slaves perform: and, if practicable, he should be set to the same trade in which he was engaged while a freeman.

Amount of Work Required.

Whether sold under judgment of a court or voluntarily, the Hebrew servant, if he runs away and is recaptured, must make good the time of his absence, unless the jubilee supervenes, when under

any circumstances he is released. When he becomes sick, and thus unable to work, if the time lost is altogether less than four years, none of the time of sickness is charged against the servant; but, if it is more than four years, he must make it up. If the sickness does not disable him for light work (such as work with the needle), even if he is sick for the whole six years of the term of a sold servant, it counts toward his freedom. However, if the Hebrew servant will not do his duty, as a good hireling would do it, he may, by way of discipline, be put to servile work. The master of a Hebrew bondman (or a bondmaid) must place him on an equality with himself in meat and drink, in lodging and in bedclothes, and must act toward him in a brotherly manner; for Scripture always speaks of him as "thy brother." Hence it was said (Ḳid. 20a): "Whoever buys a Hebrew servant buys a master for himself."

Self-Redemption Possible.

Either kind of servant is entitled to redeem himself by paying his master a portion of the original purchase price proportionate to the number of years still unexpired; thus if he was bought for ninety shekels for a term of six years, the master must allow him to go upon the payment of fifteen shekels for every year still remaining of this term.

In estimating this proportion a reduction is to be made if the servant shall have become sickly or weakened in body so as to be worth less than at first, but no increase if in the meantime he shall have become stronger or more skilful. When the man has sold himself to a Gentile, however, it is his duty to buy himself free in halves, so to speak. If he succeeds in redeeming the first half of himself at a reduction, and then becomes healthy and strong, the redemption price of the second half must be estimated on the basis of the original price (Ḳid. 20b).

Differences Between the Two Kinds.

While the man sold into service is bound for a term of six years, the man who sells himself voluntarily binds himself for a term longer than six years, generally ten or twenty. While the former may not be sold to a non-Israelite (not even to a convert), the latter may sell himself to an Israelite, to a convert, to a denizen ("ger toshab"), or even to the "root of the family of a stranger," that is, to a Gentile (see above). But under all circumstances, if within the power of Israel's laws, he becomes free, like every other Hebrew servant, in the year of jubilee.

The man sold by the court may live with a Canaanite bondwoman whom his master assigns to him (Ex. xxi. 4); but the self-sold servant may not. The former may extend the period of his servitude by having his right ear pierced by his master at the door or door-post, after which he must serve "forever," that is, to the jubilee; the latter may not extend his term of service, and his ear is not pierced. The former, after his ear is pierced, has another possibility of freedom. The text says "he shall serve him" (his master); by taking this literally, he "acquires himself" or becomes free by the death of his master (see Ḳid. i. 2; Baraita, *ib.* 14b).

Within the six years, or within the time for which a man has sold himself, the Hebrew servant is not freed by the death of the master (if an Israelite) if the latter leaves a son, but need not serve a daughter or other surviving heirs. When a man is sold by the court, the master is bound to furnish such a servant's wife with food; he having, it seems, the right to her services, which hitherto belonged to her husband (Ḳid. 22a).

The Hebrew Bondmaid.

According to tradition, a Hebrew female may not be sold by the court for theft, nor may she sell herself; she may be sold for a bondmaid ("amah") only in the one way shown in Ex. xxi. 7: "When a man sells his daughter for a bondmaid" (A. V. "maid servant"). The father has this power over his daughter only while she is a minor, that is, less than twelve years of age, or at least while she does not bear the signs of puberty; and he should use his right only in the extreme of poverty, and then as the last resort before selling himself. The sale becomes complete by the delivery of money or money's worth, or through a deed ("shetar") written in the father's name. The girl remains in service at most six years, like a man servant. If the jubilee arrives before the expiration of this term she is discharged by virtue of that fact; or if the master dies, though he leaves a son, she goes free. She may also obtain her freedom by redemption at a reduced price, as explained above, or by a deed of emancipation given to her by her master. All this is implied in the words of the text (Deut. xv., Hebr.), "Thou shalt do likewise to thy bondmaid." But over and above all these paths to liberty she has another: as soon as her signs of puberty appear the master must marry her or must betroth her to his son, or must send her free. In case of marriage she stands as a wife on the same footing as any freewoman in Israel. By the very words of the text in Exodus the master is forbidden to sell her to an outsider (lit. "to a foreign people"), either as a worker or as a wife.

In conclusion, it may be said of Hebrew man servants and bondmaids that, unlike Canaanite servants, they do not become free by reason of an assault on the part of the master which results in the loss of an eye or a tooth; but, as shown under Assault and Battery, in such a case the master is liable to them in an action for damages.

The Parting Gift.

According to Deut. xv., whoever dismisses his Hebrew man servant or maid servant must not send either of them away empty-handed, but must provide a parting gift. This law, however, does not apply to the following: a man who has sold himself; a servant sold by the court, who hastens his freedom by redeeming himself at a price reduced by lapse of time; one who has run away from his master, and who while at large has become free through the jubilee. A baraita (Ḳid. 17a) fixes the value of the gift at thirty shekels (this being the average value of three cited in as many opinions); and it should be made "from thy flock, thy threshing-floor, and thy wine-press," *i.e.*, in products, the visible blessing of God, not in money or in clothing. The literal meaning of the verb used

in reference to this parting gift in the text seems to be "to hang round the neck."

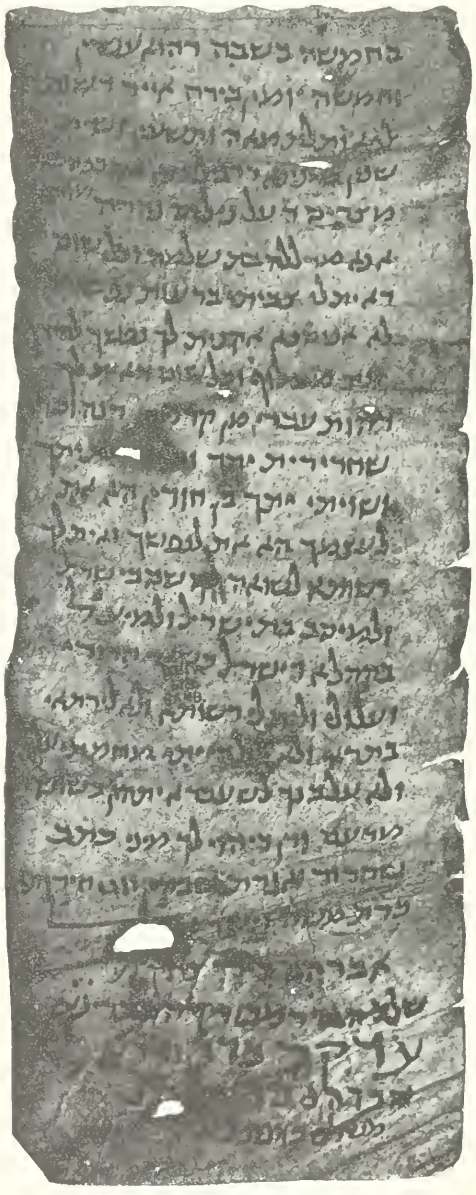
The Israelite is permitted by Lev. xxv. 44–46 to buy bondmen and bondwomen (in the true sense of the word) from among the surrounding nations, or from the strangers dwelling in his land, and from the descendants of these born in the land; the "indwelling" stranger being distinguished from the stranger who lives under the same law as the Israelite. Such bondmen or bondwomen become a possession, and are inherited by children like other property. But the law limits the absolute power of the master. If he strikes his bondman or bondwoman so as to cause the loss of an eye or a tooth, he or she goes free. If he smites him or her so as to cause death on the same day, the deed is avenged as a murder; but not when death ensues on a subsequent day (Ex. xxi. 20, 21, 26, 27). Another alleviation of bondage is the law (Deut. xxiii. 16, 17) forbidding the return of a fugitive slave to his master by those among whom he seeks shelter. The religious status of bondmen owned by Israelites is well defined by the Scriptures, which make them an integral part of the community. The males, though of foreign blood, whether bought for money, or "born in the house," are to be circumcised (Gen. xvii. 27; Ex. xii. 44), and when circumcised are to be admitted to eat of the Passover meal (*ib.*). Likewise the bondmen or bondwomen of a priest may eat of his holy meats (Lev. xxii. 11). Neither bondmen nor bondwomen are to be required to work on the Sabbath (Ex. xx. 10); indeed, the opportunity for the "son of thy handmaid" to have a "breathing-space" (A. V. "may be refreshed") is mentioned as one of the great motives for the institution of the Sabbath (Ex. xxiii. 12).

Foreign-Born Bondmen.

In the Mishnah the bondman and bondwoman not of Hebrew blood are called briefly "Canaanites." They are said to be bound, like women, by all the negative commandments, and by affirmative commandments not applying to stated times only. In the marriage laws, of course, they occupy a wholly different position from Israelites proper. Yet they are at least a subordinate part of the Jewish community; and not only are the males circumcised, but both males and females are received into the fold. Hence it is forbidden to sell a bondman or bondwoman to a Gentile (Giṭ. iv. 6), as he or she might thereby be driven into apostasy; but a transfer of the bondman's services for a short time, or with a reservation of Sabbaths and festivals, is perhaps lawful (Giṭ. 46b). If a sale not thus restricted is carried into effect, the master will be compelled to redeem the slave even at tenfold the price received and to manumit him; and if a master borrows from a Gentile and offers his slave as a pledge which is to be forfeited to the lender in the case of non-payment at a specified time, the slave becomes free at once (Giṭ. 42a).

Canaanite Bondmen of the Talmud.

It is unlawful to carry or to sell a Canaanite bondman from the Holy Land to another country (*ib.* iv. 6); and a man who acquires a slave in violation of this prohibition must manumit him. A difficult question once arose as the result of the marriage of a man residing in Babylonia to a Palestinian woman owning bondmen whom they took to his house (*ib.* 44b), there being doubt as to whom the penalty of the manumission of the bondmen should fall. "Syria" and even Acre (Acco) in Philistia were, as



Manumission of a Slave, Dated Cairo, 1087.
(From the Cairo genizah.)

regards the prohibition, considered as outside of the Holy Land; and a Samaritan was considered a Gentile. The law in Deuteronomy against delivering up a fugitive slave is construed as applying to one who flees from a place outside of the Holy Land into it (Giṭ. 45a), which construction fits in

very well with the words of the text. But the servant should give to the master a bond for his value. Should the master refuse to manumit the fugitive by deed, the court would simply protect the former bondman in his refusal to serve him.

May Not Own Property.

As under other systems of law in which slavery is recognized, the bondman or bondwoman may not acquire or own any property. What he finds or what is given to him by others (except to serve as price for his manumission) becomes at once the property of his master; and if he is injured in body, the damages must be paid to the master. He may not marry an Israelite woman, nor may a slave woman be married to a free Israelite; hence the rule adopted at the instance of the school of Shammai, that the master of a half-emancipated slave is compelled to manumit him (taking his bond for the other half); otherwise the man might not lawfully enter into any marriage (Giṭ. iv. 5).

The law as to eye and tooth is extended to all "main limbs that do not come back," *e.g.*, ears, fingers, toes, nose, or male genitals; but is limited by some technical exceptions, as where the bondman belongs to part-owners, or to a husband in right of his wife. As the manumission works as a penalty on the master, it may be imposed by a court of ordained judges only, and upon the testimony of witnesses—not upon admission or confession, says Maimonides; but his glossarist (Joseph Caro, in "Kesef Mishneh") points out that if the bondman is able, even for a moment, to justify his freedom, no court will take it from him. The child of a Canaanite bondwoman by an Israelite, even by her master, is a bondman or bondwoman. When manumitted, a Canaanite bondman or bondwoman becomes a "convert of righteousness," and as such undergoes a second "baptism."

Where the master gives a freewoman in marriage to his bondman, or puts phylacteries on him, or causes him to read three verses from the Torah in public, his action is understood as freeing him, and he should give him a deed of manumission. According to the majority opinion, however, if the master goes through a form of betrothal with a bondwoman, the ceremony is of no significance unless he has previously manumitted her (Giṭ. 40a).

Maimonides, at the close of his section on bondmen, declares that the Israelite should treat his slaves humanely, following the rules which Job imposed upon himself (Job xxxi. 12, 14); and he claims that cruelty is found only among idolatrous nations, not among the seed of Abraham.

Formal Manumission.

According to the strict words of the text (Lev. xxv. 46), an Israelite should transmit his foreign bondmen as a heritage to his children. Though recognizing this principle (so thinks Maimonides), the sages approved manumissions made for any religious purpose, even so slight a one as that of completing the number of ten men required for the celebration of public worship ("Yad," 'Abadim, ix. 6); and they decided almost every doubt in favor of freedom.

A Canaanite bondman (or bondwoman) "acquires himself" (Ḳid. i. 3) either by money—which money he may pay himself to the master, but which must be given him by others for the purpose—or through a deed of manumission, even at the instance of others; for, according to the better opinion, freedom is deemed to be a boon, and may be conferred upon him without his consent. When he becomes free by loss of "eye or tooth," the master is compelled to write a deed of manumission. The necessity for a document is drawn from the words "her freedom has not been given to her" (Lev. xix. 20, Hebr.), *i.e.*, given in a tangible form. Still where the master says by word of mouth that he has freed his bondman, he is not allowed to repudiate his own words, but is compelled to execute a deed (Giṭ. 40b).

When the master delivers to a third person a deed of manumission, declaring "hereby N. N. becomes free," it becomes effective at once; but if he hands the deed to another with the request to deliver it to the bondman, it does not take effect unless it is delivered within the master's lifetime.

What is said above of money is true of money's worth which the master accepts from another as the price of the bondman's freedom; but words (except as an admission of a past act) are ineffectual.

The deed of manumission must sever the relation of master and bondman entirely: if it reserves any of the master's rights it is invalid. But where the bondman's freedom is bought with money, he will become half free when only half the price agreed upon has been paid. Words in the future tense, *e.g.*, "I shall manumit," are ineffectual. As far as the deed effects the bondman's freedom, its mere production by him is prima facie proof; but in order to operate upon property given to him by the master, it must be established by the subscribing witnesses. Where the bondman denies the master's assertion that he has given him a deed of manumission (a thing within the bondman's knowledge), he does not go free. But where the master says in general terms "I have manumitted him," the bondman's denial is immaterial; for the manumission might have been executed in his absence (Giṭ. 40b).

A will or gift "mortis causa" does not of itself work a manumission; but the heirs will be compelled to carry out in a formal deed the testator's or donor's wishes. Likewise, if a dying man expresses a desire that his bondwoman shall have "a good time" (lit. "a cool spirit"), the heirs will be held to treat her accordingly. For these regulations Maimonides and his followers give no Talmudic authority.

Decay of the Old Law.

The Shulḥan 'Aruk, being of a later date, and having been written rather for practise than for theory, shows more fully than Maimonides' code how the old law on the subject of bondmen and bondwomen had fallen into decay. There must be no Hebrew servant, except in times when a jubilee is lawfully kept ('Ar. 29a); for he is entitled to its benefit. But where a Gentile government demands a tribute from all Israelites, and subjects those who are delinquent to servitude under those who pay their share, an Israelite may thus acquire the services of a fellow Israelite; and similarly with Jewish prisoners of war, though as to these the duty of ransoming exists. At the first acquisition of an adult Gentile bondman by an Israelite

owner, the Talmud teaches that the bondman should be consulted with respect to becoming circumcised, and that, if he persistently refuses during a space of twelve months to undergo the rite, the owner should return him to the Gentile owner. It seems that to circumcise and convert him against his will is of no avail. But later authorities (especially in Christian countries; see ReMA's gloss on Shulḥan 'Aruk, Yoreh De'ah, 267, 4) assert that the Israelite, in purchasing the bondman, may specially contract not to introduce him into Judaism; and that "now and here" such a contract would be presumed in all cases, because Jews are not permitted to make converts. In the same spirit it has been said that where a man owns a bondwoman who is not yet converted into Judaism, nobody must convert her without the owner's consent; for to do so is an injury, first, because he can not thereafter sell her to a Gentile, and, secondly, because she may not do any work for him on the Sabbath.

Ever since the Diaspora wealthy Jews have owned non-Jewish slaves wherever slavery was recognized by law. As soon as it became optional whether bondmen or bondwomen should be circumcised and converted into Jewish bondage, generally they were not thus received. Under older decisions ("Yad," 'Abadim, v. 5) the Biblical rule that the bondman or bondwoman becomes free by the loss of "eye or tooth" is applied only to those received into the Jewish fold; hence though the lack of witnesses and of ordained judges might be overcome, this path to freedom was shut off by the absence of bondmen and bondwomen to whom it applied.

The position is taken by the later authorities that in buying a slave under a Gentile government, the Israelite acquires only the services, but not the body, unless the law of the kingdom permits him to buy the latter also. The Hebrew servant not being an object for trade, nothing can be said about the sale or gift of such a person. How title to a Canaanite bondman passes has been shown under Alienation; that the sale of bondmen does not fall under the rules of "ona'ah" has been indicated under Ona'ah. See also Derelicts for ownerless bondmen.

Bibliography: *Yad*, *'Abadim*; *Shulḥan 'Aruk*, *Yoreh De'ah*, 267.

W. B. L. N. D.

——**Freedmen:** In the Bible instances of the freeing of slaves of both sexes are found; and the word "hofshi" with its derivatives is there used (Ex. xxi. 5; Lev. xix. 20). The incident at the close of the period of the First Temple, mentioned by Jeremiah (xxxiv. 9), has some significance (see above).

Not until the Greek and Roman period, however, does the emancipation of slaves attain, as an institution, any importance for the Jews. According to a not wholly reliable authority, most of the Jews captured by Ptolemy I., Lagi (322–307 B.C.), were taken to Egypt, where they were ransomed by his son, Ptolemy II., Philadelphus (285–247), for a considerable sum and set free (Aristeas Letter, ed. Wendland, § 22). Josephus remarks that the slaves' fidelity to their masters was especially appreciated ("Ant." xii. 1, § 1). Indeed, that may always have been a reason for freeing the Jewish slave, since as a freedman he could be the more useful to his former master and to the country he dwelt in. Philo gives another reason: Speaking of the Jews settled in Rome, who came there mostly as prisoners of war, he says they were set free because, owing to their unwillingness to break the laws of their fathers, they were unserviceable ("Legatio ad Caium," § 23 [ed. Mangey, ii. 568]). Most of them were probably freed by Julius Cæsar, who was specially friendly to the Jews (comp. Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," § 36). Cæsar owed money to a freedman (Suetonius, "Cæsar," § 2); and this freedman was in all probability a Jew (Hild, in "R. E. J." viii. 33, note 1). The historian Josephus was also a freedman.

Egypt.

In Rome, as may be seen from the tombstone inscriptions, a great many Jews had Gentile names of aristocratic families, from which it may be concluded that they were freedmen of those families. Among them were Claudius Aster, a freedman of the Claudius family (see Jew. Encyc. ix. 475b, *s.v.* Paleography), and Claudius Jose. The names of emperors borne by Jewish freedmen in Rome included Julius Flavius, Ulpius, Ælius, Antoninus, Aurelius, Severus, Constantius, Julianus, Domitianus, Faustinus, and Valerius. The names of noble families used by these freedmen include: Æmilius, Lucretius, Marcellus, Marcius, Quintilius, Sempronius, Tullius (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 60). Still, many who bore these names may have been born Romans, since Jews, even without being slaves, frequently assumed names of noble families; for instance, the Alabarchs assumed the name of the Julii. The proselyte Clement of Rome is supposed to have been a freedman, or a son of Flavius Clemens, a freedman (Lightfoot, "Clement of Rome," p. 61). Names of Jewish freedmen in Delphi also are known (Schürer, "Gesch." 3d ed., iii. 27).

Rome.

The Synagogue of the Libertines in Jerusalem is referred to in Acts vi. 9. Since, however, four synagogues named after cities and countries are mentioned in the same sentence, it has been thought that the fifth also was probably named after a place; and Blass, in consequence, reads Λιβυστίνων instead of Λιβερτίνων. But even in modern times John Patrick (in Hastings, "Dict. Bible," iii. 110) holds that the Libertines were freedmen in the Roman sense of the term, and that they were mainly descendants of those Jews who had been taken as prisoners to Rome by Pompey in 63 B.C. and there sold as slaves. On the other hand, it was long ago pointed out that had the author of the Acts of the Apostles really intended to speak of freedmen he would have used the Greek instead of the Latin word. Accordingly, "Libertines" would seem to be only the name of a people (Gerdes, "De Synagoga Libertinorum," 1738). The Hellenistic Diaspora numbered among its members the rhetorician Cæcilius of Calacte and the chronographer Thallus, a Samaritan, who were both freedmen. Instances of Jews freeing their slaves are also met with. Rufina, directress of the synagogue in Smyrna, built a tomb for her freedmen ("R. E. J."

Synagoga Libertinorum.

vii. 161–166). Several inscriptions on the Bosporus and in Pontus show that the freeing of slaves was a religious duty on the part of the Jews (Levy, in "Jahrbuch für Geschichte der Juden," ii. 223).

The Rabbis often speak of freed slaves, meaning heathen, of course. The prayer at the offering of the first-fruits might not be recited by freedmen (Ma'as. Sh. v. 14). Documents concerning the freeing of slaves are often mentioned ("shetar shiḥrur"). If such documents were drawn up by heathen magistrates, they were recognized (Tosef., Giṭ. i. 4). A certain Bati b. Tobiah was too proud to accept a patent of freedom (Ḳid. 70b). Halakic questions arose in connection with the freedwoman Karkemit ('Eduy. v. 6) and with Tobi, R. Gamaliel's freedman. In the Talmud, moreover, the freeing of slaves according to the Roman law is discussed ("Masseket 'Abadim," ed. Kirchheim, iii. 30; see Krauss, "Lehnwörter," i. 267).

In the Talmud.

D. S. Kr.

SLOMAN, CHARLES: English composer, and singer of comic songs; born about 1808; died in London July 21, 1870. He composed "Sacred Strains and Hymns" (London, 1860), and a number of songs, among which may be mentioned "Charming Sue," "Daughter of Israel," "Daughters of Salem," "Maiden of Sunny Cashmere," "Maid of Judah," "Pilgrim of Erin," "Promised Land," and "Social Bricks."

Bibliography: Brown and Stratton, *Biography of Musicians*.

J. G. L.

SLOMAN, HENRY: English actor; born in Rochester, England, 1793; died there Aug., 1873. He was a favorite comedian during Glossop's management of the Coburg Theatre, and he gained celebrity in the character of *Watty Wagstaff* in "Edward the Black Prince." About 1834 he became, in conjunction with his brother Charles, the proprietor of Rochester Theatre.

Bibliography: *Jew. Chron.* Aug. 22, 1873.

J. G. L.

SLONIḲ, BENJAMIN AARON B. ABRAHAM: Polish Talmudist; born about 1550; died after 1619. His signature appears invariably as "Benjamin Aaron ben Abraham סלניק," the last name in which Steinschneider ("Cat. Bodl." col. 786) reads "Salniḳ" or "Sloniḳ," and Wolf ("Bibl. Hebr." i. 245) derives from "Thessalonica." On the title-page of the Italian translation of Sloniḳ's book on the duties of women he is called "Benjamin of הוראדנא," which is the usual Hebrew transliteration for "Grodno," and which Wolf and after him Michael ("Or ha-Ḥayyim," No. 282) falsely interpret as the family name "Meardono," thus making of the one author two, a Benjamin of Salonica and a Benjamin Meardono. It is difficult to say whether the Italian translator chose the name "Grodno" as that of the capital of the principality to which Sloniḳ belonged or whether Benjamin resided there, being called Sloniḳ after his birthplace.

Sloniḳ was a disciple of Solomon Luria, Moses Isserles, and Nathan Spiro. Toward the end of his life, as he himself declares in his responsa, he was almost blind, as well as destitute and in poor health. Two of his sons, **Abraham,** rabbi of Brest-Litovsk, and **Jäkel,** also were famous Talmudists. The former edited his father's responsa, with his notes. Ezekiel Katzenellenbogen proudly claims descent from Benjamin Sloniḳ.

Sloniḳ was the author of the following works: (1) "Mas'at Binyamin" (Cracow, 1632; Metz, 1776), a collection of responsa. (2) "Seder Mizwot Nashim, Ein Schön Frauenbüchlein," in Yiddish, on the three chief religious duties of women. This book, which became very popular, was printed many times (Cracow, 1577, 1585; Basel, 1602; Hanau, 1627; Amsterdam, 1645; Dessau, 1699; Frankfort-on-the-Main, 1714; Fürth, 1776; n.p. 1795; translated into Italian by Isaac ben Elhanan Heilbronn [erroneously called "Alpron" by Bartolocci], 1614, and repeatedly edited, Padua, 1625; Venice, 1652 and 1710). (3 and 4) Two other books that he mentions, respectively on ḥaliẓah and on the calendar ("'Ibronot"), have not been preserved.

Sloniḳ's principles show few individual features, but exhibit merely the typical religious orthodoxy of his age. Thus he says that one who does not wrap himself in the ṭallit, but merely wears it rolled round his neck, has not fulfilled the Law. He decides also that one who has fasted on the Sabbath in order to avert the consequences of an evil dream (see Fast) may not consider fasting on the next day, if it happens to be the Seventeenth of Tammuz, a sufficient expiation of the desecration of the Sabbath, but must fast on Monday also.

Bibliography: Bartolocci, *Bibliotheca Rabbinica Magna*, i. 672; Wolf, *Bibl. Hebr.* i. 245; *Orient. Lit.* ix. 377; Steinschneider, *Cat. Bodl.* col. 786; idem, *Hebr. Bibl.* 1879, pp. 82 *et seq.*; Fuenn, *Kenesset Yisrael*, p. 172; Michael, *Or ha-Ḥayyim*, pp. 274, 282; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, p. 21, Lublin, 1900.

D.

SLONIM: District town in the government of Grodno, Russia; it became part of Lithuania in 1316. Jews probably lived in Slonim under Grand Duke Gedimin and his followers, although the first documentary evidence that a Jewish community existed there dates back only to 1551, when mention is made of a community which was exempted from the special tax called "scherebschisna." In 1556 Abram Mayerovich, a Jew of Slonim, is mentioned as plaintiff in a lawsuit against the estate-owner Martin Petrashkevich, the court deciding in favor of Abram. In 1558 the monopoly of brewing and selling beer in the city of Slonim was acquired by the Jew Abram Palam, who agreed to build the breweries at his own expense, and to pay an annual license of 30 kop groschen. In 1559 David Mayerovich, another Jew of Slonim, won his suit of 35 groschen against the boyar Zhuk Patzevich. Seven years later Aaron Gankevich, a Jew of Grodno, lodged a complaint in the district court of Slonim against the sheriff of the estate-holder Paluski, and his accomplices, who had assaulted and wounded the complainant while he was visiting the Jews of Slonim as representative of his landlord, Khodkevich of Wilna. In the same year (1566) the landlord of Slonim, Pavel Irikovich, bound his heirs to pay his debts of 8 kop groschen to the Jew

Esko, and 2½ kop groschen to the Jew Goshko. A Jew of Brest, Samuel Yuditch, farmed the taxes of Slonim in the following year, and is mentioned as claimant in 1570 against the estate-owner Mikhailo Stoiderev of Slonim for 5 kop and 12 groschen.

Two Jews of Slonim, Mayer Abramovich and Hessel Mordukhovich, were charged in 1583 with having tortured the prisoner Vasili Ivanovich, who was accused of having murdered the Jews Yakub Heimelovich and Hersh Davidovich. In the books of the custom-house of Brest-Litovsk for 1583 Jewish merchants of Slonim are mentioned among the exporters of merchandise to Lublin.

The Jewish community of Slonim began to prosper in the second half of the eighteenth century, when Hetman Michael Oginski became the elder of the town and built there a palace, a theater, and many other buildings, established a printing-office, and laid the foundation of the Oginski Canal, which developed trade and industry by connecting the River Shara with the Dnieper. In 1795 Slonim became the capital of the government of the same name, but in the following year it became a district town, and since 1801 it has been part of the government of Grodno. Slonim has the usual charitable institutions, likewise seven synagogues and many prayer-houses. Among the rabbis who have officiated there may be mentioned Judah Löw ben Moses ha-Levi Edel and Joshua Isaac ben Jehiel Schapiro (died there Dec. 3, 1872). The present (1905) rabbi is Judah Viernikowski. Among other prominent Slonim Jews of the nineteenth century may be mentioned Abraham Samuel Tenzer, Hirsch Arkin, Hillel Lipstein, Mordecai Rosenblum, Mordecai Samuel Weinikov, Eleazar Klaczko, Mendel Miller, Ḥayyim Pomeranz, Markel Shershevski, Noah Blostein, Isaac Elikowitz, Joshua Heshel Horodisch, and Asher Edelstein.

Ḥayyim Selig Slonimski.

According to the census of 1897, the city of Slonim had a total population of 15,893, of whom about 10,588 were Jews; the population of the district was 213,611, including about 21,000 Jews.

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H. R. J. G. L.

SLONIMSKI, ḤAYYIM SELIG: Russian author, scientist, and inventor; born in Byelostok March 31, 1810; died in Warsaw May 15, 1904. Slonimski was the first to teach the Jews in eastern Europe popular science through the medium of the Hebrew language, into which he introduced a vocabulary of technical terms created partly by himself.

His strict conservatism in religious matters gained for his teachings the implicit confidence of his readers, and enabled him to overcome the prevailing apprehension that religious principles were in danger of being sacrificed in the interests of science.

Popular Scientist.

Slonimski distinguished himself also as an inventor. In 1842 he perfected a calculating-machine, which he exhibited before the St. Petersburg Academy of Sciences and for which he received the Demidoff prize of 2,500 rubles. In 1853 he invented a chemical process for plating iron vessels with lead, and in 1856 an electrochemical device for sending quadruple telegrams. The system of multiple telegraphy perfected by Thomson (now Lord Kelvin) in 1858 was based on Slonimski's discovery.

Slonimski wrote several articles in Russian and German for the scientific magazines, but his main purpose was to reach a class of Jews who knew no other language than Hebrew. Accordingly, he established in 1862 at Warsaw the Hebrew weekly "Ha-Zefirah," which was the first Hebrew organ devoted mainly to scientific subjects. After an existence of six months the publication of this paper was discontinued owing to Slonimski's appointment as principal of the rabbinical seminary in Jitomir and as government censor of Hebrew books, positions which he held till the seminary was closed by the Russian government twelve years later. Slonimski resumed the publication of "Ha-Zefirah" at Berlin in 1874, the place of publication being changed in Sept., 1875, to Warsaw.

In deciding certain scientific questions connected with Jewish matters, Slonimski at times found himself at variance with other Jewish scholars. Thus, despite his conservatism, he admitted that an error of four days' excess had crept into the Jewish calendar cycle as compared with the true solar cycle; in this view he was opposed especially by Perles, the controversy being carried on for thirty years. Slonimski likewise discussed the question of the so-called "Jewish date-line" for deciding on which days the Sabbath and holy days should be observed by Jews in the Far East and in Australasia. He argued that for them the line must be fixed not from Greenwich, but from Jerusalem, the center of the earth according to the Talmud. This calculation would make the dividing line pass between China and Japan, the former with the Philippines being

included in the Far East, and the latter in the West. See Meridian Date.

Slonimski's publications include the following works: "Mosede Ḥokmah," on the fundamental principles of higher algebra (Wilna, Grodno, 1834); "Sefer Kukba di-Shebit," essays on the Halley comet (which appeared in 1835–36) and on astronomy in general (Wilna, 1835), "Toledot ha-Shamayim," on astronomy and optics (Warsaw, 1838); "Yesode ha-'Ibbur," on the Jewish calendar system and its history, with tables (*ib.* 1852); "Mezi'ut ha-Nefesh we-Kiyyumah," a defense, based on science, of the immortality of the soul (*ib.* 1852); "Ot Zikkaron," a biographical sketch of Alexander von Humboldt (Berlin, 1858). All these works appeared in second, third, or fourth editions and were extensively read. Slonimski likewise published many articles in the Hebrew magazines; some of the most important ones from "Ha-Ẓefirah" and "Ha-Karmel" were edited by J. L. Sossnitz and published under the title "Ma'amare Ḥokmah" (Warsaw, 1891).

Bibliography: Fuenn, *Keneset Yisrael*, pp. 360-364; Kohut, *Berühmte Israelitische Männer und Frauen*, p. 250; Zeitlin, *Bibl. Post-Mendels.* pp. 365-367; Eisenstein, in *New Era Illustrated Magazine*, July, 1904; *Ha-Dor*, 1904, pp. 57-60 (Nos. 1-2).

S. J. D. E.

SLONIMSKI, LEONID ZINOVYEVICH: Russian publicist; born in 1852; son of Ḥayyim Selig Slonimski. At the age of twenty he began contributing sociological and legal articles to various Russian journals, and since 1882 he has been a permanent contributor to the "Vyestnik Yevropy." Some of his articles express his opposition to the fiscal policy which tends by artificial means to further the enrichment of capitalists to the injury of agriculturists and laborers. He is an opponent also of the teachings of Karl Marx and his followers.

Slonimski's writings include: "Umstvennoye Razstroistvo, evo Znacheniye v Pravye Grazhdanskoi i Ugolovnoi" (St. Petersburg, 1879); "Pozemelnaya Sobstvennost s Tochki Zryeniya Budushchavo Grazhdanskavo Ulozheniya" (*ib.* 1885); "Osnovnyye Voprosy Politiki" (*ib.* 1889); "Okhrana Krestyanskavo Zemlevladyeniya i Neobkhodimyya Zakonodatelnyya Reformy" (*ib.* 1892); and "Ekonomicheskoye Ucheniye Karla Marksa" (*ib.* 1898). A collection of some of his articles on Marx has appeared in German translation.

H. R. S. Hu.

SLOUSCHZ, DAVID SOLOMON: Russian rabbi and preacher; born at Odessa Sept. 11, 1852. Having received an elementary education in his native town, Slouschz at the age of fourteen went to Minsk, and studied in the yeshibah there for two years. Then he perfected himself in rabbinics in the well-known yeshibah of Volozhin, and at the age of nineteen was ordained rabbi by Naphtali Hirsch Berlin, head of the yeshibah of Volozhin. After staying for some time at Kherson, where he occupied himself with the study of Hebrew grammar, he was (1879) appointed preacher in one of the synagogues of Odessa, and two years later was made rabbi of the congregation in that part of Odessa known as Moldovanka. Slouschz is also a political Zionist, and for nine years he was a member of the central committee of the Chovevei Zion.

Slouschz is the author of "Reshit Dawid" (Warsaw, 1881), responsa and sermons. Many of his sermons have been published separately, in pamphlet form. He is a contributor to various Hebrew periodicals.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 79-80.

S. M. Sel.

SLOUSCHZ, NAHUM: Russian Hebrew litterateur; born at Odessa Nov., 1872. He was educated at the common school of his native city, and, in rabbinics, by his father. When only nineteen years of age he was sent to Palestine by the Chovevei Zion Society of Odessa, to found, if possible, a colony in the Holy Land. He was not successful and returned home. In 1896 he traveled through Austria and Lithuania, and then went to Egypt and again to Palestine.

While quite young Slouschz had contributed to Hebrew and Russian journals. Holding Zionistic ideas, he became an ardent follower of Herzl when the latter inaugurated the Zionist movement; and branches were established by Slouschz in Odessa and other parts of southern Russia. He wrote much on the Jewish question and took part in the second congress at Basel both as delegate and as correspondent.

In 1898 he studied belles-lettres and philosophy at the University of Geneva, again showing his interest in Zionism by founding together with others the Swiss Federation of Zionists. In 1900 he went to Paris, where he studied Oriental languages. He earned a livelihood as correspondent of several papers, among which were "Ha-Meliẓ" and "Ha-Ẓefirah." In 1902 he was appointed teacher at the normal school in Auteuil, and in 1903 he graduated as doctor of the University of Paris, his thesis being "La Renaissance de la Littérature Hebraïque" (Paris, 1903). In 1904 he became lecturer on Neo-Hebraic literature at the same university.

Besides his contributions to the journals, he published: "Mah Ya'aseh ha-Adam we-lo Yeheṭeh" (Jerusalem, 1890) and "Ha-Osher me-Ayin Yimmaẓe" (*ib.* 1892), both being translations of works by Paolo Montegazza; "Massa' be-Liṭa" (*ib.* 1898); "Ḳobeẓ Sippurim" (Warsaw, 1899), a translation of some of Zola's novels; "Keneset ha-Gedolah" (*ib.* 1899); "Massa' be-Miẓrayim" (*ib.* 1900); "Ha-Ḳongres ha-Ẓiyyoni ha-Rebi'i" (*ib.* 1901), on the congress of Zionists; "Emil Zola Ḥayyaw u-Sefaraw" (*ib.* 1901); "Ketabim Nibḥarim" (7 vols., *ib.* 1904–1905), selections from Guy de Maupassant, translated into Hebrew and including a monograph on that author by Slouschz.

H. R. F. T. H.

SLUCKI, DAVID: Hebrew scholar of Warsaw; died there between 1870 and 1880. Besides his edition of David Franco Mendes' "Gemul 'Atalyah" (Warsaw, 1860) and of Pappenheim's "Agadat Arba' Kosot" (*ib.* 1863), to both of which works he added notes of his own, he edited the "Megillat Antiokus" (*ib.* 1863), using as a basis therefor Filipowski's edition of 1851, and adding to it an introduction and notes.

Slucki's chief production, however, was the "Ḥokmat Yisrael," a collection of Jewish religio-philosophical works in eight parts, provided with his critical notes. Part i. (Warsaw, 1863) contains Bedersi's "Beḥinat 'Olam," Ibn Gabirol's "Mibḥar ha-Peninim," and Maimonides' "Shemonah Peraḳim"; part ii. (Leipsic, 1864), Saadia's "Emunot we De'ot," to which the editor prefixed Saadia's biography, besides writing a commentary on the work; parts iii.–viii. (Warsaw, 1865–71), the "Bi'ur Millot ha-Higgayon" of Maimonides with Comtino's commentary (edited for the first time); the "Ruaḥ Ḥen" of Ibn Tibbon with an index by the editor; Judah ha-Levi's "Cuzari," to which he added a commentary and to which he prefixed a pamphlet entitled "Ḳiryat Sefer" and containing an index of the authors quoted in the work, a history of the Chazars, and a biography of Judah ha-Levi; and finally Baḥya's "Ḥobot ha-Lebabot," together with various additions to the same.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 367–369.

S. M. Sel.

SMALL AND LARGE LETTERS: There are about 100 abnormal letters in the Masoretic text of the Bible—many of them in the Pentateuch—which were always copied by the scribes, and appear also in the printed editions. Among these letters are: the "waw ḳeṭi'a" (ו; bisected waw) in the word שלום ("peace"; Num. xxv. 12); the final "mem" in the word למרבה ("increase"; Isa. ix. 6 [A. V. 7]); the inverted "nun" (ן) in nine passages (Num. x. 35, 36; Ps. cvii. 23–28, 40); and the Suspended Letters. The principal division of these abnormal letters is into small ("ze'ira") and large ("rabbati") letters, as indicated in the lists which are given below. The former appear to belong to an older Masorah than that which provides for the large letters, and should be classed with the "ḳere" and "ketib."

The large letters are used mainly to call attention to certain Talmudic and midrashic homilies and citations, or as guards against errors. References to them in Masseket Soferim ix. read substantially as follows.

In Masseket Soferim.

(1) The letters of the first word of Genesis, "Bereshit" (In the beginning), must be spaced ("stretched" = "peshuṭin"; according to the Masorah, only the "bet" is large).

(2) The "waw" in the word "gaḥon" (belly; Lev. xi. 42) must be raised ("erect" = "zaḳuf"), because it is the middle letter of the Pentateuch (comp. Ḳid. 30a).

(3) The word "wa-yishḥaṭ" (And he slew; Lev. viii. 23) must be spaced, as it is the beginning of the middle verse of the Pentateuch (the Masorah designates the dividing verse as *ib.* 8, but does not indicate that any change is to be introduced in the form or spacing of the letters).

(4) "Shema'" (hear; Deut. vi. 4) must be placed at the beginning of the line, and all its letters must be spaced; "eḥad" (one), the last word of the same verse, must be placed at the end of the line (the Masorah has the "'ayin" of "Shema'" and the "dalet" of "eḥad" large).

(5) The "lamed" in the word "wa-yashlikem" (and he cast them; *ib.* xxix. 27) must be large ("long" = "'aruk").

(6) The letter "he" in "ha la-YHWH" ("the Lord"; *ib.* xxxii. 6) must be spaced more than any other "he," as "ha" is here a separate word (comp. Yer. Meg. i.. "The 'he' must be below the shoulder of the 'lamed'": also Ex. R. xxiv.: "The 'he' is written below the 'lamed.'" The Masorah has a large "he" as indicating the beginning of a separate word).

(7) The "yod" of the word "teshi" (thou art unmindful; *ib.* 18) must be smaller ("ḳaṭan") than any other "yod" in the Scriptures.

(8) The "yod" of "yigdal" (be great; Num. xiv. 17) must be larger ("gadol") than any other "yod" in the Pentateuch (Yalḳ., Num. 743, 945).

(9) The last word in the Pentateuch, "Yisrael," must be spaced and the "lamed" made higher than in any other place where this letter occurs (the Masorah has no changes).

References in Talmud and Midrash.

The references in Talmud and Midrash which are probably the bases of these abnormalities are as follows: (1) Citing "For in Y H the Lord created the worlds" (Isa. xxvi. 4, Hebr.), R. Judah b. Ila'i said: "By the letters 'yod' [Y] and 'he' [H] this world and the world to come were created—the former by the 'he,' as it is written בהבראם ["when they were created," Gen. ii. 4]" (Men. 29b); hence the letter "he" is small here, indicating this world. (2) Citing "And when she saw him that he was a goodly child" (טוב; Ex. ii. 2), R. Meïr said: "'Ṭob' ['good"] was his name" (Ex. R. i.; Yalḳ., Ex. 166). (3) "And the Lord called unto Moses" (ויקרא; Lev. i. 1); "wa-yiḳra" is written here with a small "alef," to emphasize its contrast with "wa-yiḳḳar" in the verse "God met Balaam" (ויקר; Num. xxiii. 4); the former indicates a familiar call used by loved ones, but the latter refers to an accidental meeting, difference being thus expressed between the call of God to a Jewish prophet (Moses) and His call to a non-Jewish prophet (Balaam; Lev. R. i.). (4) "And Caleb stilled the people" (ויהם; Num. xiii. 30). He used diplomacy in quieting them, as he feared they might not heed his advice (see Soṭah 35a; Yalḳ., Num. 743); and the use of the large ם symbolically denotes the way in which Caleb quieted the people. (5) "Hear, O Israel . . . one God" (Deut. vi. 4). Whosoever prolongs the word "eḥad" [one] in reciting the "Shema'" prayer, his days and years shall be prolonged—especially if he prolongs the letter "dalet" (Ber. 13b). The emphasis on the "dalet" (ד) is intended to distinguish it from the "resh" (ר), which resembles it, and which would change the reading to "aḥer" (another)—in this case a blasphemous expression. (6) Proverbs (משלי) begins with a large "mem"—which has the numerical value of forty—because it is claimed that Solomon, like Moses, fasted forty days before penetrating to the secret of the Torah. According to another explanation, the "mem" is the center of the alphabet, as the heart is the center of the body, the fountain of all wisdom, as revealed in Solomon's Proverbs (Yalḳ., Prov. 929). (7) The large "waw" in "Vajezatha" (ויזתא; Esth.

ix. 9) is accounted for by the fact that all of Haman's ten children were hanged on one large cross resembling the "waw" (ו; Yalḳ., Prov. 1059). The "zayin" in the same name is small, probably to indicate that Vajezatha was the youngest son.

Other large letters were intended to guard against possible errors; for instance, in the passage "when the cattle were feeble" (ובהעטיף; Gen. xxx. 42) final "pe" (ף) is written large in order that it may not be mistaken for a final "nun" (ן) and the word be read ובהעטין (comp. עטיני in Job xxi. 24). The Septuagint translation, based on the second version, is "whenever the cattle happened to bring forth."

The large letters in the words "ha-ke-zonah" (Gen. xxxiv. 31), "ha-la-Yhwh" (Deut. xxxii. 6), and "ha-le-'olamim" (Ps. lxxvii. 8) are probably meant to divide the root from the two preformatives. Some books begin with large letters, *e.g.*, Genesis, Proverbs, and Chronicles; perhaps originally these were divided into separate compilations, each beginning with a large letter. The large "mem" in "ma ṭobu" (Num. xxiv. 5) is probably meant to mark the beginning of the column as designated by the Masorah.

Asheri, author of the "Ṭurim," gives in his annotations to the Pentateuch hypothetical reasons—some of them far-fetched—for the small letters. He says, for instance: "The small 'kaf' of ולבכתה, in the verse 'Abraham came to mourn for Sarah and to weep for her,' indicates that Abraham really cried but little, since Sarah died in a ripe old age. The small 'ḳof' [=100] in קצתי, in the verse 'Rebekah said to Isaac: I am weary of life' [Gen. xxvii. 46], indicates the height of the Temple, 100 cubits. Rebekah in her prophetic vision saw that the Temple would be destroyed, and therefore she became weary of life."

See also Scroll of the Law; Suspended Letters; Taggin.

Small Letters.

Passage.	Hebrew Word.	Translation.	Hebrew Letter.
Gen. ii. 4.....	בהבראם	created	he
Gen. xxiii. 2.....	ולבכותה	weep	kaf
Gen. xxvii. 46....	קצתי	weary	ḳof
Ex. xxxii. 25.....	בקמיהם	enemies	* ḳof
Lev. i. 1.....	ויקרא	call	alef
Lev. vi. 2.....	מוקדה	burning	mem
Num. xxv. 11. ...	פינחס	Phinehas	yod
Deut. ix. 24.....	ממרים	rebellious	first mem
Deut. xxxii. 18...	תשי	unmindful	yod
II Sam. xxi. 19....	יערי	Jaare	resh
II Kings xvii. 31..	נבחז	Nibhaz	zayin
Isa. xliv. 14.....	ארז	ash (tree)	final nun
Jer. xiv. 2.....	וצוחת	cry	ẓade
Jer. xxxix. 13....	ונבושזבן	Nebushazban	final nun
Nah. i. 3.....	בסופה	whirlwind	samek
Ps. xxiv. 5.....	לשוא	vain	waw
Prov. xvi. 28.....	ונרגן	whisperer	final nun
Prov. xxviii. 17...	אדם	man	dalet
Prov. xxx. 15.....	הב	give	bet
Job vii. 5.....	וגיש	clods	gimel
Job xvi. 14.....	פרץ	breach	final ẓade
Lam. i. 12.....	לוא	nothing	lamed
Lam. ii. 9.....	טבעו	sunk	ṭet
Lam. iii. 35.....	לעות	subvert	'ayin
Esth. ix. 7.....	פרשנדתא	Parshandatha	taw
Esth. ix. 7.....	פרמשתא	Parmashta	shin
Esth. ix. 9.....	ויזתא	Vajezatha	zayin
Dan. vi. 20.....	בישרפרא	very early	first pe

Large Letters.

Passage.	Hebrew Word.	Translation.	Hebrew Letter.
Gen. i. 1.....	בראשית	beginning	bet
Gen. xxx. 42.....	ובהעטיף	feeble	* final pe
Gen. xxxiv. 31....	הכזונה	harlot	* zayin
Gen. l. 23.....	שלשים	third generation	* final mem
Ex. ii. 2.....	טוב	good	* ṭet
Ex. xxxiv. 7.....	נצר	keeping	nun
Ex. xxxiv. 14.....	אחר	other	resh
Lev. xi. 30.....	והלטאה	lizard	* lamed
Lev. xi. 42.....	גחון	belly	waw
Lev. xiii. 33.....	והתגלח	shaven	gimel
Num. xiii. 31.....	ויחרשו	stilled	* samek
Num. xiv. 17.....	יגדל	be great	yod
Num. xxiv. 5.....	מה	how	* mem
Num. xxvii. 5.....	בישפטן	cause	final nun
Deut. vi. 4.....	שמע	hear	'ayin
Deut. vi. 4.....	אחד	one	dalet
Deut. xviii. 13....	תמים	perfect	* taw
Deut. xxix. 27....	וישלכם	cast them	lamed
Deut. xxxii. 4....	הצור	rock	* ẓade
Deut. xxxii. 6.....	הליהוה	Lord	first he
Josh. xiv. 11.....	כחי	strength	first kaf
Isa. lvi. 10.....	צפיו	watchman	ẓade
Mal. iii. 22.....	זכרו	remember	zayin
Ps. lxxvii. 8.....	הלעולמים	forever	* he
Ps. lxxx. 15.....	וכנה	vineyard	kaf
Ps. lxxxiv. 4.....	קן	nest	ḳof
Prov. i. 1.....	משלי	proverbs	mem
Job ix. 34.....	שבטו	rod	ṭet
Cant. i. 1.....	שיר	song	shin
Ruth iii. 13.....	לינ	tarry	* nun
Eccl. vii. 1.....	טוב	good	ṭet
Eccl. xii. 13.....	סוף	conclusion	samek
Esth. i. 6.....	חור	white	ḥet
Esth. ix. 9.....	ויזתא	Vajezatha	waw
Esth. ix. 29.....	ותכתוב	wrote	first taw
Dan. vi. 20.....	בשפרפרא	dawn	second pe
I Chron. i. 1.....	אדם	Adam	alef

* Letters marked thus are in dispute. Comp. variations in "Oklah we-Oklah," §§ 82, 83, 84, ed. Freusdorf, pp. 88, 89, and Introduction, p. 25, Hanover, 1864. Other variations are given in Ginsburg's Bible.

T. J. D. E.

SMOL VON DERENBURCH (SAMUEL OF DERENBURG): Court banker to the archbishops of Magdeburg in the fourteenth century; died after Oct. 5, 1382. In some of his financial transactions he was assisted by two of his brothers, Marquard and Ephraim. On Nov. 28, 1347, Archbishop Otto acknowledged the receipt from the town council of Brunswick of the sum of 300 marks which it had promised to pay on the following

Easter, and assigned it to the brothers Smol, Marquard, and Ephraim of Dernenburch, and to three citizens of Magdeburg. In a document dated Oct. 24, 1364, Smol, together with Hermann von Werberge (provost of the cathedral) and others, testified that Prince Waldemar I. of Anhalt had failed to attend a meeting at Barby which had been arranged between him and Archbishop Dietrich of Magdeburg. The clever Jewish financier was also a member of the commission appointed to decide the controversy which had arisen between Archbishop Dietrich and the city of Halle on account of the appointment of a superintendent of a salt-mine (document of Feb. 27, 1365). In a record of March 22, 1366, he appears, together with three knights, on the bond of the Archbishop of Magdeburg; and he also aided the counts and nobles who brought about the reconciliation between that prelate and the nobleman Hans von Hadmersleben. Smol enjoyed the favor of Archbishop Peter of Magdeburg as well, and when the latter took the Jews of Magdeburg under his jurisdiction on April 21, 1372, the patent of protection expressly stated that Smol and his children were excepted, since they enjoyed special privileges. This action on the part of the archbishop was reproved by Pope Gregory XI. in a letter dated at Avignon June 15, 1372, especially as the court banker was said to have established a synagogue in a building at Salince (Gross Salze) which had formerly been used as a chapel.

Bibliography: *Monatsschrift*, 1904, pp. 457 *et seq.*

S. A. Lew.

SMOLENSK: Capital of the government of Smolensk, Russia; situated on the Dnieper, 250 miles west-southwest of Moscow. Jews resided there as early as 1489, for a letter of that date from Grand Duke Ivan Vassilivich to King Casimir contains a complaint that the Jewish customs collectors Shemyak, Novar, and David had extorted the sum of 63 rubles from Ignat Verblud, a merchant. In all probability Jews went to Smolensk in the beginning of the fifteenth century, when Prince Vitoft of Lithuania captured the city (1404) and granted it the Madgeburg Rights and other privileges. In 1514 the city was taken by the Russians, but it was recovered by the Poles in 1611; after that time it alternately belonged to the Russians, the Poles, and the Lithuanians, and as a consequence the Jewish inhabitants suffered greatly. In 1654 Smolensk was finally annexed to Russia, and after being deprived of its privileges it gradually lost its importance. Even now (1905) it contains very few industries, and its export trade is insignificant. In 1899 the city had a total population of 56,389, of which number 4,567—or 8.1 per cent—were Jews.

It is worthy of notice that the Jewish population of Smolensk, instead of increasing, has diminished since 1896, when the Jews numbered 4,651. This can be accounted for by the restrictive legislation relating to the residence of the Jews outside the Pale of Settlement. There are at present in Smolensk two synagogues and five ḥadarim.

Bibliography: *Regesty i Nadpisi*, p. i.; *Entziklopedicheski Slovar.*

E. C. J. Go.

SMOLENSKIN, PETER (PEREZ) BEN MOSES): Russian writer; born at Monastyrshchina, government of Moghilef, Feb. 25, 1842; died at Meran, Austria, Feb. 1, 1885. At the age of ten Smolenskin lost his father, and the support of the small family devolved upon his mother. At eleven Smolenskin began to attend the yeshibah of Shklov, where he studied for five years, and, aided by his brother Leon, managed to acquire, undetected, a knowledge of the Russian language. But being at last discovered reading profane literature, he began to be persecuted by the Mitnaggedim, the representatives of ultra-Conservative Judaism. Finding his further stay at Shklov impossible, he went to Lyubavich, provided with a letter of introduction to R. Mendel, the Ḥasidic rabbi there, with whom he stayed for a few months, until, disgusted with the intrigues of the Ḥasidim, he went to Moghilef; there he earned a livelihood as a synagogal singer and by preaching in a bet hamidrash. From Moghilef, in 1862, he went to Odessa, and, while teaching Hebrew, took lessons in modern languages and in music. In 1867 he published in "Ha-Meliẓ" an essay on Meïr Letteris' work entitled "Elisha ben Abuyah," reproaching the author with having failed to grasp the meaning of Goethe's "Faust."

Peter Smolenskin.

At Moghilef and Odessa.

Smolenskin's ambition was to become editor of a Hebrew periodical, and with this aim in view he left Russia. After a visit to Germany he went to Prague, where he found Rapoport dying. His elegy on Rapoport's death was published (Prague, 1867) under the title "Ḳinim wa-Hegeh," with a German translation. Smolenskin then (1868) resolved to go to Vienna to study philosophy, and in order to maintain himself while studying he acquired the calling of a shoḥeṭ (slaughterer). Compelled, however, to surrender his intention of entering the university, he found employment as corrector in the Hebrew department of Georg Brög's printing establishment, and through the help of Solomon Rubin was able to begin the publication of "Ha-Shaḥar." His sole purpose now was to fight the tendency toward obscurantism in Judaism, to arouse in the heart of Jewish youth the sense of Jewish nationalism and a love for the Hebrew language. Smolenskin became afterward the manager of Brög's printing-house, and assisted in various ways in the publication of Kohut's "Aruch Completum," which was printed under his supervision. When Isaac Hirsch Weiss criticized the work in "Bet Talmud" (i. 286–288, 317–324), Smolenskin published in its defense a long article entitled "Mishpaṭ ha-Shoḥeṭ" ("Ha-Shaḥar," x. 257 *et seq.*, reprinted in book form under the title "Mishpaṭ ha-'Ashukim"). In 1874, when the persecution of the Jews in Rumania became known in Vienna,

he was sent to the scene of trouble by the Alliance Israélite Universelle to ascertain the conditions, and in his report he proposed the establishment of schools in which the Rumanian language, history, and literature should be taught. His school plan, however, failed. In Feb., 1878, he began the issue of a popular Hebrew weekly entitled "Ha-Mabbit," which expired with its twenty-sixth number.

Colonization.

About 1880 Smolenskin began to be interested in the colonization of Palestine. On seeing that the Alliance was opposed to this movement, encouraging instead emigration to America, he published in "Ha-Shaḥar" (x. 511–530) a violent attack upon that society, and even endeavored to effect the establishment of a Palestinian society. Failing in this, he joined Laurence Oliphant, through whom he hoped to secure the intervention of European powers in favor of the Jews.

Smolenskin's style of writing was unique. While he was a purist, endeavoring to model his Hebrew as nearly as possible after that of the Prophets, he did not heap up purely Biblical expressions, as did writers of the older school. He was, besides, a clever narrator, depicting his characters with the skill of an artist. It is no wonder, therefore, that his writings were read far and wide, and aroused in their readers the Hebrew national sentiment. The following is a list of his works: "Ha-Gemul" (Odessa, 1867), describing the attitude of the Jews in Warsaw during the Polish revolt of 1863 (adapted from Herzberg-Fränkel's "Polnische Juden"); "Ha-To'eh be-Darke ha-Ḥayyim" (Vienna, 1868–70); "Simḥat Ḥanef" (*ib.* 1872); "'Am 'Olam" (*ib.* 1873); "Mishpaṭ u-Ẓedaḳah" (*ib.* 1873), a critical review of Grätz's "Shir ha-Shirim" and Herzberg's "Die Jüdischen Familienpapiere"; "Ga'on we-Sheber" (*ib.* 1874), a novel describing the financial crisis at Vienna in 1873; "Ḳeburat Ḥamor" (*ib.* 1874), a work picturing the social life of the Russian Jews (Russian transl. by Mordecai Kahan, "Oslinnoye Pogrebenie," in "Razsvyet," 1881); "Gemul Yesharim" (3 vols., *ib.* 1876) and "Ha-Yerushshah" (3 vols., *ib.* 1878–84), two novels descriptive of Jewish life; "Neḳam Berit" (*ib.* 1884), a sketch of contemporary Jewish culture.

Works.

The "Simḥat Ḥanef," although printed after "Ha-To'eh," was nevertheless written before it. Smolenskin, who was a Biblical enthusiast, argued in this work that "Hamlet" and "Faust" echo respectively Ecclesiastes and the Book of Job. His "Ha-To'eh be-Darke ha-Ḥayyim" consisted originally of only three volumes, but in the second edition (1876) a fourth volume was added. This work is in reality a long series of independent narratives; it shows how its hero, *Joseph the Orphan*, passed through different stages of misery from childhood to maturity. In fact, it is his own biography, modeled after Dickens' "David Copperfield," but more comprehensive. While this work is undoubtedly the most graphic one written by Smolenskin, his "'Am 'Olam," in which he expounded his nationalistic ideas and his Messianic views, is no less important. He contends that the Jews are not only a religious sect, but that they are a nation, and that it is toward nationality they should strive. The "'Am 'Olam" is the first Hebrew book in which the Messianic idea is entirely freed from the religious element. The Messianic era, he argues, will be that in which the Jews will have achieved political and moral emancipation. He declaims against fanaticism, but at the same time he exhorts the Jews to consider themselves a nation. He also refutes the theory of Mendelssohn, who declared that Judaism is nothing more than a religious confession; and against this theory he wrote a series of articles in "Ha-Shaḥar," under the title "'Et la-Ṭa'at."

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S. M. Sel.

SMYRNA: Seaport of Asia Minor, in the Turkish vilayet of Aidin. The city had a Jewish population as early as the time of the martyrdom of Polycarp in the second century, although there is no further mention of Jews there until 1605, despite the fact that the neighboring towns had communities even before the Spanish expulsion. The refugees from Spain did not go directly to Smyrna in a body, but settled there gradually, their numbers being augmented by their coreligionists from Angora, Janina, Crete, Corfu, and (more recently) Russia. During the Greek revolution, on the other hand, many Jews removed to Turkey in Europe.

The congregation of Smyrna was founded by Joseph Escapa, the first chief rabbi, in 1631; it was the center of all the communities of Asia

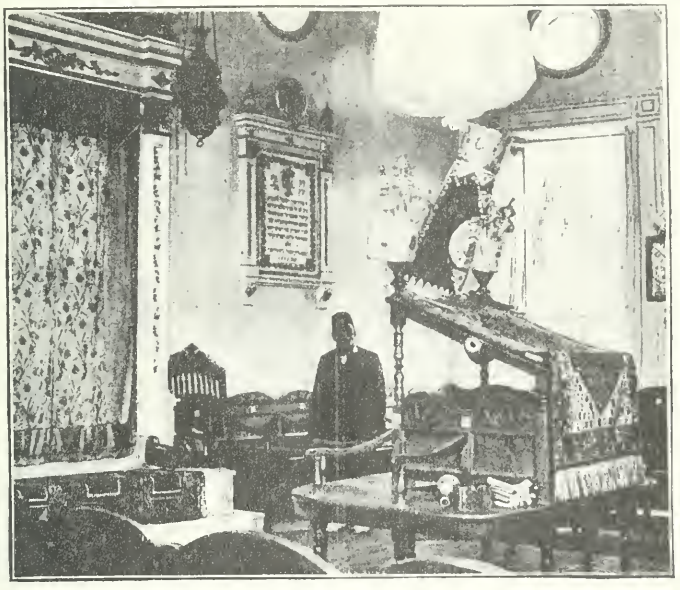
Jewish Quarter of Smyrna.
(From a photograph.)

Minor and preserved almost the entire body of their rabbinical responsa until the city was destroyed by fire in 1841, although even then some responsa and copies of communal laws were saved. In 1772 every synagogue in Smyrna was burned, and for twenty-eight years the Jews of the city had no place of worship. In the course of time, however, other synagogues were built, among them the Talmud Torah Synagogue, destroyed in 1838. Three years later there swept through the Jewish quarter a fire that left in ashes all the synagogues with the exception

of the Shalom. Three Jewish quarters and a portion of the Christian quarter were devastated by fire in 1881, 1,500 Jewish houses being destroyed and 5,000 Jews being rendered homeless. About forty houses were burned in 1903. Seismic disturbances are frequent, and the city has been entirely destroyed by earthquakes no less than six times, the most disastrous occurring in 1688, in which, according to the "Welo Od Ela" of Elijah Cohen (Smyrna, 1853), 400 Jews, including the chief rabbi, Aaron ben Ḥayyim, were killed.

Disasters.

Smyrna had ten epidemics of cholera between 1770 and 1865, and in the latter year the daily Jewish death-rate varied from five to twenty, while on one day it rose to 100. In 1892 the plague broke out in the city, when, as on many other occasions of distress, the community was aided by the government and by the Protestant missions. This scourge has swept the city repeatedly, and various infectious diseases occasionally ravage its unhealthful and overcrowded ghetto.



Interior of the Principal Synagogue at Smyrna.
(From a photograph.)

The charge of ritual murder has been brought against the Jews of Smyrna several times, notably in the latter part of the eighteenth century, and in 1864, 1872, 1874, 1876, 1888, and 1901, all these accusations being refuted. The most important of these charges were made in 1872 and 1901. In the former year the body of a Greek child was found in a small stream in the Armenian quarter, and the Greeks in revenge, after murdering a Jew and a Jewess, attacked the ghetto, which was defended by the inhabitants until the arrival of the police. On March 9, 1901, a young Greek named Anesti Kaliopulos suddenly disappeared, and, all search for him proving fruitless, the Greeks thereupon prepared to attack the Jews. Kiamil Pasha, the governor-general, at once called out the garrison and the police, while many of the Jewish population armed themselves for defense. A conflict ensued during which several Greeks were wounded, and in the confusion Kaliopulos was found in a dazed condition.

The Jews of Smyrna have been important figures in the city's history. In the seventeenth century, as dragomans for European merchants, several of them held the key to the commerce of Smyrna, and in view of their large profit paid a heavier tax to the community than did the Jewish merchants themselves. Many Jews still occupy similar positions with the various consulates and banking-houses. In 1718 Moses Soncino was controller of the custom-house; Moses Arditi was governmental treasurer in 1812. In 1852 Jacob Gabai and later Danon, Samuel Segura, and Isaac Pasha were members of the municipal council, and Johanan Cohen was dragoman for the governor-general. Among the present (1905) municipal officers may be mentioned Jacob Effendi Saul, in the bureau of political affairs; Jacob de Vidas, censor; Nissim Levy, member of the administrative board; Toledano, member of the board of health; and Danon, city physician. The municipal courts always include Jewish members; Nissim Strugo has served repeatedly as a member of official committees, and Ḥayyim Polaco has held the presidency of the Smyrna chamber of commerce. Several Jews of Smyrna have also won distinction abroad, among them David Leon, a Parisian financier.

Occupations.

Since the seventeenth century there have been many Jewish physicians in the city; these include Behor Strugo, Azariah Strugo, Abraham Castro, and Angelino, plague specialists; as well as Fano Pascha, a military surgeon and president of the Jewish hospital. The Jews of Smyrna entered the European trade in 1744; recently their commerce has declined, although they still export cereals, figs, raisins, scammony, opium, oil, hides, carpets, licorice, ore, and beans. The manufacture of clothing and that of carpets are important industries, several factories being maintained in the city.

Literature on exclusively rabbinical subjects has been extensively fostered, and more than 300 volumes have been issued from the presses of Smyrna. The first printing-press was established there in 1660, and four are still in operation. The earliest Jewish paper was the "Puerta del Oriente," which was founded by Pincherle in 1846; of the five periodicals subsequently founded, three—"La Buena Esperanza," "El Novelista," and "El Messerret"—are still published.

About 1690 Solomon of Ciaves, a rich Dutch merchant, arrived at Smyrna; later he built the synagogue which bears the name of Bikkur Ḥolim, and he also purchased the Jewish quarter called Yebesh.

Moses Soncino, who has already been mentioned, built the synagogue which bears his name, taking as his model the Smyrniot mosque Hissar Jami', other members of his family also rendered important services to the community. In 1839 the two brothers Chelebi and Menahem Hajez rebuilt the Talmud Torah Synagogue, while Johanan Cohen took the initiative in founding a lazaretto containing 156 small houses for the poor.

Synagogues.

The city contains ten synagogues and eight prayer-houses. Of the synagogues the oldest is the Portuguese, which was in existence in 1710, closely followed by the Maḥazike Torah (1722), the Bikḳur Ḥolim (1724), and the Algazi (1728). The other synagogues are the Shalom (1800), the Talmud Torah (rebuilt in 1838), the 'Ez Ḥayyim (repaired in 1851), the Bet Lewi (1898), and the Sengnora and Forasteros, both of unknown date. The sacred scrolls at Smyrna number 150. While numerous yeshibot formerly existed in the city, the great majority of them have disappeared, and those which remain have but a scanty attendance. Smyrna has had three Jewish cemeteries. Of the first all traces have disappeared, while the second is a large field containing no monuments of value for chronological data. The third cemetery, which is situated outside the city, dates from 1886; there is likewise a small burying-ground at Burnabat, near Smyrna, which is five years older.

Jewish Girls of Smyrna.
(From a photograph.)

The intellectual status of the Jewish community, except as regards candidates for the rabbinate, was formerly very low; but in 1847 Abraham Enriquez founded a Talmud Torah, which was enlarged in 1871 and which now (1905) accommodates 500 children. In 1878 the Alliance Israélite Universelle founded a school for boys, followed in the next year by one for girls, while a public school was established in 1898; none of these institutions has, however, proved altogether successful. In 1903 Baron Edmond de Rothschild presented 70,000 francs for the construction of a new Talmud Torah. In addition, many Jewish pupils are educated in the Catholic and Protestant institutions of the city.

The social condition of the Jews, as compared with adherents of other creeds, has been one of much vicissitude in Smyrna. According to the archives found in the Orthodox Greek community, and dated March 17, 1781, the Greeks, Jews, and Armenians were required to pay their taxes to the treasury of the Greek community that it might remit them to the government, while according to the "'Abodat Massa" the Jewish community paid the Greeks 150,000 piasters to discharge its debt. In the course of time the condition of the Jews improved greatly and is now excellent.

A Jewish hospital was maintained by the Rothschilds of Vienna after the year 1840, although one had been established in the city about thirty-five years before. This Rothschild infirmary, which superseded the older institution, was later enlarged; but since the community did not add to the annual subvention of 15,000 piasters, the baron, who for several years had borne the entire expense, abandoned the institution, which then resumed its old name of "The Jewish Hospital." There are in Smyrna numerous benevolent societies, the principal being as follows: the Bikḳur Ḥolim and the Bikḳur Ḥolim shel Nashim, which serve as a ḥebra ḳaddisha; the Ḳuppat Reḥiẓah and the Ḥebrat Lewayah, both devoted to rendering honors to the dead; the Ḥebra Ḳedosha shel Ḳebarim, which keeps the cemetery in good order; the Emet wa-Zedeḳ, which assists impoverished families in time of mourning; the 'Ozer Dallim (originally called Gabba'e Ẓedaḳah), founded by Behor Danon in 1879 as the first institution of its kind in Turkey, and reestablished in 1883 and 1894, its purpose being the support of 260 pauper families, among which it distributes small sums every Friday; the Haknasat Oreḥim, which provides for needy strangers; the Ḥayyat 'Aniyyeka, which cares for the pauper sick; the Malbish 'Arummim and the Nashim Ẓadḳaniyyot, which clothe the children of the poor; the Midrash Shelomoh, the Magen Dawid, and the Or ha-Ḥayyim, which read the Psalms on Sabbaths, applying their income to the support of the poor; and the Mohar u-Mattan, which dowers indigent girls.

Among the benefactors of the Jewish community of Smyrna may be mentioned: Alexander Sidi, who purchased the cemetery of Burnabat in 1881; Moses b. Ghayyat; Ḥayyim Argi and his wife; Jacob Melamed; Nissim Levy; Abraham Pardo; the Baron and Baroness de Hirsch; and Baron Edmond de Rothschild. Behor Danon has been the radical reformer of Smyrna, and the initiator of the establishment of the Rothschild hospital and of the society called

'Ozer Dallim, and Nissim Crespin has been a prime mover in the foundation of the schools of the Alliance Israélite Universelle at Smyrna. Among the famous Jews who have visited the city may be mentioned Moses Montefiore and his wife, as well as the Baron Edmond de Rothschild. In 1879 the society Gemilut Ḥasadim was authorized to establish a lottery from which the Talmud Torah and the school of the Alliance Israélite Universelle derived much profit. The abuse of its privileges, however, led to the suppression of the lottery, although in 1903 a new one was organized for the benefit of the hospital and the Talmud Torah, and is still in existence.

One of the misfortunes of the Oriental Jewish community is the rabbinical problem arising from personal intrigues on the part of the leading men, and sometimes of the rabbis themselves. Soon after the establishment of the community of Smyrna in 1631, Azariah Joshua Ashkenazi was elected as the colleague of the chief rabbi Joseph Escapa. The next chief rabbi, Ḥayyim Benveniste, became the sole head of the community, but, being opposed by a portion of the congregation, he was imprisoned by the governor; Aaron Lapapa thereupon received a call from Magnesia, thus becoming the head of the opposition. In 1639 a quarrel broke out between the community and the people, which was ended only on the intervention of Chief Rabbi Fresco of Constantinople. In 1886 the chief rabbi Ḥayyim Palacci became involved in various quarrels with the members of the community, and the chief rabbinate of Constantinople sent R. Samuel Danon to arbitrate. He proved incompetent, however, and Palacci finally went to the synagogue, opened the Ark, sat on the floor, fasted, and wept. By a curious coincidence a severe earthquake occurred a few moments later, and the people, interpreting this as a mark of divine judgment, ceased all hostility against their rabbi. After Palacci's death the chief rabbi of Magnesia, Joseph Hakim, was chosen as the head of the Jewish community of Smyrna, but his incompetency finally resulted in his supersession by Abraham Palacci, whose election was ratified by the government in 1870. On his death in 1899 the community was again divided into two hostile camps, one faction desiring the election of Solomon Palacci, and the other wishing to have no more rabbis of his family. All efforts to settle the dispute have proved vain, and Joseph Ben-Señor, the chief rabbi finally chosen, is not recognized by the government. This partizan strife has resulted in the custom of frequently having two chief rabbis simultaneously, the list being as follows: Joseph Escapa and Azariah Joshua Ashkenazi; Ḥayyim Benveniste and Aaron Lapapa; Solomon Levi and Jacob ibn Na'im; Solomon Levi and Israel Benveniste; Elijah Cohen; Abraham Ben-Ezra and Jacob Saul; Ḥayyim Moda'i and Isaac Mayo; Ḥayyim David Abulafia; Jacob Albagli; Joseph Hazan and Isaac Mayo; Solomon Ben-Ezra; Isaac Navarro; David Amado; Joshua Abraham Judah; Yom-Ṭob Danon; Ḥayyim Palacci; Joseph Hakim; Abraham Palacci; and the present non-official chief rabbi Joseph Ben-Señor.

Disputes of Rabbis.

Jewish Hawkers of Smyrna.
(From a photograph.)

Jewish Porter of Smyrna.
(From a photograph.)

The Jews form a considerable part of the population in twelve wards of Smyrna, and are numerous also in the suburbs of Burnabat, Bunar Bashi, Alay Bey, and Cordelio. The community, which now (1905) numbers 25,500 out of a total population of 201,000, is governed by a chief rabbi and two councils, the one clerical and the other lay; the decisions of the councils are binding on the chief rabbi, who forms the bond of union between the government and the community.

D. A. Ga.

SNAIL: Rendering given in the English versions for "shabbelul," which occurs only in Ps. lviii. 9 (A. V. 8). An equivalent rendering is given by

the Targum and the Talmud; the Septuagint and Vulgate give "wax." The idea of melting away, expressed in the passage referred to, may have arisen from the trail of slime which this mollusk leaves behind as it crawls, or from its retirement, or "melting away," into cracks and crevices. There are numerous and various mollusks in Syria and Palestine. For "ḥomeṭ" (Lev. xi. 30), which the Authorized Version renders by "snail," see LIZARD.

The shabbelul serves as a cure for boils (Shab. 77b). Of the ḥomeṭ it is said that at birth it is of the size of a lentil. Other conchylia are comprised under the name of "ḥalazon" (see Sanh. 91a); 'Ab. Zarah 28b). The "melting away" of the snail on its walk is referred to in M. Ḳ. 6b. In the egg of the snail the white is not separated from the yolk ('Ab. Zarah 40a).

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E. G. H. I. M. C.

SNEEZING. See ASUSA.

SNOWMAN, ISAAC: English artist; born in London 1874; educated at the City of London School. In 1890 he entered the Royal Academy School, where he gained a free medal, and afterward a scholarship in the Institution of British Artists. He joined the Maccabean pilgrimage to Palestine in 1897, and he has shown his interest in Jewish matters by his drawings "A Difficult Passage in the Talmud" and "The Blessing of Sabbath Lights," as well as by his "Early Morning Prayer in the Synagogue." Of his paintings, which have been devoted mainly to portraits and domestic views, "Children's Voices" (1901) attracted a great deal of attention, and "The Bride" (1904) has become very popular. He has exhibited also a study of "Sardanapalus," as well as "The Wailing-Place at Jerusalem" and "The Proclamation of Joseph as Ruler of Egypt."

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J.

SOAVE, MOSES: Italian Hebraist; born in Venice March 28, 1820; died there Nov. 27, 1882. He supported himself as a private tutor in Venetian Jewish families, and collected a library containing many rare and valuable works. Two years before his death he gave up teaching, and devoted himself entirely to study. In addition to numerous articles which appeared in Italian Jewish periodicals he wrote biographies of Sara Copia Sullam, Amatus Lusitanus, Abraham de Balmes, Shabbethai Donnolo, and Leon de Modena. He was, besides, the editor of Isacco Israelita's "Guida dei Medici" ("Manhig ha-Rofe'im"), translated from an old Hebrew manuscript (Venice, 1861); and wrote "Dei Soncino, Celebri Tipografi Italiani nel Secoli XV.–XVI." (Venice, 1878).

S. U. C.

SOBERNHEIM, JOSEPH FRIEDRICH: German physician and author of medical works; born at Königsberg in 1803; died at Berlin Jan. 30, 1846. He published at Berlin, where he had settled as a physician, a number of medical treatises, of which the following is a list in the chronological order of their publication: "Behandlung der Krankheiten des Menschen" (1833–36), a German translation of the Latin work of Von Frank; "Allgemeine Gesundheitslehre für Alle Stände" (1834); "Handbuch der Arzeneimittellehre in Tabellarischer Form" (1836), afterward revised and reedited several times; "Deutschlands Heilquellen in Physikalischer, Chemischer und Therapeutischer Beziehung" (1836); "Praktische Diagnostic der Inneren Krankheiten" (1837); "Handbuch der Praktischen Toxicologie" (1838), in collaboration with Fr. Simon; "Specielle Pathologie und Therapie" (1839–40), adapted from the Latin work of Von Frank; "Tabulæ Pharmacologicæ Usui Medico-Practico Dictæ" (1843); and "Elemente der Allgemeinen Physiologie" (1844).

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S. M. SEL.

SOBIESKI, JOHN. See JOHN SOBIESKI.

SOBORTEN: Town in Bohemia, whose community is probably one of the oldest in the province. The community of Soborten includes parts of the Teplitz, Dux, and Karlitz districts. The synagogue has a tower, with a clock, and two lamps respectively bearing the dates 1553 and 1654. For a time the cemetery at Soborten was used as a burial-place by the community of Dresden. Many gravestones bear the inscription "Mi-Geresh Prag," marking the graves of Jews who were driven from Prague, some of whom died as martyrs. Until 1848 the Jews of Soborten were confined to the ghetto—the Judengasse, as it is still called. For some time the community formed a part of the Leitmeritz district rabbinate, but in 1883 it gained independence and elected as its rabbi Ḥayyim (Heinrich) Galandauer (author of "Der Socialismus im Bibel und Talmud"). Soborten has a Jewish population of 150.

S. H. GA.

SOBOTNIKI. See SUBBOTNIKI.

SOBROMONTE, TREVINO DE. See TREVIÑO.

SOCIALISM: Theory of civil polity which advocates public collective ownership, production, and distribution. Jews have been prominently identified with the modern Socialist movement from its very inception. The small circle of the first disciples of Saint-Simon in the third decade of the nineteenth century numbered among its members two Jewish young men of Portuguese origin, the brothers Isaac and Emile PÉREIRE. A generation later, when the apostles of Saint-Simonism had distinguished themselves in various fields of science and industry, the Péreire brothers won fame and fortune as the builders of the first French railway, and became the leading bankers and financiers of the second empire.

Relation to Saint-Simonism.

Paris in the thirties and forties was the intellectual capital of Europe. "Young Germany" was, after the Napoleonic wars, under the sway of French democratic ideas. The Socialist theory was regarded as an application of the principles of democracy to the industrial organization of society; and it was but natural that it should soon enlist the sympathies of the numerous German

refugees who in those days made Paris their headquarters. Karl Ludwig Börne notes in his "Briefe aus Paris," though in a somewhat light vein, the appearance of the Saint-Simonists in the advanced intellectual circles of Paris.

The educated German Jews, who were still suffering under legal disabilities and social discrimination, were active in the Democratic movement of their day. The spread of the socialistic faith among the German colony at Paris was therefore bound to convert Jew and Gentile alike. Two of those early Jewish converts, Karl Marx and Ferdinand Lassalle, were to become commanding figures in the history of socialism: one as the father of scientific socialism, the other as the founder of the German Socialist party. Marx, the son of a Jewish lawyer of Treves, numbered among his ancestors many famous rabbis. The chapters on the theory of value in his principal work, "Das Kapital," suggest by their subtle analysis an inherited Talmudical bent, though his own education was uninfluenced by Jewish studies, the family having been converted to the Lutheran Church during his early childhood. In 1842 he became editor of the "Rheinische Zeitung" at Cologne; but after a short existence the journal was suppressed by the Prussian government. Deprived of his newspaper, Marx joined the German colony at Paris, and undertook the publication of a Democratic magazine, "Deutsch-Französische Jahrbücher," which was to be smuggled into Germany and circulated in defiance of the censor. He was then a young man of twenty-five, with a mind trained in Hegelian philosophy and deeply absorbed in political problems; but he had as yet given little thought to economics. The controversies of the Socialists with the old school of Democrats, as well as the dissensions among the divergent socialistic schools, directed his attention to the study of political economy. The outcome of these studies was his "Manifest der Kommunistischen Partei" ("Manifesto of the Communist Party"), written on the eve of the Paris revolution of 1848 in collaboration with Friedrich Engels; in it Marx laid down the foundation of his theory. He was one of the charter members and leaders of the International Working Men's Association, which was organized in London in 1864, and he framed its declaration of principles. In 1867 he published the first volume of his life-work, "Das Kapital," which has been aptly called "the Bible of modern Socialism." This was to be followed by three other volumes; but his work was cut short by his death (March 14, 1883). Two posthumous volumes were published by Engels, Marx's lifelong friend and literary executor.

Karl Marx.

The essence of Marx's theory, which won for it the name "scientific socialism," as distinguished from the "Utopian socialism" of his precursors, is the principle of social evolution. While Utopian socialism sets before mankind an ethical ideal of a perfect society, and hopes for its ultimate acceptance by virtue of its inherent beauty, Marx maintains that the industrial evolution of capitalistic society leads toward socialism, regardless of its ethical merits, and that, moreover, this industrial process molds ethical standards in consonance with the industrial tendencies of the time. Industrial evolution thus being held to be independent of current opinions, it follows that no opposition is able to prevent the transformation of modern society on socialistic lines.

It is evident that this adaptation of the theological dogma of predestination to sociology must beget much the same confidence in Socialist believers as was inspired by the teachings of Mohammed in Arab warriors. It is only in recent years that dissenting views have gained currency within the Socialist fold. The movement for revision of the accepted creed is led by another German Jew, Eduard Bernstein, at present a member of the German imperial Parliament.

Social Democracy as a political movement in Germany began with Ferdinand Lassalle, who in 1844 went to Paris, where he came under the influence of the Socialists. In 1848 he worked on the staff of Karl Marx's "Neue Rheinische Zeitung." He took an active part in the revolutionary agitation of that year; and during the reactionary period which followed he devoted his time to scientific research.

Ferdinand Lassalle.

Socialism in Germany in the middle of the nineteenth century was an academic theory which appealed to a college-bred middle-class audience with a sprinkling of self-taught working men. When Lassalle actively identified himself with the movement in 1862, he directed it into the channels of practical politics, conducting his campaign of education upon the issue of manhood suffrage. His brilliancy as a popular orator, coupled with great learning, made his propagandic tour a series of personal triumphs. He organized the Allgemeiner Deutscher Arbeiterverein (General Labor Union of Germany), of which he became the first president. The aims of the association were to secure manhood suffrage and government credit for the establishment of cooperative industries. Lassalle was fatally wounded in a duel and died on Aug. 31, 1864; but the Social Democratic agitation still grew, even in spite of factional dissensions. In 1867, upon the creation of the North German Federation, Prince Bismarck introduced manhood suffrage for the election of the members of the popular branch of the new federal Parliament. Seven years later the two warring Socialist factions, the "Lassalleaner" and the "Eisenacher," united, becoming the Social Democratic party.

The repeal of the legal disabilities of the Jews in Germany has removed the incentive to radicalism among them. On the other hand, the political development of Germany has made a place for its middle class ("Bürgerthum") among the ruling classes. As the majority of the German Jews belong to the middle class, the cause for persistent opposition to the government has disappeared; and the Jews now divide on party lines like all other citizens. Still there are a number of Jews prominent in the councils of the Social Democratic party; the most notable examples being Paul Singer, a retired clothing manufacturer, for many years a Social Democratic leader in the imperial Parliament, and Dr.

Recent Attitude.

Victor Adler, the acknowledged leader of the Austrian Social Democracy.

While in Germany socialism has attracted individual Jews, in Russia it has become a movement of the Jewish masses. During the reign of Alexander II. the high schools and universities were thrown open to Jews. All classes, rich and poor alike, eagerly embraced the educational opportunities thus offered; and in the eighth decade of the nineteenth century Jews contributed a large contingent of the students. As in Germany, education quickened their resentment of legal discrimination against their race. This was the time when the universities became the hotbeds of socialistic agitation: the Socialists preached and practised the doctrine of equal rights, without distinction of race or creed; and the Jewish student, welcomed as a social equal, began to feel like one of the Russian people. As a natural consequence, numbers of Jewish students threw themselves into the Russian socialistic and revolutionary movement. The anti-Jewish riots of the next decade produced a strong reaction against this socialistic sentiment; furthermore the wave of emigration to the United States carried away many Jewish Socialists, while others joined the ranks of the Palestinians (the forerunners of the Zionists). Anti-Semitism made rapid progress among university students; and even the populist faction of the Socialists ("Narodniki") fell under its influence.

The revival of socialistic agitation in the nineties found a fruitful field among the Jewish working men and women in the Pale of Settlement. In 1897 was organized the Jüdischer Arbeiter-Bund von Littauen und Polen (Jewish Labor Federation of Lithuania and Poland), which grew rapidly in spite of persecution, and soon became the strongest and best-organized body of Socialist working men in Russia. The organization and growth of the Bund have been among the principal causes of the recent revulsion of Russian public sentiment in favor of the Jews. Formerly the individual Jewish Socialists counted as Jews only in so far as they offered another justification for the anti-Semitic policy of the government; while with the revolutionary Socialists they passed as Russians, and as such reflected no credit upon the Jewish race. The Bund made its appearance as a distinctively Jewish organization, and demanded recognition for the Jewish working class. The newspaper-reading Russian public outside the Pale had been convinced by the anti-Semitic press that the Jews were a race of parasites, and that there was no laboring class among them; the existence of the Bund was in itself the most conclusive refutation of this charge.

The Arbeiter-Bund.

The Bund marks a new departure in the progressive movement among the Jews. Heretofore assimilation with the dominant race has been the first article of faith with all Liberal and Democratic Jews. The Bund, on the contrary, asserts the claims of the Jewish people as a distinct nationality. It takes for its model Austria with her polyglot population, where the principal Slavonic tribes, the Poles, the Ruthenians, and the Bohemians, are contending, not without success, for linguistic autonomy, as distinguished from territorial autonomy.

The advocacy of this principle by the Bund has brought it into conflict with the cosmopolitan tendency of the Socialist movement. It is contended by the opponents of the Bund that its policy creates division within the Socialist ranks. It must be noted, however, that the Bund addresses itself to those classes of the Jewish people which under the existing social conditions rarely, if ever, come into contact with other races. At the same time all other Russian and Polish Socialist organizations still contain a large and influential Jewish membership.

The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who must be reckoned among the pioneers of the Socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became "the pedlers of socialism" among their shopmates and neighbors. The city of Haverhill, Mass., which elected the first Socialist mayor in the United States, is a notable example of the proselytizing work of Russo-Jewish Socialists. The Russian Jews themselves have contributed their quota to the rank and file, as well as to the leaders, of the American Socialist parties. One of the prominent national leaders is Morris Hillquit, a young Russo-Jewish attorney in New York, author of "The History of Socialism in the United States" (New York, 1903).

In the United States.

The Jewish Socialist movement in America has created a Socialist literature in the Yiddish language. The first attempt to present socialism to the Jews in their own language was made in 1874, when two young Russian Jews, Aaron Liebermann (d. 1880) and M. Winchevsky, published in Vienna a small magazine entitled "Ha-Emet." It addressed itself to the intellectual class of the Russian Jews—the Maskilim—and was printed in Hebrew, their literary language. This publication, however, was short-lived.

Socialist papers in Yiddish were then established (in the early eighties), first in London, and later in New York; the New York daily "Vorwärts" now has a large circulation and has recently moved into its own building. A monthly magazine, "Die Zukunft," likewise published in New York, is popularizing scientific socialism among advanced Yiddish readers.

J. I. A. H.

SOCIÉTÉ DES ÉTUDES JUIVES: Society for the study of Jewish history and literature, and especially of the history and literature of the Jews of France; its headquarters are in Paris. It was founded in 1880, chiefly through the efforts of Baron James Edouard de Rothschild, Isidore Loeb, Arsène Darmesteter, Charles Netter, and especially Chief Rabbi Zadoc Kahn. In harmony with its purpose, it publishes the quarterly "Revue des Etudes Juives" as well as works bearing on Jewish subjects, grants subventions for books of that character, and organizes public lectures. The society is composed of corporate members, who pay a minimum

annual fee of 25 francs; of life-members, who pay a minimum initiation fee of 400 francs; and of charter members, the minimum entrance-fee for whom is 1,000 francs; both the latter classes being exempt from all annual dues. The organization received official recognition in a decree dated Dec. 6, 1896, and is consequently empowered to accept legacies and donations. Its annual revenue is about 13,000 francs. Since its foundation Israel Lévi has been secretary of its editorial board.

The works published by the society are strictly scientific in character. The list of contributors contains the names of Léon Bardinet, Cagnat, Abraham Cahen, Arsène and James Darmesteter, Joseph Derenbourg, Rubens Duval, H. Graetz, H. Gross, S. Halberstam, Joseph Halévy, Zadoc Kahn, David Kaufmann, Meyer Kayserling, Alexander Kohut, François Lenormant, Isidore Loeb, Immanuel Löw, Simeon Luce, Marco Mortara, Adolf Neubauer, Jules Oppert, Ernest Renan, Ulysse Robert, Moritz Steinschneider, and Maurice Vernes. The chief contributors at the present time (1905) are: Elkan N. Adler, Wilhelm Bacher, Ludwig Blau, A. Büchler, Abraham Epstein, Ignaz Goldziher, Baron David Günzburg, A. Harkavy, M. Lambert, Israel Lévi, S. Poznanski, M. Schwab, and Solomon and Théodore Reinach.

In addition to the "Revue," which has reached its fiftieth volume, and the "Annuaires" of the first four years, the society has published: "Tables du Calendrier Juif Depuis l'Ere Chrétienne Jusqu'au Dix-Huitième Siècle avec la Concordance des Dates Juives et des Dates Chrétiennes"; "La Littérature des Pauvres dans le Bible," by Isidore Loeb; "Gallia Judaica," by H. Gross; "Textes d'Auteurs Grecs et Romains Rélatifs au Judaïsme," by Théodore Reinach; and the complete works of Flavius Josephus, translated into French under the supervision of Théodore Reinach (vol. i., "Antiquités Judaïques," i.–v., by Weill; iii., "Antiquités Judaïques," xi.–xv., by Chamonard; vii., part i., "Contre Apion," by Blum).

The society is preparing a French translation of the works of Philo, a corpus of inscriptions, another of laws relating to the Jews, and a register of documents referring to the Jews in France. For the series of public lectures which it has organized, it has secured the cooperation of Anatole Leroy-Beaulieu, Ernest Renan, Gaston Paris, Maspero, Dieulafoy, Cagnat, Baron Carra de Vaux, Albert and Jean Réville, Victor Bérard, Guillaume Guizot, and others.

S. I. L.

SOCIETIES, LEARNED: Nearly every Jewish community possessed, or still possesses, various societies aiming to propagate Jewish learning. There have been societies for the study of the Talmud ("ḥebrah shas"), of the Mishnah ("ḥebrah mishnayot"), and of other works of less importance, such as "'En Ya'aḳob," "Ḥayye Adam," etc. To the ḥebrah shas belonged those Jews who were versed in Talmud; to the ḥebrah mishnayot, those whose Talmudical training was more limited; and to the other ḥebrot, the rest of the people. The members of each society usually devoted a couple of hours daily to the study in common of their respective subjects. In some communities, however, the members of the ḥebrah shas did not study the Talmud in common, but each member had one or more Talmudical treatises allotted to him, the study of which he was required to complete during the ensuing twelvemonth; so that among the members the whole Talmud might be finished within the year. The eve of Passover was usually fixed for the celebration of the completion of this study.

All these societies, however, were mainly of a religious character; and their scope of activity was limited to the religious branches of Jewish literature, excluding all subjects not directly related to the ceremonial laws and public worship. Even the study of the Bible, with the exception of the Pentateuch, was neglected. But under Mendelssohn's influence a learned society properly so-called was founded in 1783 at Königsberg by Isaac Euchel and Mendel Bresslau. It was called "Ḥebrat Doreshe Leshon 'Eber," or Me'assefim, after the name of the Hebrew periodical "Ha-Meassef" published by its members. This periodical contained Hebrew poems, literary compositions, and essays both on rabbinical and on secular subjects. After a period of about twenty years the society ceased to exist. Under the guidance of E. Gans, L. Zunz, and others, a new society was founded in 1823 at Berlin having for its name "Verein für Cultur und Wissenschaft des Judenthums." Its aim was to unite modern culture with ancient Judaism; and for this purpose it published a periodical in German, devoted to scientific essays on various subjects. Among the members of this society were Heinrich Heine, Moses Moser, and many others who subsequently occupied prominent positions in the German literary and scientific world. However, the Verein had a very short existence; it dissolved soon after the publication of the first number of its "Zeitschrift," which, although its German, according to Heinrich Heine, left much to be desired ("Briefe," ed. Karpeles, p. 117), contained many excellent articles, notably that of Zunz on Rashi.

The Verein für Cultur.

A much longer existence was enjoyed by a society for the promotion of Jewish literature founded in 1855 by Ludwig Philippson at Leipsic under the name Institut zur Förderung der Israelitischen Literatur. It existed for eighteen years, and during this period published, in German, about eighty works of Jewish history, science, poetry, fiction, and biography. Here may be mentioned, though not strictly a learned society, an international association, founded in Germany in 1864 under the name "Meḳize Nirdamim," for the publication of old Hebrew books and manuscripts. It was established first at Lyck, under the direction of Rabbi Nathan Adler, Sir Moses Montefiore, and Joseph Zedner (London), Albert Cohn (Paris), S. D. Luzzatto (Padua), M. Sachs (Berlin), Eliezer Lipman Silbermann (Lyck), and M. Straschun (Wilna). It was later reorganized at Berlin (1885) under the supervision of Abraham Berliner (Berlin), Moses Ehrenreich (Rome), J. Derenbourg and David Ginsburg (Paris), S. J. Halberstam (Bielitz), A. Harkavy (St. Petersburg), M. Jastrow (Philadelphia), David Kaufmann (Budapest), and M. Straschun (Wilna). Up to the present year (1905) this society has

Meḳize Nirdamim.

published forty-two ancient works. In 1885 the Deutsch-Israelitischer Gemeindebund founded the Historische Commission for the collection of material relating to the history of the Jews in Germany. This commission, which is still in existence, has published several important works and it likewise established the "Zeitschrift für Geschichte der Juden in Deutschland," which was edited by Ludwig Geiger (5 vols., Berlin, 1886–92). In 1897 Max Grunwald founded at Hamburg the Gesellschaft für Jüdische Volkskunde, the aim of which is to propagate, by periodical publications (entitled "Mittheilungen"), the study of ecclesiastical art and folk-lore. Fifteen issues of these "Mittheilungen" have appeared up to the present.

There are very few Jewish learned societies in Austria. Besides the various academic associations, which are rather of a national than of a learned character, only two are of importance; namely, the Israelitischer Literaturverein Mendelssohn, founded at Vienna in 1894, the aim of which is to promote Jewish learning by means of lectures and the publication of scientific works, and the Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmälern des Judenthums, founded at Vienna in 1893. The results of the activity of the latter society are given in an annual publication entitled "Jahresbericht."

Amsterdam in the eighteenth century possessed many societies for the promotion of Jewish learning. Among them were: Keter Torah; Torah Or; Yesiba de los Pintos; Meirat 'Enayim, called also Yesiba Amstelodama; and Tif'eret Baḥurim or Yesiba Quinta. A similar society to that of the Me'assefim in Germany was founded in the last years of that century under the name "To'elet."

Austria, Holland, and France. Like its German prototype, the To'elet enriched Jewish literature with many volumes of Hebrew poems and essays. In 1888 the Dutch teachers united and formed the Society Achawa, which publishes under the same title a monthly magazine devoted chiefly to pedagogy.

An important society for the promotion of Jewish learning was founded in France in 1880, the Société des Etudes Juives. Its first president was Baron James Edouard de Rothschild, who, by a large subvention, placed it on a satisfactory financial footing. Besides the quarterly publication of the "Revue des Etudes Juives," which is one of the most valuable of the scientific periodicals in the whole of Jewish journalism, the society has given financial assistance to authors in the publication of their works. It has also published at its own expense many valuable contributions to Jewish science, among which the most important is the "Gallia Judaica" of Heinrich Gross. The international society known as "Alliance Israélite Universelle" may to a certain extent be counted among learned societies, the last item of its program being "the encouragement of publications contributing to the emancipation or elevation of the Jews." Besides a certain number of works devoted principally to Jewish statistics and the defense of Judaism, which the Alliance has published at its own expense, it has lent its support to all learned works of interest to Jews.

In its short existence the Hebrew Literature Society of London rendered great service to Jewish learning. Under the editorship of A. Loewy it published a certain number of Jewish works, among which was the first volume of the English translation of the "Moreh Nebukim," made by M. Friedländer. From the Anglo-Jewish Historical Exhibition held in London in 1887—in connection with which there were published three volumes bearing on Anglo-Jewish history—grew The Historical Society of England, founded in 1893. This society has issued four volumes of transactions and has published a work on Manasseh ben Israel by Lucien Wolf and, conjointly with the Selden Society, a volume of "Select Pleas from the Jewish Exchequer." In 1902 a new society, the Union of Jewish Literary Societies, came into existence. Its objects are: the diffusion of knowledge of Jewish literature, history, and sociology; the coordination of the work of literary societies in general; the formation of new literary societies; the encouragement of the literary activity of Jewish social clubs; the establishment of means by which the literary efforts of societies may be organized and utilized in common; the provision of literary material and guidance for members of the society desirous of preparing lectures; the encouragement of inter-society meetings and debates; the promotion of popular Jewish publications; the organization of summer meetings for Jewish studies; and the establishment of a circulating library containing works on Jewish history and literature.

England.

An association which exercises a great civilizing influence is the Society for the Promotion of Culture Among the Jews of Russia, which was founded in 1863. Its objects are: to spread the knowledge of the Russian language among the Jews; to publish and to assist others in publishing useful works and periodicals in Russian as well as in Hebrew; and to support the young who are devoting themselves to the study of the sciences. During the first twenty years of its existence it was regarded by the public with indifference, and the number of its members and consequently its income were very limited; but with the enactment of the restrictive laws which excluded the Jews from educational establishments, its influence began to grow; and its services are now universally recognized.

Russia.

The first Jewish learned association in the New World was the American Jewish Publication Society, founded at Philadelphia in 1845 by Isaac Leeser. During the six years of its existence it published under the title "Jewish Miscellany" fourteen works on Jewish matters. In 1851 the building in which were stored the slates and books belonging to the society was destroyed by fire, and the society thereupon ceased to exist. It was succeeded by another association, bearing the same name, founded at New York in 1873. Its publication committee consisted of Gustav Gottheil, Moses Mielziner, F. de Sola Mendes, Marcus Jastrow, and Moritz Ellinger. As its first publication the society issued in 1873 the fourth volume of Grätz's "Geschichte der Juden," translated into English by James K. Gutheim of New Orleans. In

America.

1875 two volumes were issued: (1) "Jewish Family Papers; Letters of a Missionary," by "Gustav Meinhardt" (William Herzberg), translated into English by F. de Sola Mendes; and (2) "Hebrew Characteristics," miscellaneous papers from the German, translated by Albert H. Louis. In 1873, owing to the commercial depression which followed the financial panic of that year, the society was dissolved. A new association for the publication and dissemination of literary, scientific, and religious works was founded under the name "Jewish Publication Society of America," at a convention held in Philadelphia in 1888. Its members now (1905) number about 5,000, and as a rule it issues four or five publications yearly. Of these the most noteworthy have been: "History of the Jews" (the English edition of Grätz's "Geschichte der Juden"); "Studies in Judaism," by Solomon Schechter; "Jewish Life in the Middle Ages," by Israel Abrahams; and the "Ethics of Judaism," by Lazarus.

In 1892 was founded the American Jewish Historical Society, the objects of which are the collection and preservation of material bearing upon the history of the Jews in America. The society meets annually for the transaction of business and for the reading of papers which form the subjects of the publications of the association. In 1895 was founded in New York the Ohole Shem Association to promote and foster the study of Hebrew and other Semitic languages and to encourage the study of Jewish history and literature. Since its organization the association has inaugurated a series of lectures in Hebrew, German, and English. In 1895 and 1896 it published a Hebrew monthly entitled "Ner ha-Ma'arabi"; in 1901, "Ha-Modia' le-Hodashim"; and for 1904 it issued an annual entitled "Yalḳuṭ Ma'arabi."

J. I. Br.

SOCIETY OF AMERICAN CANTORS: Founded by Alois Kaiser in Baltimore, Md., May 14, 1895. Its object is the elevation of the cantor's profession, the furtherance of cohesion among its members, and the improvement of musical services in the synagogue. While its membership is open to all, it is in fact an association of cantors of both Conservative and Reform congregations. The society selected and arranged the music for the "Union Hymnal," published by the Central Conference of American Rabbis in 1897. On the occasion of the hundredth anniversary of Solomon Sulzer's birthday (1904) the society published a Friday evening service, with music, selected from Sulzer's "Shir Ẓiyyon." On March 22, 1904 it held a memorial service in New York city in honor of the same event, at which addresses were delivered.

Bibliography: *American Jewish Year-Book*; *Report of the Society of American Cantors for 1904.*

A. A. Kai.

SOCIETY FOR THE PROMOTION OF CULTURE AMONG THE JEWS OF RUSSIA (Hebrew title, **Marbe** [or **Mefiẓe**] **Haskalah be-Yisrael**): Society founded at St. Petersburg in Dec., 1863, by some of the most prominent Russian Jews, *e.g.*, Joseph Yozel Günzburg, who became president; his son Horace Günzburg, first vice-president; Rabbi A. Neumann, second vice-president; Leon Rosenthal, treasurer; Abraham Brodski; I. Brodski; and others. The aim of the society as set forth in its constitution is as follows:

Objects.

"To promote culture among the Russian Jews and to infuse into them love therefor. To this end the society will endeavor to spread the knowledge of the Russian language among them; it will publish and assist others in publishing useful works and journals in Russian, as well as in Hebrew, that will aid in carrying out the purposes of the society; and it will, further, assist the young in devoting themselves to the pursuit of knowledge and of the sciences" (Constitution, § 1).

The idea of establishing such a society in Russia may have been suggested by the Alliance Israélite Universelle, which was founded in 1860. The time was ripe for such an organization in Russia, inasmuch as the awakening of the Jews of that country to their cultural needs was in progress. There were, however, some drawbacks, on account of which the society was unable to carry out its program in its entirety. Its scope of activity was necessarily limited by the disabilities of the Russian Jews; and there was, moreover, a lack of interest on the part of the intellectual Jews themselves, the greater number of whom strove to shake themselves free from everything Jewish. The society thus had to struggle on for some time and to satisfy its ambition with minor achievements. For several years the number of its members was less than 250, and in 1880 it was not quite 350; the annual income was less than 12,000 rubles. From that year onward, however, the interest in the society increased. The anti-Jewish riots, on the one hand, and the restrictions imposed by the government, on the other, impelled the Russian Jews to trust to self-help and to take thenceforth more interest in their own institutions. In the next year (1880) the society inaugurated a branch, with a special fund, for the promotion of agriculture and industry among the Russian Jews. The number of its members increased to 552, and its yearly income was more than doubled (28,246 rubles). But here, again, the attitude of the Russian government toward the Jews checked the society's operations, the prohibition against Jews engaging in agriculture having become more stringent with the accession of Alexander III., thus defeating the object of the new agricultural section. In the other branches, however, the activity of the society was considerable, the report of its twentieth anniversary (1884) showing an expenditure from the foundation of the society of 78,788 rubles for the support of students at universities, academies, and industrial institutions, and for the maintenance of private and public schools; in addition 35,556 rubles were expended in connection with useful publications issued by the society itself or on its initiative. At the same time, a greater interest in Hebrew literature began to manifest itself among the members, and a special fund for its promotion was voted in 1884.

Branch Societies.

The operations of the society have since extended far beyond St. Petersburg. As early as 1865 a branch had been founded at Odessa, which issued and maintained the newspaper "Den." Other branches were later established at Moscow, Riga, and several other cities; but the most effective work has

been done by the Odessa branch. The chief lines of the society's activity are the following: (1) assistance of Jewish students at the Russian universities; (2) maintenance of general and industrial schools for Jewish children; (3) aid to Jewish libraries; (4) encouragement of Jewish authors and publication of works (in Hebrew and Russian) pertaining to Judaism, prizes being offered for the same; and (5) promotion of a knowledge of Jewish science by series of lectures, particularly in St. Petersburg.

Chief Lines of Activity.

Unfortunately the society has to struggle for existence. Its educational work is being rendered less important in proportion as education progresses among the Russian Jews generally. Moreover, the society having been founded at a time when the idea of assimilation with the Russians was prevalent among the cultured Jews, and having, more or less, retained this spirit, it has now to face an internal conflict with the Jewish national tendencies that have recently been awakened in Russian Jewry, and with which many of the members of the society are strongly imbued.

Bibliography: Leon Rosenthal, *Toledot Hebrat Marbe Haskalah be-Yisrael*, St. Petersburg, 1885-90; *Ha-Shahar*, vi. 589 *et seq.*, vii. 337 *et seq.*, ix. 629-631, xi. 60-63; *Ha-Shiloah*, vii. 557; viii. 91, 369; ix. 275, 366 *et seq.*; x. 89 *et seq.*; xii. 471; xiii. 280; *Ha-Maggid*, 1864, Nos. 25, 26, 28, 30; 1865, Nos. 24, 26; *Kenesset Yisrael*, 1886, pp. xxvii. *et seq.*; *Ha-Dor*, i., Nos. 5, 7, 9, 22, 23, 25.

H. R. A. S. W.

SODOM: First city of Pentapolis, the others being Gomorrah, Admah, Zeboiim, and Zoar, all situated in the vale of Siddim (Gen. xiv. 3), either in the present plain of Sabkhah or farther north, in the southern Seccudes between the peninsula of Al-Lisan and the Sabkhah.

——**Biblical Data:** God had announced His determination to destroy these cities because of their wickedness, but promised Abraham to spare Sodom if as few as ten of its inhabitants should be found righteous (*ib.* xviii. 20–32). Abraham, however, failed to find even ten righteous in Sodom, and YHWH thereupon rained fire and brimstone upon the entire Pentapolis and overthrew it (*ib.* xix. 24–26). This event appears to have occurred in the twenty-second century B.C. According to the hypothesis of Blankenburg ("Entstehung und Gesch. des Todten Meeres," Leipsic, 1896), the catastrophe was in the nature of a sudden sinkage of the valley of the Dead Sea, producing chasms which engulfed the cities. Whenever it happened, the disaster must have been terrible; and it produced such an impression that the Prophets often refer to Pentapolis or to Sodom in describing dire misfortunes (Isa. i. 9, xiii. 19; Jer. xxiii. 14, xlix. 18; Amos iv. 11; Zeph. ii. 9). The destruction of these cities is described in similar terms by Josephus ("B. J." iv. 8, § 4) and in the Koran (sura liv.). In the account of the battle of the kings of the vale of Siddim the names of those rulers are given as follows: "Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Zeboiim, and the king of Bela or Zoar.

——**In Rabbinical Literature:** The Talmud, like the Bible, ascribes the fate of Sodom and the other cities of Pentapolis to the wickedness of their inhabitants; and when the sins of the people of Jerusalem are enumerated, on the basis of Ezek. xvi. 48-50, the attempt is made to show them less heinous than those of the inhabitants of Sodom (Sanh. 104b). There were four judges in Sodom (*ib.* 109b), named respectively Shakkarai ("liar"), Shakrarai ("habitual liar"), Zayyafa ("deceiver"), and Mazle Dina ("perverter of the Law"). In Sodom every one who gave bread and water to the poor was condemned to death by fire (Yalk., Gen. 83). Two girls, one poor and the other rich, went to a well; and the former gave the latter her jug of water, receiving in return a vessel containing bread. When this became known, both were burned alive (*ib.*). In the Midrash (*ib.* 84) the judges are called Kaz Sheker (= "greatest liar"), Rab Sheker (= "master of lies"), Rab Nabal (= "master of turpitude"), Rab Masteh Din (= "chief perverter of the Law"), and Kelapandar (probably = "forger"). Pentapolis existed only fifty-two years; and during the last twenty-two of them God brought earthquakes and other misfortunes upon it that it might repent. It refused to do so, however, and was destroyed (*ib.* 83). The inhabitants of the cities of the plain worshiped the sun and the moon. If destruction had come upon them by day, they would have said that the moon would have helped them; if by night, they would have declared that the sun would have been their aid; wherefore they were destroyed early in the morning, when both the sun and the moon were shining. This happened on the sixteenth of Nisan.

According to the "Sefer ha-Yashar," a man entered Sodom riding on an ass, and as he had no lodging he was received by a resident of the place. On preparing to depart he missed his colored cover and the cord by which it had been tied to the animal's back. When he asked his host about the matter, he received the answer that he had only dreamed of a cover, but that the vision was of good omen, since the cover meant that he would possess large vineyards, and the cord indicated that his life would be prolonged. The stranger protested; but he was dragged before the tribunal and sentenced to pay four silver shekels. The names of the judges, according to this account, were: Sarak in Sodom, Sarkar in Gomorrah, Zabuak in Admah, and Manon in Zeboiim (*ib.* 24–27). For the other stories related in the "Sefer ha-Yashar" see Eliezer and Lot.

Bibliography: Sepp, *Jerusalem und das Heilige Land*, pp. 707, 813, Schaffhausen, 1873; Cheyne, *Encyc. Bibl.*; Herzog-Hauck, *Real-Encyc.* xiv. 1904, s.v. *Palestine*.

J. S. O.

SOEIRA, SAMUEL ABRAVANEL (known also as **Samuel ben Israel**): Son of Manasseh ben Israel (Abravanel Soeira being the maiden name of Manasseh's wife); born in Amsterdam 1625; died in London Sept., 1657. In 1654, in behalf of his father, he accompanied his uncle Manuel Martinez Dormido to England for the purpose of presenting a petition to Oliver Cromwell for the readmission of Jews to England. On this occasion he is said to have received from the University of Oxford the degree of doctor of philosophy and medicine in acknowledgment of his scientific attainments. The text of his supposed diploma, signed by Chancellor John Owen and Professor Clayton, has been reproduced by Koenen in his "Geschiedenis der Joden

in Nederland" (p. 440), but Dr. Griffith, keeper of the archives of the university, has attempted to prove that the document is spurious, and this opinion is expressed also by Dr. A. Neubauer in an article published in Roest's "Letterbode." In May, 1655, Samuel returned to Amsterdam to persuade his father to go to England and personally lay his case before Cromwell. Manasseh ben Israel arrived in London in October, accompanied by his son, who died during their stay in that city. In accordance with Samuel's dying wish, Manasseh ben Israel conveyed his son's corpse back to Holland for burial, and he himself died on Nov. 20, 1657, before reaching his home at Middelburg, Zealand.

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J. I. Co.

SOEST (Latin, **Susatum**): City in the province of Westphalia, Prussia. As early as the middle of the thirteenth century Jews of Soest are mentioned, *e.g.*, Meyer and his wife, Betzel, who resided in Cologne from 1248 to 1255 (Höniger, "Das Judenschreinsbuch der Laurenzpfarre zu Köln," Nos. 38, 40, 56, 73, Berlin, 1888). The Jews of the city were obliged to pay 8 marks annually to the Archbishop of Cologne (Seibertz, "Urkundenbuch für Westfalen," i. 484, 621), and it may be assumed that their number was large as long as they were under his protection, despite the terrible persecution from which they suffered at the time of the Black Death in 1349 (Salfeld, "Martyrologium," pp. 84 [Hebr.], 286 [German]). At a later time, however, when the control over the Jews became a municipal privilege, the council watched with great vigilance to prevent more than two Jewish families from living in the city.

In 1510 several Jews who were passing through Soest were imprisoned; at the petition of Meister Solomon, a local Jewish physician, they were, however, released after taking an oath to abjure all vengeance, and after the baptism of Saul, one of their number. After this incident the council enacted that the physician, his daughter, and his servant should wear yellow badges. In 1541 the Jews Nathan and Bernd were authorized to remain in Soest for a period of ten years, in consideration of the immediate payment of 100 gulden (gold) and an annual tribute of 10 gulden; and in 1554 the permission was extended for a similar period on the payment of 300 thaler. They were enjoined, however, not to engage in the butcher's trade, and they were forbidden to charge within the city limits a higher weekly interest than 6 verings (1½ pfennigs) per gulden, or 3 verings (¾ pfennig) per mark (= 27½ per cent). In 1566 Nathan was expelled from the city as he had remained after having been notified that his permit had expired, and also because he was suspected of having circulated spurious coin. In the middle of the sixteenth century a Jewish physician named Meister Benedictus entered the service of the city of Soest, being obliged, in consideration of free lodgings, and exemption from all municipal taxes and services to which other Jews were liable, to maintain in his dwelling at the cost of a hundred gulden (gold) an apothecary's store. When he left the city in 1545 he received a notable testimonial from the city council. In 1652 the council of Soest assigned to Abraham Selke, for use as a burying-ground, a place in front of the Grandweger Thor which "from olden times was called the Jewish cemetery."

Thirteen years later (1665) the Elector of Brandenburg forbade the city to exercise any further control over the Jews, claiming that the latter stood under the sovereign's immediate protection. On Oct. 5, 1689, the Jewish physician Solomon Gumpertz, who apparently had remained in Soest after the expiration of his safe-conduct, was ordered by the council to leave the city within twenty-four hours; but when his house was entered by soldiers on the following day, the government at Cleves took his part, and issued a manifesto, dated Nov. 9 of the same year, enacting that he should "remain undisturbed in the practise of medicine." In 1697 Abraham Meyer, a Jew of Soest, attended the fair at Leipsic ("Monatsschrift," 1901, p. 507); and the names of Süsskind and his wife, Zipporah, who were likewise residents of the city, occur in the genealogical table of the Geldern family (Kaufmann, "Aus Heinrich Heine's Ahnensaal," p. 298). As the residence of the president of the high consistory, L. L. Hellwitz, who had gone thither from Werl (Zunz, "G. V." 1st ed., 1852, p. 465), Soest became the chief center of the ritualistic Reform movement during the nineteenth century.

At present (1905) the Jewish community of Soest numbers about 300, and has a social club and a public school.

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D. A. Lew.

SOF PASUḲ. See Accents in Hebrew.

SOFER. See Scribes.

SOFER, ABRAHAM. See Niederländer, Abraham ben Ephraim.

SOFER, ḤAYYIM BEN MORDECAI EPHRAIM FISCHL: Hungarian rabbi; born at Presburg Sept. 29, 1821; died at Pesth June 28, 1886. He studied at Presburg and at Ungvar, where he attended the celebrated yeshibot of Ḥatam Sofer and Meïr Ash (Meïr Eisenstädter). In 1844 he went to Mattersdorf, where he taught baḥurim; and in 1852 he was chosen rabbi at Gyömöre. Seven years later (1859) he became rabbi at Sajó Szt. Péter, whence he removed in 1868 to Munkacs. In 1879 he was chosen rabbi of the Orthodox congregation in Pesth, where he officiated until his death.

Sofer was the author of the following works: "Peles Ḥayyim" (Presburg, 1854); "Maḥane Ḥayyim" (4 vols., 2 editions), a collection of responsa; "Ḥillul Shabbat" (Sajó Szt. Péter); and "Ḳol Sofer," a commentary on the Mishnah. He left two works in manuscript, "Dibre Sha'are Ḥayyim 'al

Torah" and "Sha'are Ḥayyim 'al Tehillim," which were published by his son. Ḥayyim Sofer was buried in Presburg.

S. L. V.

SOFER, MOSES. See Schreiber, Moses b. Samuel.

SOFERIM ("Scribes"): Talmudic treatise dealing especially with the rules relating to the preparation of the holy books, as well as with the regulations for the reading of the Law. It belongs to the so-called "smaller treatises," a term applied to about fifteen works in rabbinical literature, each containing all the important material bearing on a single subject. While they are mishnaic in form and are called "treatises," the topics discussed in them are arranged more systematically; for they are eminently practical in purpose, being, in a certain sense, the first manuals in which the data scattered through prolix sources have been collected in a brief and comprehensive form. Ancient authorities mention especially seven such treatises, which are doubtless the earliest ones; and among these the tractate containing the rules on the writing of the "books" occupies a particularly prominent place on account of the importance of its contents. The name as well as the form of the smaller treatises indicates that they originated in the period of oral tradition which was dominated by the Talmud and the Midrash; so that these treatises are doubtless of great antiquity, some of them having been compiled in their main outlines before even the final redaction of the Talmud in the sixth century. This theory holds good with regard to the treatise Sefer Torah also, to which the treatise Soferim bears an especially close relation.

Position Among the "Smaller Treatises."

Soferim consists of twenty-one chapters, containing 225 paragraphs ("halakot") in all. The contents may be summarized as follows:

Ch. i.: On parchment and other writing-material; language and translation of the Scriptures; the Septuagint; persons who are qualified to prepare books; leaves and pages; open and closed paragraphs. Ch. ii.: Spaces between letters, words, lines, pages, and books; space-lines; number of columns to the leaf, and lines to the column; width and height of the scrolls; rollers; sewing; mending; final letters. Ch. iii.: Writing several books on a single scroll; verse-marks in the scroll of the Law; superscriptions; palimpsests; procedure in regard to incorrectly written scrolls; rolling and unrolling; manner of rolling and reading; respectful handling of the scroll of the Law; careful use of food as a gift of God. Ch. iv.: The names of God and the interdiction against erasing them; Masoretic enumeration of such names; the sinfulness of profanely using any of them. Ch. v.: Sacrosanct writing of the names of God; scribal errors in such and in the lines of the sacred scroll; the Divine Name on vessels and utensils; preservation of scrolls and other writings which have become useless; use of loaned writings. Ch. vi.: Points and the ק in the Torah; textual variations in the ancient scrolls used in the Temple at Jerusalem; Masoretic textual and orthographical variants. Ch. vii.: Masoretic combination of the "ḳere" and "ketib." Ch. viii.: Textual variants in Ps. xviii. and II Sam. xxii., and in Isa. xxxvi.–xxxix. and II Kings xviii.–xx. Ch. ix.: Capital letters in the Torah; written words for which others must be substituted in reading; passages which are neither read nor translated.

Contents: Ch. i.-ix.

Ch. x.: General regulations for reading; number of readers; number of persons requisite for public religious functions; "ḳaddish" and "bareku." Ch. xi.: Order of reading and of the translations to be read; errors in reading the Torah. Ch. xii.: Method of reading the curses, the songs, and the Decalogue; lesson at the New Moon of Ḥanukkah; mode of writing the songs in Ex. xv., Judges v., and Deut. xxxii., as well as the order of reading the last-named. Ch. xiii.: Method of writing the Hagiographa in general and the scroll of Esther in particular; benedictions in connection with the Maftir and the reading of the Torah. Ch. xiv.: Benediction on reading the Hagiographa in general and the scroll of Esther in particular; liturgical observances prefatory to the reading; persons authorized to read and to officiate as ḥazzanim; individuals qualified to read the scroll of Esther; reading the other smaller scrolls; sanctity of the scroll of the Law; phylacteries and mezuzot. Ch. xv.: Sanctity of other religious writings; diversity of the rabbinical sciences; occupations to be taught to children. Ch. xvi.: Value of the study of the Torah; the Haggadah; manifold interpretations; scholarship of the ancient teachers; sections of the Pentateuch; chapters of the Psalms; the Trisagion. Ch. xvii.: **Ch. x.-xxi.** General regulations on the sections prescribed for the festivals; assistants at the sacrifice and their prayers; lessons and psalms for New Moon. Ch. xviii.: Daily and festival psalms; order of prayer for the anniversary of the destruction of Jerusalem; observances for the Day of Atonement. Ch. xix.: Further regulations regarding the psalms for festivals; formulas of prayer for the festivals; eulogy on announcing the new moon; benedictions for weddings and funerals. Ch. xx.: Eulogy on first beholding the new moon; lighting the Ḥanukkah lamp; benedictions and lesson for Ḥanukkah; the Trisagion at festivals; "Hallel." Ch. xxi.: Nisan, the month of rejoicing; the Feast of Purim and its observances; the benedictions of the Torah and the Megillah at Purim; Haggadah of the Patriarchs (Müller, "Masseket Soferim," etc., pp. 37 *et seq.*).

According to Zunz ("G. V." 2d ed., p. 100), "the little work is now badly disarranged, as is shown by the confusion of the two principal themes [*i.e.*, the preparation of the scrolls, and the ritual of lessons and prayers], and the position and character of the haggadah," a statement which he defends as follows: "Rules for writing and for the Masorah are found in i. 1–6, 9–14; ii.; iii. 1–9, 10a, 11, 12, 13 (in part), 14–16; iv.–viii.; ix. 1–7; xii. 8b, 9–12; xiii. 1–4, 6a, 7; xv. 1–5; xvii. 1; synagogal ritual in ix. 8–11; x.; xi.; xii. 1–7, 8a; xiii. 5, 8–14; xiv.; xv. 12, end; xvii. 2–11; xviii.–xx.; xxi. 1–8; haggadah in i. 7–8; iii. 10b, 13 (in part); xiii. 6b, 10; xvi. 1–11, 12a; xxi. 9" (*ib.* notes a, b). Zunz likewise

shows the relationship existing between this work and later haggadot.

This lack of system, however, is not the result of careless copying or other negligence, but is due to the nature of the treatise's redaction; for it is a composite of at least three works, and the systematic order of the earlier part has evidently been disarranged by interpolations. In its present form the treatise is intended more for the readers and ḥazzanim than for the scribes: it is in great part confined to ritual precepts, although it must be borne in mind that the same person doubtless combined the functions of scribe and reader.

Divisions.

Soferim may be divided into three main divisions: i.–v., vi.–ix., and x.–xxi., the last of which is subdivided into two sections, x.–xv. and xvi. 2–xxi. The treatise derives its name from its first main division (ch. i.–v.), which treats of writing scrolls of the Law, thus conforming to the ancient custom of naming a work according to its initial contents (comp. Blau, "Zur Einleitung in die Heilige Schrift," pp. 31 *et seq.*, Strasburg, 1894). This first part is the earliest component of the work, and is extant also as an independent "smaller treatise," entitled "Masseket Sefer Torah" (edited by Kirchheim); in this form it is a systematic work, but as incorporated in Soferim, although its division into chapters and paragraphs has been retained, its order has been disarranged by interpolations. A comparison of the two texts shows in an instructive way how ancient Jewish works developed in the course of time. The small treatise Sefarim, edited by Schönblum, is not earlier, as he assumes, but is later, than the Masseket Sefer Torah, from which it is an extract. The name "Sefarim" (= "books") is merely the plural of "sefer," designating the Torah as "the book" par excellence.

Chapters vi. to ix. constitute a separate part, containing Masoretic rules for writing, the first four paragraphs of ch. vi. and some passages of ch. ix. being of early date. This portion was undoubtedly added by Masorites of Tiberias; and the main portion of the modern Masorah, which also contains the passages in question, likewise originated in the same school. The first two parts of Soferim are acknowledged to be Palestinian, and were intended for the scribes; the last three halakot are a kind of appendix relating to the reading of certain words and passages.

The third division is chiefly devoted to rules concerning the order of the lessons, together with liturgical regulations. It is not a uniform composition, although the first section (ch. x.–xv.) is concerned almost entirely with the sequence of the lessons, while the remaining part (ch. xvi.–xxi.) contains liturgical regulations. The contents of xvi. 1 apparently form the conclusion of the portion of the work which precedes it. The third part of Soferim is likewise Palestinian in origin, as is shown by its sources; nor is this view contradicted by the phrases "our teacher in Palestine" (מערב, x. 8) and "the men of Palestine and Babylonia" (x., end; xiii. 10), since either a Palestinian or a Babylonian might have used such expressions, although these passages may be interpolations.

Date of Composition.

The second section of the last portion (xvi. 2–xxi.) was added latest of all. It contains passages from the Babylonian Talmud, mentioning the "teachers of the land of Israel" (no longer מערב, as in xxi. 1) in xvii. 4, and speaking of the Nazarenes (נוצרים = Christians) in xvii. 6, while a passage from Pirḳe R. Eli'ezer (xvii., end) is cited on the authority of R. Eliezer b. Hyrcanus (*ib.* xix. 22). These peculiarities indicate that its date is relatively recent, even though these last passages are in the main also Palestinian in origin, as is shown by the use of the name "Nazarene." The customs of Jerusalem are also mentioned (xviii. 5, xxi. 6) in a way which indicates an acquaintance with them and points to an author who may have been from Tiberias, but was not from Jerusalem. The names of the school, teachers, and countries also confirm this view. Hai Gaon knew nothing of the liturgical observance mentioned in xix. 11 (Müller, *l.c.* p. 277, note 67); and the controversy regarding the mode of reading (xxi. 7) is taken from Yer. Ta'an. iv. 3, end, and Meg. iv. 2, not from Babli, where (Meg. 22a) Rab and Samuel discuss the same question. A long passage is furthermore cited from Yerushalmi; and such an intimate knowledge of this Talmud and so decided a preference for it can be ascribed only to a Palestinian. It is likewise characteristic of a Palestinian origin that the Babylonian amora Joseph is designated as "Rabbi," and not as "Rab" (xiii. 7); and the assumption that there are weekly sections which do not contain twenty-one verses (xi. 4) applies only to the triennial cycle of the Palestinians. The hypothesis that Soferim is based on Palestinian sources (comp. xiii. 3–4 with Yer. Meg. 74b, below) agrees with the ancient tradition (Naḥmanides and others) that all the small treatises are Palestinian in origin ("Orient," 1851, p. 218); and modern scholars, with the exception of Weiss, also accept this view (Rapoport, in "Kerem Ḥemed," vi. 247; Zunz, "G. V." 2d ed., p. 322; Steinschneider, "Jüdische Literatur," pp. 369 *et seq.*, and Malter's Hebrew translation, "Sifrut Yisrael," p. 44, Warsaw, 1897; Kirchheim, preface to his edition of Masseket Soferim; Brüll's "Jahrb." i. 4). There were scholars in Palestine even after the final redaction of Yerushalmi (Zunz, *l.c.* p. 322, note a); and the Bible was still the chief subject of study.

The evidence of all these facts makes it very probable that this treatise was finally redacted about the middle of the eighth century, an assumption which is supported by the statement of R. Asher (*c.* 1300, in the "Hilkot Sefer Torah") that Soferim was composed at a late date. At that period written prayer-books were doubtless in existence and were probably produced by the scribes, who combined the offices of communal ḥazzan and reader. It was but natural, therefore, that in treatises intended for the scribes all the regulations should be collected which concerned books, the Masorah, and the liturgy. It is practically certain that few copies of the Talmud were made at that time, and those without special rules; consequently no allusions to them are found in Soferim.

The fact that no sources are given for a number of the regulations in the first part points to an early

date of composition (comp. i. 3, 13; ii. 4, 6, 8; iii. 4, 6–9a, 10–12a; iv. 4, 5, 8, 9; v. 1, 2; in i. 7, also, Müller cites no authority; comp., however, Shab. 115a and Meg. 18a, and see Blau, *l.c.* pp. 70 *et seq.*). Similarly, in the third part (x.–xxi.), which is later, no sources are assigned for a number of halakot (xv. 3 may, however, be based on Yer. Shab. 15c, 25); so that care must be taken not to assign the compilation of this longest portion to too recent a date. Both the form and the content of those passages in which authorities are not mentioned point to a Palestinian origin; they may have been derived from the lost portions of Yerushalmi and various midrashic works, which, indeed, they may be regarded as in part replacing. Only certain interpolations, as well as the haggadic passage at the end of the treatise (or, in several manuscripts, at its beginning), may have been added much later. The division of the last part into sections ("peraḳim") seems to have been intended to secure a uniform size for the several sections; for xvi. 1 belongs to the end of xv., and xix. 1 to the end of xviii., their separation being due to external reasons.

As the substance of the treatise has been incorporated in later works on orthography, the Masorah, and the liturgy, only a few points peculiar to it need be mentioned here. In i. 13 occurs the maxim "He who can not read is not allowed to write." Custodians seem to be mentioned in ii. 12 (based on Yer. Meg. i. 9; comp. the Vitry Maḥzor, p. 689, note). The first notice in Jewish literature of the codex in contradistinction to the scroll occurs in iii. 6 (comp. the Vitry Maḥzor, p. 691), a passage which is to be translated as follows: "Only in a codex [may the Torah, the Prophets, and the Hagiographa be combined]; in a scroll the Torah and the Prophets must be kept separate"; while the following section describes a scroll of the Law as being divided into verses (doubtless by means of blank spaces), or as having the initial portion of its verses pointed. Among the ancients the beginning ("resh pasuḳ") of a verse rather than the end ("sof pasuḳ") was emphasized, since the former was important mnemonically. There were scribes, therefore, who marked the initial of the verse, although there is no trace of such points in the present Masorah and system of accentuation.

Peculiarities of the Treatise.

The earliest passage referring to "dyed leather" (parchment) is iii. 13, although it is possible, in view of ii. 10, that originally בעורות צבאים stood in place of בעורות צבועים. Even if that be true, however, this is still the first reference to colored parchment for synagogal scrolls; for nothing else could be implied by these words in the received reading. The skin of game was a favorite writing-material; so that while it was forbidden to use half leather and half parchment, half leather and half skin of game were allowable (ii. 10). It was forbidden, moreover, to cut the edges of books (v. 14). A scribal term which does not occur elsewhere is found in v. 1, 2 (מעכב, variant reading מהטב). There were generally seventy-two lines to the column in a scroll of the Law (xii. 1). The passage xiii. 1 refers to the stichic writing of the Psalms, Job, and Proverbs; and the remark "A good scribe will note" shows that the passage was written at a time when this detail was no longer generally observed (comp. Müller, *ad loc.*, and the Vitry Maḥzor, p. 704).

Soferim is the first work to distinguish between the three grades of inspiration in the Bible (xviii. 3, end), namely, that of Torah (the Law), of Cabala (tradition of the holy prophets), and of Hagiographa (words of holiness).

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W. B. L. B.

SOFIA (the **Triaditza** of the Byzantine Greeks, and the **Sredec** of the Slavs): Capital of Bulgaria, 350 miles from Constantinople. The city had Jewish inhabitants before the ninth century; and this community was joined in 811 by coreligionists among the 30,000 prisoners whom the Bulgarian czar Krum brought with him on his return from an expedition against Thessaly, while a number of Jewish emigrants from the Byzantine empire voluntarily settled in Sofia in 967. In 1360 some Jews from the south of Germany established themselves in the city, and their number was augmented seven years later by Jews driven from Hungary. When Murad I. seized Sofia, about 1389, he found four synagogues, belonging respectively to the Byzantines ("kahal de los Gregos"), the Ashkenazim, the "Francos," or Italian Jews (especially those of Venice), and the native Jews. According to local statements, a Macedonian and a Maltese synagogue, founded at dates as yet unascertained, existed in Sofia up to the middle of the nineteenth century.

Early in the fifteenth century Joseph Satan was rabbi in Sofia, and some time before the immigration of the Spanish Jews the city had a yeshibah whose instructors included a chief rabbi, Meïr ha-Levi. In 1492 a number of Spanish Jews, chiefly from Castile and Aragon, settled at Sofia, where they founded the Sephardic synagogue. In the second half of the sixteenth century Joseph Albo (1570) was chief rabbi of the city; in the seventeenth century the post was filled by several rabbis, two of whom, Ḥayyim Meborak Galipapa and Abraham Farḥi, are mentioned in letters of approbation. In 1666, during the incumbency of Abraham Farḥi, the false Messiah Shabbethai Zebi sent a letter from the prison of Abydos, inviting his "brethren of Sofia" to celebrate the Ninth of Ab, the anniversary of his birth, as a day of festivity and rejoicing. After the conversion of Shabbethai his follower and successor, Nathan de Gaza, took refuge in Sofia, where he died, his body being interred at Uskub.

Issachar Abulafia and Reuben Behar Jacob were chief rabbis of Sofia toward the close of the eighteenth century. Issachar Abulafia (1770) was a son of the famous chief rabbi Ḥayyim Abulafia, the founder of the new community of Tiberias. Reuben Behar Jacob, called from Sofia to Safed, was suc-

ceeded by Abraham Ventura (about 1806). At the end of the eighteenth century the director of the yeshibah was Samuel Conforte, the author of the "Ḳol Shemu'el" (Salonica, 1787). The present (1905) occupant of the rabbinate is R. Ehrenpreis, who succeeded Moritz Grünwald.

Many trials befell the Sofia community in the nineteenth century. Had it not been for the intervention of the governor the entire Jewish population would have been massacred in 1863, because three Jews who had been forcibly converted to Christianity had returned to their former religion. During the Turko-Russian war, less than fifteen years later, the city of Sofia was fired by the Turks when they evacuated the city, and was saved only by a volunteer fire-brigade formed by the Jews of both sexes. The Italian consul, Positano, publicly acknowledged the services of the Jews on this occasion.

At the time of the treaty of Berlin, 1878, the Jews of Sofia declared their sympathy with Bulgaria, and a régime of liberty shortly began for them. In 1880 Prince Alexander of Battenberg appointed Gabriel Almosnino chief rabbi of Bulgaria, and in the following year two Jews of Sofia, Abraham Behar David and Mordecai Behar Ḥayyim, were elected members of the municipal council. Notwithstanding this, at Easter in 1884 and again in 1885 accusations of ritual murder were brought against the Jews, although the falsity of the charges was quickly discovered. In 1890 the municipality of Sofia granted to the poor of the city some land in Outch-Bounar, one of the suburbs; three hundred Jewish families were benefited by this concession.

Sofia is the seat of the chief rabbinate of Bulgaria and of the Central Consistory. The Alliance Israélite Universelle supports three schools—two for boys (855 pupils) and one for girls (459 pupils). There are also five small synagogues of recent foundation, and several batte midrashot. One of these synagogues belongs exclusively to the Ashkenazim, of whom there are about fifty families. Except for an old cemetery, in which a few ancient inscriptions are still legible, Sofia has no permanent memorial of its remote Jewish past.

Several Jews of Sofia fill public offices: Albert Caleb is minister of foreign affairs; Albert Behar is translator for the minister of finances; and Boucos Baruk is secretary and interpreter for the French legation. Boris Schatz, a Jew of Russian extraction, has won a high reputation as a sculptor; one of his works, "Mattathias Maccabeus," is in the gallery of Prince Ferdinand of Bulgaria. Two Judæo-Spanish journals are published at Sofia—"La Verdad" and "El Eco Judaico," the latter being a semimonthly bulletin and the organ of the Central Consistory. There are several benevolent and educational societies there, including the Zionist Society, the Women's Society, and the students' society Ha-Shaḥar.

Though there are several wealthy Jewish families in Sofia, the majority of the Jews there are very poor, more so than those of any other part of Bulgaria. Since 1887 a charitable society for the purpose of aiding poor Jewish youths through apprenticeships to various trades has been in operation, under the control of the Alliance Israélite Universelle.

The population of Sofia is 67,920, including 7,000 Jews.

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D. M. Fr.

SOKOLOW, NAHUM B. JOSEPH SAMUEL: Russian journalist; born in Wishograd, government of Plock, Russian Poland, Jan. 10, 1859. His father, a descendant of Nathan Shapira, author of "Megalleh 'Amuḳḳot," removed to Plock about 1865, where Nahum received the usual Jewish education. He made rapid progress in his studies, and at the age of ten was known as a prodigy of learning and ability. Destined to become a rabbi, he studied under the supervision of his uncle, rabbi of Lubich, and of several other Talmudists, devoting part of his time to the study of the medieval Jewish philosophers, Neo-Hebrew literature, and modern languages. In 1876 he married, and remained for five years with his wife's parents in Makow, continuing his studies. In 1880 he removed to Warsaw, where he became (1884) assistant editor and (1885) associate editor of Ḥayyim Selig Slonimski's Ha-Ẓefirah. Owing to Slonimski's advanced age, the editing and management of the newspaper, which became a daily in 1886, devolved entirely upon Sokolow, who became its sole editor and proprietor after Slonimski's death.

Sokolow began to write for Hebrew periodicals at an early age, and is probably the most prolific contributor to the Hebrew press of this generation. His earlier productions appeared in "Ha-Maggid," "Ha-Meliẓ," "Ha-Karmel," and other journals, but since about 1885 he has written, in Hebrew, almost exclusively for "Ha-Ẓefirah." He is the author of "Meẓuḳe Ereẓ," on geography (Warsaw, 1878); "Sin'at 'Olam le-'Am 'Olam," on the development of Jew-hatred (*ib.* 1882); "Ẓaddiḳ we-Nishgab," historical novel, in which R. Yom-Ṭob Lipmann Heller is the hero (*ib.* 1882); "Torat Sefat Anglit," a primer for self-instruction in English (*ib.* 1882); "Ereẓ Ḥemdah," geography of Palestine, with a résumé of Oliphant's "Land of Gilead" (*ib.* 1885).

Sokolow was the founder and editor of the yearbook Ha-Asif, and of its successor, the "Sefer ha-Shanah," which appeared in Warsaw from 1899 to 1902. He edited the "Sefer Zikkaron" (Warsaw, 1890), a biographical dictionary of contemporary Jewish writers, which appeared as a supplement to "Ha-Asif"; and "Toledot Sifrut Yisrael," a Hebrew translation of Karpeles' "Gesch. der Jüdischen Litteratur" (*ib.* 1888–91). After Peltix's death, in 1896, Sokolow succeeded him as editor of the Polish weekly "Izraelita." Sokolow came to be regarded as the foremost Hebrew journalist in Russia. In 1903, twenty-five years having elapsed since the publication of his first work, a literary celebration was held in his honor, and was made memorable by the publication, in the following year, of a jubilee book, "Sefer ha-Yobel," to which numerous scholars contributed important articles, and of

"Ketabim Nibharim," a collection of sketches and articles written by Sokolow for various periodicals.

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S. P. WI.

SOLA, DE: Sephardic family. According to family tradition, its earliest known members lived in Toledo and Navarre in the eighth and ninth centuries. After having risen to high distinction in Navarre, largely through the merits of one of its members, Baruch ben Ishac ibn Daud (Don Bartolome), the family gravitated again to Andalusia, and produced a number of eminent men in Cordova in the tenth century, when that city, under the sway of the Ommiad califs, had become the center of wealth and culture. It flourished also in Seville, where a number of its members enjoyed the favor of the Ommiad rulers, and in Lucena, where they intermarried with the Ibn Ghayyats (or Ibn Giats). The irruption of the Almohades caused them to remove to Tudela in 1146, and during the century which followed they were successively in Navarre, Castile, and Aragon. They seem to have adopted the surname of De Sola toward the latter part of the twelfth century, only their Hebrew names appearing before that period. The name is said to have had its origin in an estate they possessed in northern Spain. During the thirteenth and first half of the fourteenth century the De Solas were in Aragon and Castile, and attained to high rank. The persecutions of the second half of the fourteenth century drove them to Granada. Here they remained till the edict of 1492 banished them from Spain. Members of the family were then scattered in many directions. Two brothers, Isaac de Sola and Baruch de Sola, crossed to Portugal, but persecution forced the elder brother, Isaac, almost immediately to seek refuge elsewhere. After suffering many vicissitudes in various countries Isaac's descendants settled in Holland early in the seventeenth century. Here they resided and prospered for several generations. But Baruch, the younger brother, finding the life of his wife endangered by the hardships endured, was forced to remain in Portugal, and avoided further persecution by professing to be a Marano. His family became largely interested in various enterprises then developing in the Portuguese Indies, but ultimately it rejoined relatives in Holland, where the children were trained in their ancestral faith. The connections which they had established with the Portuguese Maranos were, however, long maintained, and led some of the members of the family to occasionally risk visits to Lisbon and the Portuguese colonies in the pursuit of their enterprises, notwithstanding the dangers of the Inquisition. But early in the eighteenth century, when David de Sola, the head of the elder branch, and his family, under assumed names, reached Lisbon, he was seized and tortured by the Inquisition, and later his youngest two sons suffered death at an auto da fé. In 1749 his eldest son, Aaron, effected his escape from Portugal with his wife, five sons (David, Isaac, Jacob, Benjamin, and Abraham), and a daughter, and returned to Holland. Their first act was to openly avow their unshaken adherence to the faith of their forefathers. The descendants of the eldest son, David, have lived successively in Holland, England, and Canada. The second and third sons, Isaac and Jacob, went to Curaçao, and their descendants are yet on that island and in the United States and other parts of America.

Arms of the De Sola Family.

The accompanying pedigree shows the various branches and chief members of the De Sola family, the numbers in parentheses corresponding to those given in the text.

1. Don Bartolome (Baruch ben Ishac ibn Daud): Styled a "nasi"; progenitor of the De Sola family; is said to have occupied a high office of state in Navarre in the ninth century.

2. Shalom ibn Daud: Descendant of Don Bartolome (No. 1); lived in Cordova in the tenth century. Through the friendship of Ḥasdai ibn Shaprut he enjoyed the favor of the calif Abd al-Raḥman III. He was appointed a dayyan of the community of Cordova.

3. Aaron ben Shalom ibn Daud: Son of Shalom (No. 2); born in the second quarter of the tenth century; was a physician in Cordova. He is said to have been lecturer at the college of medicine established in that city by Al-Ḥakam II.

4. Michael ibn Daud: Descendant in the male line of Aaron ben Shalom (No. 3); born in Seville about 1025. He was a physician and naturalist, and wrote a work, no longer extant, on the medicinal properties of plants.

5. Menahem ben Michael: Eldest son of Michael ibn Daud (No. 4); lived in Seville and attained to a political position of responsibility at the court of King Al-Mu'tamid in the second half of the eleventh century.

6. Hai ben Michael: Second son of Michael ibn Daud (No. 4); born in Seville about the middle of the eleventh century; lived in Lucena, where he devoted himself to philosophy and theology. He married Miriam, a daughter of Isaac ben Judah ibn Ghayyat (or ibn Giat), and sister of Judah ibn Ghayyat, who influenced his studies; and he enjoyed the advantage of close association with Alfasi. Into his circle came also the young Judah ha-Levi, then a student at the Lucena college. Hai is said to have been the author of some writings on the Talmud and of a work on philosophy. He wrote also a brief commentary on the Megillot. He had four sons, **Michael, Isaac, Enoch,** and **Joseph,** who lived in Lucena and Cordova until the invasion of the Almohades caused them to go to Tudela in 1146.

7. Enoch ben Hai: Third son of Hai (No. 6); born at Lucena at the end of the eleventh century. He was the author of a work on astronomy. He died at Tudela, where he had acted as dayyan.

8. Isaac ben Elijah ibn Daud de Sola: Grandson of Enoch ben Hai (No. 7); born in the middle of the twelfth century. Isaac de Sola was a rabbi and one of the heads of the Jewish communities of Navarre. He was also a commentator and poet, and made Hebrew renderings of Arabic poems. He died 1216.

9. David de Sola: Grandson of Isaac ibn Daud de Sola (No. 8); born about the close of the twelfth century; lived in Barcelona. He was a man of learning and wealth, and by his munificence greatly encouraged Hebrew scholarship in his native city. Family traditions mention him as the author of a work on the Mekilta and of several theological writings. He married Judith Benveniste. During the second half of the thirteenth century some of his relatives settled in Narbonne, Montpellier, and other parts of southern France, but his descendants in the main line continued in Spain.

10. Abraham de Sola (usually styled **Abraham of Aragon**): Lived in the thirteenth century; a brother of David de Sola (No. 9). He was a distinguished physician, and was employed by Alphonse, Count of Poitou and Toulouse, brother of Louis IX. of France.

11. Aaron Enrique de Sola: Lived in the thirteenth century, and was a brother of David (No. 9) and of Abraham (No. 10); died at Salamanca 1280. He devoted his life to the study of science, and is said to have written works on astronomy and mathematics. His earlier years were spent at Barcelona and Saragossa, but later he went to Toledo at the invitation of Alfonso X. of Castile, el Sabio.

12. Don Baruch (Bartolome) de Sola: Great grandson of David de Sola (No. 9). Don Baruch was born at the close of the thirteenth century, either at Barcelona or at Saragossa. Family tradition records that he won distinction fighting as a knight under the infante Alfonso, afterward Alfonso IV. of Aragon. He took part in the war against the Shepherds, 1320–22, and in the war in Sardinia, 1325–30. He was accorded noble rank by the king. After the death of Alfonso IV. he went to Toledo, where he died. His son, **Jacob Alfonso,** lived in Toledo for a while, but outbreaks of intolerance caused him to remove to Granada with his family.

13. Solomon de Sola: Flourished during the first half of the fourteenth century. He was a son of the Jacob de Sola who was a great-grandson of David (No. 9), and was a brother of Don Baruch (No. 12). He was a physician at Saragossa and also a rabbinical scholar.

14. Elijah de Sola: Born in Granada 1420; was a grandson of Jacob Alfonso de Sola, the son of Don Baruch (Bartolome) (No. 12). He was a rabbi and wrote lectures on Hebrew grammar.

15. Isaac de Sola: Son of Elijah (No. 14); born in Granada in 1459. He took part in the defense of his native city, and left it on its fall. The expulsion of the Jews from Spain in 1492 drove him to Portugal. His descendants took up their abode in Holland a century later. Among his children was a son named Gabriel, referred to below.

16. Baruch de Sola (Bartolomeu): Younger brother of Isaac de Sola (No. 15); born at Granada 1461. On the expulsion of the Jews from Spain in 1492 he went to Portugal. (For his connection with the family history see introduction.)

17. Carlos de Sola (Hebrew prænomen variously stated): Born about 1595; great-grandson of Gabriel de Sola, the son of Isaac de Sola (No. 15). He went to Holland in the first half of the seventeenth century. He was the writer of a family chronicle (in manuscript).

18. David de Sola: Grandson of Carlos de Sola (No. 17); born about 1670. His youth was spent chiefly in Holland, although it is uncertain whether he was born there. Through his cousins, the descendants of Baruch (No. 16), he became associated with some of the Maranos of Portugal in extensive mercantile transactions, being interested with them in ships engaged in Portuguese and Dutch commerce, whereby he attained to a position of considerable affluence. He visited Lisbon apparently more than once, and took up temporary residence there, passing as a Marano, usually under the name of Bartolomeu, in a vain attempt to allay the suspicions of the Inquisition. Arrested on a charge of secret adherence to Judaism, he was subjected to the horrors of the torture chamber. But nothing could be wrung from him, and eventually he was released. Broken in health by the awful sufferings he had undergone, he died soon afterward.

19. Aaron de Sola: Son of David de Sola (No. 18); born about the close of the seventeenth century. He was in Portugal as a Marano under an assumed name when his father was tortured by the Inquisition. His position became yet more perilous when two of his brothers, likewise living under assumed names, were ferreted out by the officers of the Inquisition as relapsed Jews, and after cruel sufferings met death at an auto da fé in Lisbon. After some years of extreme danger Aaron succeeded in escaping from Portugal on a British ship in 1749. Landing in London, he and his family at once openly proclaimed their fidelity to Judaism. From London they went to Holland, and here Aaron de Sola spent his latter days. From his six children are descended the several branches of the De Sola family of to-day. His son **Abraham,** who was born 1737 or 1739, took an active part in administering the affairs of the Jewish educational and charitable institutions of Amsterdam. Aaron's daughter **Rachel,** born 1732, married a Cohen in Holland, and her children assumed the name of Cohen-de Solla. Among her descendants was **Henri Cohen-de Solla,** the musician; born 1837; died in London 1904.

The line of David, the eldest son, is as follows:

20. David de Sola: Son of Aaron de Sola (No. 19); born in Lisbon in 1727; died in 1797; fled from that city with his parents in 1749 and settled in Holland. He wrote a number of addresses and essays on religious subjects, and a volume of poems. He was married to Sarah Jessurun d'Oliveira of Amsterdam, who survived him ten years, and by whom he had four sons: **Aaron** (No. 21), **Moses, Isaac,** and **Samuel.**

21. Aaron de Sola: Son of David de Sola (No. 20); born in Amsterdam in 1770; died in that city in 1821. He was a Talmudist, and his name ap-

pears in the family papers as the writer of a work on chronology.

22. David de Aaron de Sola: Minister and author; born at Amsterdam 1796; died at Shadwell, near London, 1860; son of Aaron de Sola (No. 21). When but eleven years of age he entered as a student the bet ha-midrash of his native city, and after a course of nine years received his rabbinical diploma. In 1818 he was elected one of the ministers of the Bevis Marks Congregation, London. De Sola's addresses before the Society for the Cultivation of Hebrew Literature led the Mahamad to appoint him to deliver discourses in the vernacular, and on March 26, 1831, he preached the first sermon in English ever heard within the walls of Bevis Marks Synagogue. His discourses were subsequently published by the Mahamad. In 1829 he issued his first work, "The Blessings"; and in 1836 he published his "Translation of the Forms of Prayer According to the Custom of the Spanish and Portuguese Jews," in six volumes, of which a second edition was issued in 1852. This translation formed the basis for several subsequent ones.

David de Aaron de Sola.

In 1837 De Sola published "The Proper Names in Scripture"; about the same time he wrote "Moses the Prophet, Moses Maimonides, and Moses Mendelssohn"; and in 1838 "Notes on Basnage and Milman's History of the Jews." In 1839, collaborating with M. J. Raphall, he translated eighteen treatises of the Mishnah. The work had a strange fate, for, the manuscript having reached the hands of a member of the Burton Street Synagogue, it was published in 1842, without the permission of the authors, before it had been revised or corrected for the press, and with an anonymous preface expressing views entirely opposed to those of De Sola and Raphall.

In 1840 De Sola, conjointly with M. J. Raphall, began the publication of an English translation of the Scriptures, together with a commentary. Only the first volume, "Genesis," was published, in 1844.

De Sola was instrumental in organizing the Association for the Promotion of Jewish Literature and other societies of a similar character. In 1857 he published "The Ancient Melodies of the Spanish and Portuguese Jews," including a historical account of the poets, poetry, and melodies of the Sephardic liturgy. In the notation of the melodies he was assisted by Emanuel Aguilar, the composer. In 1860 De Sola translated into English, in four volumes, the festival prayers according to the custom of the German and Polish Jews.

Besides his works in English, De Sola wrote in Hebrew, German, and Dutch. He contributed frequently between 1836 and 1845 to the "Allgemeine Zeitung des Judenthums" and to "Der Orient," and published in German "A Biography of Ephraim Luzzato" and a "Biography of Distinguished Israelites in England." His chief work in Dutch was his "Biography of Isaac Samuel Reggio," published in 1855 and afterward translated into English.

David de Sola was married in 1819 to Rica Meldola, the eldest daughter of Haham Raphael Meldola, by whom he had six sons and nine daughters. One daughter, Jael, married Solomon Belais, son of Rabbi Abraham Belais, at one time treasurer to the Bey of Tunis, and another, Eliza, married Rev. Abraham Pereira Mendes, and was the mother of Dr. Frederick de Sola Mendes and of Dr. Henry Pereira Mendes. Of the other daughters five married in London.

J. C. I. DE S.

23. Abraham de Sola: Rabbi, author, Orientalist, scientist, and communal leader; born in London, England, Sept. 18, 1825; died in New York June 5, 1882. He was the second son of David de Aaron de Sola (No. 22) and of Rica Meldola. Having received a thorough training in Jewish theology, he early acquired a profound knowledge of Semitic languages and literature. In 1846 he was elected minister of the congregation of Spanish and Portuguese Jews of Montreal, Canada, and he arrived in that city early in 1847.

Abraham de Sola.

In 1848 De Sola was appointed lecturer, and in 1853 professor, of Hebrew and Oriental literature at McGill University, Montreal, and he eventually became the senior professor of its faculty of arts. He was president of the Natural History Society for several years, and addressed its members frequently on those branches of scientific investigation which came within its province. The degree of LL.D. was conferred upon him in 1858 by McGill University. This was probably the first instance of a Jew attaining that honor in an English-speaking country.

In 1872, by invitation of President Grant's administration, De Sola opened the United States Congress with prayer. The event was of significance, as De Sola was a British subject, and this was the first indication of a more friendly feeling between the United States and Great Britain after the dangerously strained relations that had been caused by the recently adjusted "Alabama Claims." Mr. Gladstone, then premier, as well as Sir Edward Thornton, the British ambassador at Washington, extended the thanks of the British government to De Sola.

Abraham de Sola frequently visited the United States, and, through his pulpit addresses and numerous contributions to the press, became recognized there as one of the most powerful leaders of Orthodoxy, at a time when the struggle between the Orthodox and Reform wings of the community was at an acute stage. He was intimately associated with Isaac Leeser, Samuel Myer Isaacs, Bernhard Illowy, J. J. Lyons, and other upholders of Jewish

tradition, and on the death of Leeser was invited to become successor to his pulpit; but this and many similar offers he declined. For twenty years he was a constant contributor to Leeser's "Occident," and after the latter's death he purchased the copyrights and stereotype plates of his works and continued their publication.

The following is a list of Abraham de Sola's chief literary works:

1848. Scripture Zoology.
1852. The Mosaic Cosmogony.
1852. The Cosmography of Peritsol.
1852. A Commentary on Samuel Hannagid's Introduction to the Talmud.
1853. Behemoth Hatemeoth.
1854. The Jewish Calendar System (conjointly with Rev. J. J. Lyons).
1857. Philological Studies in Hebrew and Aramaic.
1858. Scripture Botany.
1860. The Employment of Anæsthetics in Connection with Jewish Law.
1861. The Sanatory Institutions of the Hebrews. Part i. (parts ii. and iii. appeared the following year).
1864. Biography of David Aaron de Sola.
1869. Life of Shabbethai Tsevi.
1870. History of the Jews of Poland.
1871. History of the Jews of France.
1874. Hebrew Numismatics.
1878. New Edition of the Forms of Prayer of the Spanish and Portuguese Jews, with English translation, based on the versions of David Aaron de Sola and Isaac Leeser.
1880. Life of Saadia Ha-Gaon.

Abraham de Sola also contributed actively to the Jewish press, a large number of articles by him appearing in "The Voice of Jacob," "The Asmonean," "The British-American Journal," and other contemporary Jewish journals. His articles on Sir William Sawson's "Archaia," "Dawn of Life," and "Origin of the World" are specially noteworthy. He also edited and republished English's "Grounds of Christianity" and a number of educational works. J.

24. Samuel de Sola: Born in London in 1839; died there 1866; the youngest son of David de Aaron de Sola (No. 22). In 1863 he was elected to succeed his father as minister of the Bevis Marks Congregation. He composed a large number of melodies for the synagogue and home, which were widely adopted.

J. C. I. DE S.

25. Aaron David Meldola de Sola: Canadian rabbi; born in Montreal May 22, 1853; eldest son of Abraham de Sola (No. 23). His theological studies were pursued chiefly under the direction of his father, whose assistant he became in 1876. Meldola de Sola's election as his father's successor in 1882 checked the movement for Reform in his own synagogue.

In 1898 he was appointed the first vice-president of the Orthodox Convention in New York, and he was one of the committee of three that drew up its "Declaration of Principles." At the conventions held in 1900 and 1903 he was elected first vice-president of the Union of Orthodox Jewish Congregations of the United States and Canada, and chairman of the Committee on Presentations of Judaism. In the latter capacity he issued in 1902 a protest against the Central Conference of American Rabbis for discussing the transfer of the Sabbath to the first day of the week. De Sola has written voluminously in the Jewish press in defense of Orthodoxy.

XI.—28

26. Clarence Isaac de Sola: Third son of Abraham de Sola (No. 23); born at Montreal, Canada, Aug. 15, 1858. He has taken an active part in the Zionist movement since its inception, and was largely instrumental in establishing it in Canada. He held the presidency of the Federation of Zionist Societies of Canada from 1899 to 1905, was elected member of the Actions Committee at the Fourth Congress, London, 1900, and at subsequent congresses, and is a Canadian trustee of the Jewish Colonial Trust.

Since 1887 he has been managing director of the Comptoir Belgo-Canadien, the steel and construction trust of Belgium, and in that capacity he has constructed a number of Canada's public works, including many railway and highway bridges. His close association with the development of Belgium's industrial relations with Canada led to his appointment as Belgian consul at Montreal in 1905.

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The following are the members of the younger branches descended from Aaron de Sola (No. 19):

27. Isaac de Sola: Second son of Aaron de Sola (No. 19); born in Lisbon in 1728, and fled from that city to Holland with his parents in 1749. He settled in Curaçao and became largely engaged in the West-Indian trade. His descendants live mainly in the West Indies and the United States.

28. Benjamin de Sola: Grandson of the eldest son of Isaac de Sola (No. 27). He resided in the Southern States at the time of the Civil war, and, joining the Confederate army, acquitted himself with credit in a number of engagements.

29. General Juan (Isaac) de Sola: Born about 1795 at Curaçao; died 1860; the son of Judah, the second son of Isaac de Sola (No. 27). In 1817 he went to Angostura (Ciudad Bolivar), Venezuela, and, joining the editorial staff of the "Correo de Orinoco," attracted the support of the patriots by his articles. On the outbreak of the revolt of the South-American colonies from Spain he joined the army of the patriots, and his bravery and capacity led General Piuango to promote him to the general staff. He was attached to the army of Apure, under General Paez, and advanced to the rank of lieutenant-colonel in the army of Colombia (formed then of the republics of Venezuela, New Granada, and Ecuador). On June 24, 1821, he took part in the decisive battle of Carabobo, which sealed the independence of Colombia. Valencia surrendered, and the revolutionary forces under Paez marched on Puerto Cabello, De Sola joining in the expedition. On Nov. 7 and 8, 1823, occurred the storming of Puerto Cabello by General Paez. De Sola took part in the assault, in command of cavalry, and drove the Spaniards before him to the sea, receiving himself a saber-cut across the face, the scar of which he carried till his death.

De Sola was a faithful supporter of Paez throughout his career, and from 1826 to 1830 assisted him in his policy of separating Venezuela from Colombia. In 1830 he attained his full colonelship, and was on Paez's staff, seemingly for a while as chief of staff. In 1843 he retired temporarily from the army, and became proprietor and editor of "El Gaceta Carabobo" and "El Patriota" in Valencia. After Paez's

fall in 1848 and the accession of General Monagas, De Sola withdrew to private life for several years.

On March 5, 1858, De Sola commanded the second division of the revolutionary army that overthrew General Jose Tadeo Monagas, and in recognition of the important part he had taken he was created a general by the new government in 1859.

30. Jacob de Sola: Third son of Aaron de Sola (No. 19); born at Lisbon in 1730, where he bore the name of Bartolomeu. After escaping from Portugal he went to Curaçao, where he joined his brother Isaac in West-Indian commerce. His descendants are settled in Curaçao and other parts of America. Jacob's eldest son, **Elias de Sola,** who died in London in 1811, was an active communal worker in Amsterdam. He was president (parnas) of the Amsterdam Talmud Torah and of the Hebra Bikḳur Ḥolim, and treasurer of the 'Eẓ Ḥayyim.

Among other noteworthy descendants of Jacob de Sola were his grandsons, **Benjamin de Sola** (born in Curaçao 1818; died in New York 1882) and **Elias de Sola** (born in Curaçao 1826; died in Caracas 1902). Benjamin was a prominent member of the Curaçao community and was one of those who prevented changes in the ritual of the ancient Mikveh Israel Synagogue. Elias settled in Venezuela in 1856 and took a prominent part in the commercial life of Caracas and La Guayra.

31. Benjamin de Sola: Fourth son of Aaron de Sola (No. 19); born in Lisbon 1735; died at Curaçao 1816. He accompanied his parents to Holland in 1749 and became an eminent practitioner at The Hague and court physician to William V. of the Netherlands. He was educated at and received his medical degree from the University of Utrecht.

Benjamin de Sola.

Benjamin de Sola was the author of "Dissertatio Medica," written in Latin, and published in Amsterdam in 1773, and of other writings. His sight failing him in his old age, he joined his relatives in Curaçao in 1815.

32. Isaac de Sola: Brother of David de Sola (No. 18); born in Holland in 1675; died in London Oct., 1734. He was a preacher in London between 1695 and 1700, and preached also before the Congregation Nefutsoth Yehudah of Bayonne. He revisited London in 1704, but returned to Amsterdam the same year.

Isaac de Sola was the author of the following works, in Spanish, published in Amsterdam: "Sermones Hechos Sobre Diferentes Asumptos," 1704; "Preguntas con sus Respuestos," 1704; also a volume of "Expositions of the Psalms," a volume of "Questions and Replies on the Pentateuch," another volume of "Questions and Replies for Pulpit Purposes," and a second volume of "Sermons."

33. Abraham de Sola: Son of Isaac de Sola (No. 32); died in London 1753. He was one of the ministers of the Bevis Marks Synagogue, London, from 1722 till 1749, and was also a preacher and member of the bet din. He married his cousin Abigail. Another cousin, **Laura de Sola,** is said to have written on Jewish history.

34. Raphael Samuel Mendes de Sola: Cousin of Aaron de Sola (No. 19) and of Abraham de Sola (No. 33); born in Amsterdam. He became distinguished as an orator and Talmudist. In 1749 he was elected ḥakam of Curaçao, and held that office until his death in 1761. His brother **Joseph Mendes de Sola** was minister of the Sephardic congregation of London from 1749 to 1770.

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J. C. I. de S.

SOLDI, EMILE-ARTHUR: French engraver, sculptor, and writer on art; born at Paris May 27, 1846; son of David Soldi, a professor of modern languages and a native of Denmark. In 1869 Emile Soldi was awarded the Grand Prix at Rome for medal-engraving. Four years later he exhibited at the Fine-Arts Exposition a cameo in onyx, "Actéon," and a bronze medal in alto-rilievo, "Gallia," both of which were purchased by the government for the museum of the Luxembourg palace, the seat of the French Senate. He sculptured in marble the bas-reliefs "La Science et l'Art," a "Medaille à la Mémoire des Victimes de l'Invasion," and a "Medaille à la Mémoire des Mobiles de la Seine-Inférieure." In 1880 he executed a model of one of the gates of the citadel of Angkor-Tohm, according to Delaporte's plan of restoration. Of his other works may be mentioned medallion portraits of the Duchess Colonna de Castiglione, Mlle. B. Gismondi, and Mlle Bergole (1876); "A l'Opéra," a plaster statue (1880), and a bust of Guillaumet (1887).

Soldi is the author of the following works on archeology: "L'Art et Ses Procédés Depuis l'Antiquité," "L'Art Egyptien" (1876), "Recueil et Mémoire pour l'Histoire de l'Art," "Les Arts Méconnus," and "Les Nouveaux Musées du Trocadéro" (1881). Soldi is a chevalier of the Legion of Honor.

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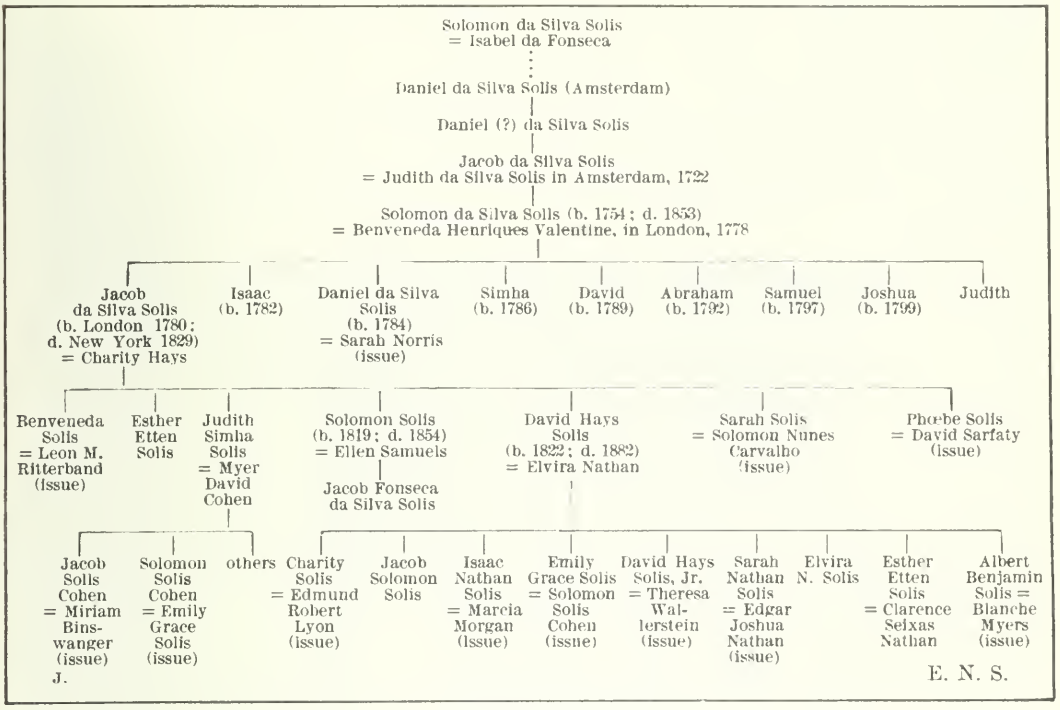
S. J. Ka.

SOLIS (sometimes **da Solis** or **de Solis**): Spanish and Portuguese family of crypto-Jews, some of whom were inquisitors, while others were victims of the Inquisition. Those who made good their escape to the Netherlands, France, and England openly professed Judaism. In the eighteenth and early part of the nineteenth century some went to America, settling in various parts of the West Indies and the United States. The American branch of the family traces its descent back to Solomon da Silva Solis, who married Isabel da Fonseca and who emigrated from Spain to Amsterdam in the seventeenth century.



Solis Pedigree.

Abraham Solis: Interpreter; lived in Boston in 1790.

David Hays Solis: Merchant; son of Jacob da Silva Solis; born at Mount Pleasant, N. Y., 1822; died in Philadelphia 1882. He gave valuable aid in the foundation and maintenance of religious, educational, and charitable institutions in both Philadelphia and New York, especially of the B'nai Jeshurun Educational Institute (1854) and the Congregation Shearith Israel, of New York, and of the Hebrew Charitable Fund, the Jewish Publication Society (1845), and the Hebrew Educational Society (1848), of Philadelphia. An earnest supporter of Isaac Leeser, he organized and became first president of the Congregation Beth-El Emeth, Philadelphia (1857). When the plates of the Leeser Bible were destroyed by fire he headed a subscription to replace them. He was an ardent supporter of the anti-slavery movement, and actively promoted the Volunteer Fund and Sanitary Fair.

Eleazar da Solis: Friar, theologian, and preacher; lived in Amsterdam as a professed Jew in 1656. His brother **Simão Pires da Solis** was burned at the stake by the Inquisition at Lisbon (1631).

Francisco de Silva y Solis (Marquis de Montfort): Military commander under Emperor Leopold I.; greatly aided in the defeat of the French Maréchal de Crequi in 1673. He settled in Antwerp as a professed Jew.

Isaac Nathan Solis: Son of David Hays Solis; lawyer and banker of New York and Philadelphia; born 1857.

Jacob da Silva Solis: Son of Solomon da Silva Solis and Benveneda Henriques Valentine; born in London 1780; died in New York 1829. He was a descendant of Solomon da Silva Solis and Donna Isabel da Fonseca (a daughter of the Marquis of Turin and Count of Villa Real and Monterey), both refugees from the Inquisition, who were married as Jews in Amsterdam about 1670. Family tradition reports that in 1760, the Catholic branch of the house of Turin and Villa Real being extinct, the succession was offered to the grandfather of Jacob da Silva Solis (of the same name, and great-grandson of Isabel da Fonseca), on condition of his becoming a Catholic. On his declining, the Portuguese ambassador, himself descended from Maranos, exclaimed, "You fool! It is one of the greatest dignities of Europe." To which Da Silva Solis replied, "Not for the whole of Europe would I forsake my faith, and neither would my son Solomon."

In 1803 Solis went to the United States, and in 1811 married Charity, daughter of David Hays of West-

chester county, New York. He was in business with his brother **Daniel** (b. in London 1784; went to America *c.* 1800; died in Philadelphia 1867) in New York city and in Wilmington, Del. In 1826, having business in New Orleans, Jacob went thither about the time of the Passover festival; finding that city without either a mazzah bakery or a synagogue, he procured the establishment of both. The Shanarai Chasset congregation was organized through his efforts, and its synagogue dedicated in the following year (1827). For publication with the "Constitution" of the congregation, he compiled "A Calendar of the Festivals and Lunar Months of Every Year Observed by the Israelites Commencing A. M. 5589, and Ending in the Year 5612, Being a Period of 24 Years."

Solomon da Silva Solis: Merchant and litterateur; son of Jacob da Silva Solis; born at Mount Pleasant, N. Y., 1819; died in New York city 1854. He was one of the founders of the first American Jewish Publication Society (1845)—of whose publication committee he was a member—the founder and first president of the Hebrew Education Society of Philadelphia (1848), and a trustee and director of synagogues and charitable institutions in both New York and Philadelphia. He was a friend of and zealous colaborer with Isaac Leeser, and a frequent contributor to the "Occident" and other religious periodicals. As a result of his friendship with Grace Aguilar, whom he met in London, the publication of her works in the United States was brought about.

Ximenes de Solis: Governor of Martos, Spain. His young daughter Isabel was captured by the Moors and taken to the harem of Sultan Muley Hasan. Her great beauty won her the name of "Zoraya" (the morning star). The kingdom was divided equally between her and the sultana. Queen Isabella induced her and her sons to receive baptism.

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J. E. S.-C.

SOLIS COHEN. See Cohen, Jacob da Silva Solis; Cohen, Solomon da Silva Solis.

SOLNIḲ, BENJAMIN AARON. See Slonik, Benjamin Aaron ben Abraham.

SOLOMON (שלמה): Third king of all Israel; reigned from about 971 to 931 B.C.; second son of David and Bath-sheba (II Sam. xii. 23-25). He was called Jedidiah (= "beloved of Yhwh") by Nathan the prophet, the Chronicler (I Chron. xxii. 9) assuming that David was told by Yhwh that his son's name should be Solomon (= "peaceful"). These two names are predictive of the character of his reign, which was both highly favored and peaceful.

——**Biblical Data:** The sources for the history of the reign of Solomon are II Sam. xi.-xx. and the corresponding portions of I Chronicles, also I Kings i.-xi. 43 and I Chron. xxviii. 1-II Chron. ix. 31. Some second- or third-hand material is found in Josephus, Eusebius, and elsewhere, mostly taken from the books of Kings and Chronicles. The circumstances attending Solomon's birth indicate that he was "beloved of Yhwh" (II Sam. xii. 24, 25), and that Nathan stood in close association with David's household. Bath-sheba's relations with Nathan at the attempted accession of Adonijah (I Kings i.) show that she was a woman of no mean talent. Solomon's respect and reverence for her, even after his accession to the throne, point in the same direction. By nature and training Solomon was richly endowed and well equipped for the office of leader.

The question of David's successor had come to the front in Absalom's rebellion. That uprising had been crushed. As David was nearing his death, Adonijah, apparently (I Chron. iii. 1-4) in order of age the next claimant to the throne, prepared to usurp it, but passed over, in the invitation to his coronation, some of the most influential friends and advisers of David, as well as his brother Solomon. This aroused the suspicions of Nathan, who so arranged that simultaneously with Adonijah's coronation the court advisers, by order of David, crown Solomon, son of Bath-sheba, king of Israel. Adonijah fled in terror to the horns of the altar, and left them only on the oath of Solomon that his life should be spared.

Beginning of Solomon's Reign.

David, before he died, had given Solomon a charge regarding his own actions as a man, and regarding his attitude toward several of the influential personages about the king's court. As soon as Solomon had become established over the kingdom, Adonijah, through Bath-sheba, the queen-mother, asked the king for Abishag the Shunammite as a wife. This request was equivalent to asking for coregency, and Solomon so regarded it, for he quickly sent Benaiah to slay Adonijah. Abiathar, formerly David's trusted priest, who had conspired with Adonijah, was sent to the priest-city Anathoth, to his own fields, and deprived of his priestly office. Joab, learning the fate of Adonijah and Abiathar, fled to the altar for refuge; but Solomon commissioned the same executioner, Benaiah, to slay him there. Shimei, who had cursed David, was also in the list of suspects. He was given explicit orders to remain in Jerusalem, where his movements could be under surveillance. But on the escape of two of his servants to Philistia he left Jerusalem to capture them; and on his return he, too, fell under the sword of the bloody Benaiah. This completed the destruction of the characters whose presence about the court was likely to be a perpetual menace to the life of Solomon.

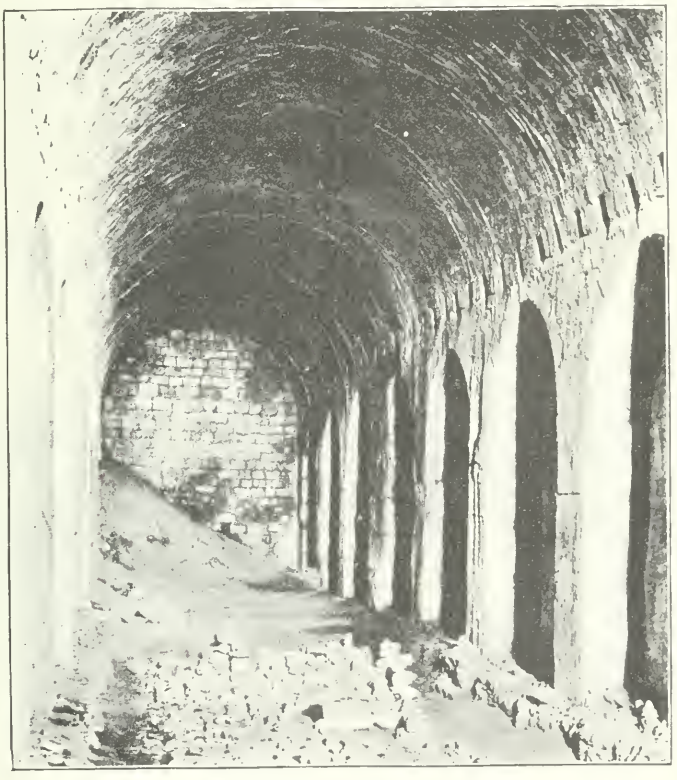
Solomon's Choice.

Thenceforth Solomon proceeded both safely and wisely in the development of his government. He came into possession of a kingdom organized and prosperous. His part was to increase its efficiency and glory and wealth; but to succeed in this he needed special gifts. When he went to Gibeon to offer sacrifices—a thousand burnt offerings—Yhwh appeared to him in a dream, saying, "Ask what I shall give thee." Solomon, conscious of the heavy responsibility of the ruler of such a realm, chose the wisdom that is needful in a judge. His choice of this rather than long life, wealth, honor, and the destruction of his enemies, greatly pleased Yhwh.

The wisdom of the young king was soon put to

the test. Two harlots appeared before him, each carrying a child, one living and the other dead. Their dispute involved a decision as to the maternity of the children. Solomon, knowing the tender affections of a mother, ordered the living child to be cut into halves with a sword. The problem solved itself, and the king's insight and justice received due praise in Israel.

Solomon chose as his advisers the influential men of his kindgom (I Kings iv. 1–20). His standing army consisted of 12,000 cavalry, with 4,000 stalls for his chariots. The commissary department was thoroughly organized, and his court was one of great magnificence. The organization of Solomon's government carried with it a definite policy regarding his non-Israelitish subjects. Following the custom of the day, he secured for himself a wife from each of the neighboring royal houses, thus binding the nations to him by domestic ties. These various alliances introduced to the Israelitish court a princess from Egypt (for whom the king erected a special residence), and others from the Moabite, Ammonite, Edomite, Zidonian, and Hittite courts, who brought with them certain alien customs and religions, and, best of all, a kind of guaranty of peace. A court of such mixed elements involved also certain requirements which were a charge upon the royal treasury, such as homes for these foreigners and the installation of places for their religious observances. Solomon seems to have fulfilled all his obligations of this nature so lavishly as to have aroused his people near the close of his reign to the point of rebellion.



Supposed Stables of Solomon at Jerusalem.
(From a photograph by Bonfils.)

No sooner had the king thoroughly organized and set in motion his civil and military machinery than he planned to carry out the desires of David by building a temple to Yhwh. In doing this he utilized his father's friendship with Hiram of Tyre to secure from the latter an agreement to supply cedar from Lebanon for use in the building. He levied also upon his own people and sent, in courses, 150,000 men to Lebanon to cut and hew the timber. Stones were cut for the buildings to be constructed, and the timber was floated in ratts to Joppa and transferred to Jerusalem. Stones and timber were put together noiselessly. Seven years of work completed the Temple, and thirteen years the king's palace. The best and most skilled workmen were Phenicians. Their artistic taste was exercised both on the buildings and on the vessels with which they were furnished (I Kings vii. 13 *et seq.*). In addition to completing these two chief structures, Solomon enhanced in other ways the architectural beauty of the city.

Solomon's Buildings.

Solomon's foreign alliances formed the basis for foreign commercial relations. From the Egyptians he bought chariots and horses, which he sold to the Hittites and other peoples of the North. With the Phenicians he united in maritime commerce, sending out a fleet once in three years from Ezion-geber, at the head of the Gulf of Akaba, to Ophir, presumably on the eastern coast of the Arabian peninsula. From this distant port, and others on the way, he derived fabulous amounts of gold and tropical products. These revenues gave him almost unlimited means for increasing the glory of his capital city and palace, and for the perfection of his civil and military organizations.

Solomon's wisdom seems to have been as resplendent as his power and glory. His tact in dealing with his subjects and his acquaintance with all that was known in that day regarding trees, fruits, flowers, beasts, fishes, and birds gave him great renown. His genius in composing proverbs and songs was known far beyond the bounds of his own kingdom. His wisdom was said to have surpassed that of the children of the East and all the wisdom of Egypt. He was wiser than Ethan the Ezrahite, and Heman,

Solomon's Wisdom.

and Chalcol, and Darda, the sons of Mahol (I Kings iv. 30, 31). People came from all parts to see the wisest man in the world. The Queen of Sheba traveled with a train of attendants, carrying much wealth, from southwestern Arabia, about 1,500 miles distant, to test the wisdom of Israel's ruler.

Solomon's religious ancestry and training had given him a basis for a strong life. His own request at Gibeon and his zeal in the worship of Yhwh foretold a vigorous religious career. But, though he built the Temple, and in the prayer attributed to him expressed some of the loftiest sentiments of a man thoroughly zealous in his worship of Israel's God, his career did not fulfil his early religious resolves. The polytheistic worship introduced by his foreign wives into Jerusalem and his faint and ineffectual opposition to their request that their gods should be shown respect led to his moral and religious deterioration, until he lost his hold on the people as well as on his own faith. Disaffection in Edom and in Syria, and the utterances of the prophet Abijah to Solomon's overseer, Jeroboam, portended disintegration and dissolution. In the decline of his life his power waned, and his death was the signal for the breaking up of the kingdom.

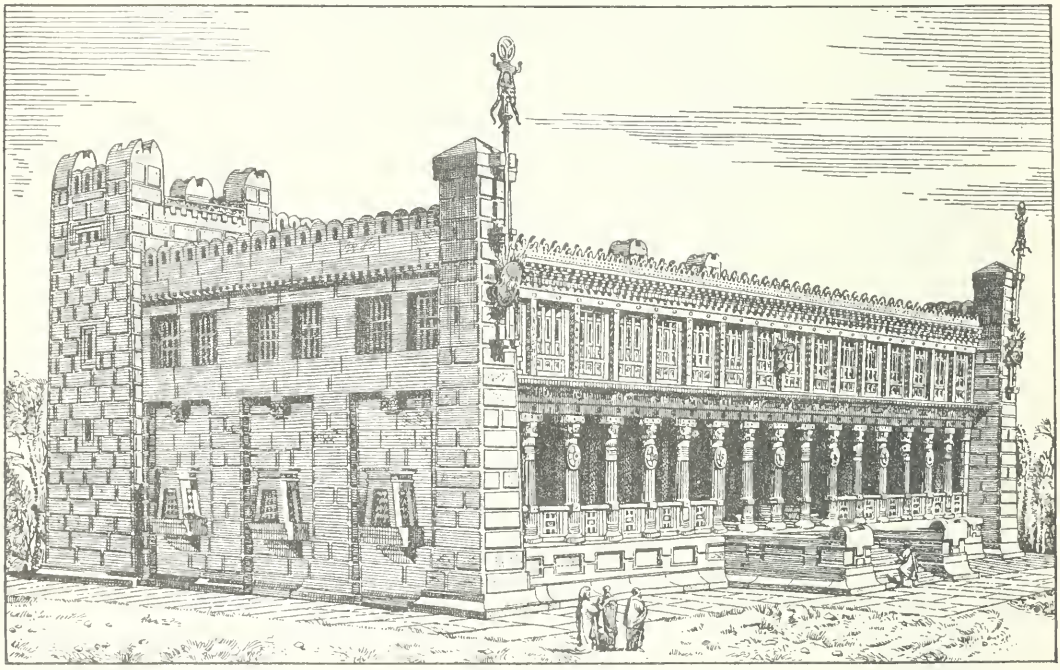
Solomon's Religion.

The extent of Solomon's permanent literary work is very uncertain. It is possible that he left several psalms and a portion of the Book of Proverbs. It seems to be probable that his life formed the basis of the Book of Ecclesiastes, and possibly of some elements of the Song of Songs.

E. G. H. I. M. P.

—In Rabbinical Literature and Legend: Solomon not only occupies a very important part in rabbinical legend, but is glorified even from a theological point of view. It must be added, however, that the Tannaim, with the exception of Jose b. Ḥalafta, were inclined to treat only of his weaknesses and his downfall. Solomon was one of those men to whom names were given by God before their birth, being thus placed in the category of the just ("zaddikim"; Yer. Ber. vii., 11b; Gen. R. xlv. 11; Tan., Bereshit, 30). Besides his three principal names, Jedidiah (II Sam. xii. 25), Ḳohelet (Eccl. i. 1 *et passim*, Hebr.), and Solomon, various others are assigned to him by the Rabbis, namely, Agur, Bin, Jakeh, Lemuel, Ithiel, and Ucal (Prov. xxx. 1, xxxi. 1), the interpretations of which, according to the earlier school, are as follows: "He who gathered the words of the Torah, who understood them, who later enunciated them, who said to God in his heart, 'I have the power; consequently, I may transgress the prescriptions of the Torah.'" The later school, on the other hand, adopts the following explanations: Agur = "he who girt his loins"; Bin = "he who built the Temple"; Jakeh = "he who reigned over the whole world"; Ithiel = "he who understood the signs of God"; and Ucal = "he who could withstand them" (Cant. R. i. 1; Midr. Mishle xxx. 1; Targ. Sheni to Esth. i. 2). Solomon was also one of those who were styled "baḥurim" (= "chosen"), "yedidim" (= "friends"), and "ahubim" (= "beloved ones"; Ab. R. N., ed. Schechter, p. 121). Solomon's instructor in the Torah was Shimei,

Importance in Jewish Legend.



SOLOMON'S HOUSE OF THE FOREST OF LEBANON.
(Restored by Chipiez.)

whose death marked Solomon's first lapse into sin (Ber. 8a).

The Rabbis concluded that Solomon was twelve (in Targ. Sheni *l.c.* thirteen) years old when he ascended the throne; he reigned forty years (I Kings xi. 42), and consequently he lived fifty-two years, as did the prophet Samuel (Seder 'Olam R. xiv.; Gen. R. c. 11; but comp. Josephus, "Ant." viii. 7, § 8, where it is stated that Solomon was fourteen years old when he began to reign, and that he ruled eighty years; comp. also Abravanel on I Kings iii. 7). He was considered by the Rabbis, who glorified him, to have been the counterpart of David, his father: each reigned forty years, and over the whole world; both wrote books and composed songs and fables; both built altars and transported the Ark of the Covenant with great ceremony; and in both dwelt the Holy Ghost (Cant. R. *l.c.*). Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father. Solomon passed forty days in fasting so that God might bestow upon him the spirit of wisdom (Pesiḳ. R. 14 [ed. Friedmann, p. 59a, b]; Num. R. xix. 3; Eccl. R. vii. 23; Midr. Mishle i. 1, xv. 29).

His Prayer for Wisdom.

Solomon was the wise king par excellence, a fact which is expressed in the saying, "He who sees Solomon in a dream may hope for wisdom" (Ber. 57b). He is said to have understood the languages of the beasts and the birds and to have had no need of relying on witnesses in delivering a judgment, inasmuch as by simply looking at the contending parties he knew which was right and which was wrong. The words "Then Solomon sat on the throne of the Lord" (I Chron. xxix. 23) are interpreted to this effect, and an example of such a judgment is that pronounced in the case of the two harlots (comp. I Kings iii. 16 *et seq.*), which judgment was confirmed by a Bat Ḳol (Cant. R. *l.c.*; Targ. Sheni to Esth. i. 2). Indeed, Solomon's bet din was one of those in which the Holy Ghost manifested its presence through a bat ḳol. Independently of this, Solomon is considered as one of the Prophets, in whom the Holy Ghost dwelt. It was under the inspiration of the latter that he composed his three works, Canticles, Proverbs, and Ecclesiastes (Soṭah 48b; Mak. 23b; Cant. R. i. 1; Eccl. R. i. 1, x. 17). His wisdom is stated to have excelled that of the Egyptians (I Kings v. 10), which assertion is the basis of the following legend: "When Solomon was about to build the Temple he applied to Pharaoh, King of Egypt, for builders and architects. Pharaoh ordered his astrologers to choose all the men who would die in the current year; and these he sent to Solomon. The latter, however, by simply looking at them, knew what their fate was to be; consequently he provided them with coffins and shrouds and sent them back to Egypt. Moreover, he gave them a letter for Pharaoh informing him that if he was in want of articles required for the dead, it was not necessary for him to send men, but that he might apply direct for the materials he needed" (Pesiḳ. R. *l.c.*; Pesiḳ. iv. 34a; Num. R. xix. 3; Eccl. R. vii. 23). Owing to his proverbial wisdom, Solomon is the hero of many stories, scattered in the midrashic literature, in which his sagacity is exemplified. Most of them are based upon his judgment regarding the harlot's child; many of them have been collected by Jellinek in "B. H." iv., one of which is mentioned in Tos. to Men. 37a as occurring in the Midrash. It runs as follows: "Asmodeus brought before Solomon from under the earth a man with two heads, who, being unable to return to his native place, married a woman from Jerusalem. She bore him seven sons, six of whom resembled the mother, while one resembled the father in having two heads. After their father's death, the son with two heads claimed two shares of the inheritance, arguing that he was two men; while his brothers contended that he was entitled to one share only. They appealed to Solomon, whose sagacity enabled him to decide that the son with two heads was only one man; and the king consequently rendered judgment in favor of the other six brothers" (comp. "R. E. J." xlv. 305 *et seq.*). The well-known litigation between the serpent and the man who had rescued it is stated in Midrash Tanḥuma (see Buber, "Mebo," p. 157) as having taken place before Solomon, who decreed the serpent's death. Solomon applied his wisdom also to the dissemination of the Law. He built synagogues and houses in which the Torah was studied by himself, by a multitude of scholars, and even by little children. All his wisdom, however, did not make him arrogant; so that when he had to create a leap-year he summoned seven elders, in whose presence he remained silent, considering them more learned than himself (Cant. R. *l.c.*; Ex. R. xv. 20).

Solomon and Pharaoh.

Solomon's Judgments.

On the other hand, the members of the earlier school of Solomon's critics represent him in the contrary light. According to them, he abrogated the commandments of the Torah by transgressing against the three prohibitions that the king should not multiply horses nor wives nor silver and gold (comp. Deut. xvii. 16–17 with I Kings x. 26–xi. 3). He was likewise proud of his wisdom, and, therefore, relied too much on himself in the case of the two harlots, for which he was blamed by a bat ḳol. Judah b. Ila'i even declared that, had he been present when Solomon pronounced the sentence, he would have put a rope round Solomon's neck. His wisdom itself is depreciated. Simeon b. Yoḥai said that Solomon would better have been occupied in cleaning sewers, in which case he would have been free of reproach. His Ecclesiastes has, according to one opinion, no sacred character, because "it is only Solomon's wisdom" (R. H. 21b; Meg. 7a; Ex. R. vi. 1; Eccl. R. x. 17; Midr. Teh. to Ps. lxxii. 1; see Bible Canon).

On account of his modest request for wisdom only, Solomon was rewarded with riches and an unprecedentedly glorious reign (comp. I Kings iii. 13, v. 1 *et seq.*). His realm is described by the Rabbis as having extended, before his fall (see below), over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabit-

ants, including all the beasts, fowls, and reptiles, as well as the demons and spirits. His reign was then so glorious that the moon never decreased, and good prevailed over evil. His con-

His Realm.

trol over the demons, spirits, and animals augmented his splendor, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants. The beasts and fowls of their own accord entered the kitchen of Solomon's palace, so that they might be used as food for him. Extravagant meals for him (comp. I Kings iv. 22–23) were prepared daily by each of his thousand wives, with the thought that perhaps the king would feast on that day in her house (Meg. 11b; Sanh. 20b; B. M. 86b; Gen. R. xxxiv. 17; Cant. R. *l.c.*; Eccl. R. ii. 5; Targ. Sheni *l.c.*).

More frequently it was the eagle that executed Solomon's orders. When David died Solomon ordered the eagles to protect with their wings his father's body until its burial (Ruth R. i. 17). Solomon was accustomed to ride through the air on a large eagle which brought him in a single day to Tadmor in the wilderness (Eccl. R. ii. 25; comp. II Chron. viii. 4). This legend has been greatly developed by the cabalists as follows: "Solomon used to sail through the air on a throne of light placed on an eagle, which brought him near the heavenly yeshibah as well as to the dark mountains behind which the fallen angels 'Uzza and 'Azzael were chained. The eagle would rest on the chains; and Solomon, by means of a ring on which God's name was engraved, would compel the two angels to reveal every mystery he desired to know." According to another cabalistic legend, Solomon ordered a demon to convey down to the seven compartments of hell Hiram, King of Tyre, who on his re-

Solomon's Eagle.

turn revealed to Solomon all that he (Hiram) had seen in the nether world (Zohar ii. 112b–113a, iv. 233a, b; Naphtali b. Jacob Elhanan, "'Emek ha-Melek," pp. 5d, 112c, 147a; Jellinek, *l.c.* ii. 86).

With reference to Solomon's dominion over all the creatures of the world, including spirits, several stories are current, the best known of which is that of Solomon and the ant (Jellinek, *l.c.* v. 22 *et seq.*). It is narrated as follows: "When God appointed Solomon king over every created thing, He gave him a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. Surrounded by his four princes, Asaph b. Berechiah, prince of men, Ramirat, prince of the demons, a lion, prince of beasts, and an eagle, prince of birds, when Solomon sat upon the carpet he was caught up by the wind, and sailed through the air

Solomon's Carpet.

so quickly that he breakfasted at Damascus and supped in Media. One day Solomon was filled with pride at his own greatness and wisdom; and as a punishment therefor the wind shook the carpet, throwing down 40,000 men. Solomon chided the wind for the mischief it had done; but the latter rejoined that the king would do well to turn toward God and cease to be proud; whereupon Solomon felt greatly ashamed.

"On another day while sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, 'Enter your houses; otherwise Solomon's legions will destroy you.' The king asked why she spoke thus, and she answered that she was afraid if the ants looked at Solomon's legions they might be turned from their duty of praising God, which would be disastrous to them. She added that, being the queen of the ants, she had in that capacity given them the order to retire. Solomon desired to ask her a question; but she told him that it was not becoming for the interrogator to be above and the interrogated below. Solomon thereupon brought her up out of the valley; but she then said it was not fitting that he should sit on a throne while she remained on the ground. Solomon now placed her upon his hand, and asked her whether there was any one in the world greater than he. The ant replied that she was much greater; otherwise God would not have sent him there to place her upon his hand. The king, greatly angered, threw her down, saying, 'Dost thou know who I am? I am Solomon, the son of David!' She answered: 'I know that thou art created of a corrupted drop [comp. Ab. iii. 1]; therefore thou oughtest not to be proud.' Solomon was filled with shame, and fell on his face.

"Flying further, Solomon noticed a magnificent palace to which there appeared to be no entrance. He ordered the demons to climb to the roof and see if they could discover any living being within the building. The demons found there only an eagle, which they took before Solomon. Being asked whether it knew of an entrance to the palace, the eagle said that it was 700 years old, but that it had never seen such an entrance. An elder brother of the eagle, 900 years old, was then found, but it also did not know the entrance. The eldest brother of these two birds, which was 1,300 years old, then declared it had been informed by its father that the door was on the west side, but that it had become hidden by sand drifted by the wind. Having discovered the entrance, Solomon found many inscriptions on the doors. In the interior of the palace was an idol having in its mouth a silver tablet which bore the following inscription in Greek: 'I, Shaddad, the son of 'Ad, reigned over a million cities, rode on a million horses, had under me a million vassals, and slew a million warriors, yet I could not resist the angel of death.'"

The most important of Solomon's acts was his building of the Temple, in which he was assisted by angels and demons. Indeed, the edifice was throughout miraculously constructed, the large, heavy stones rising to and settling in their

Solomon's Temple.

respective places of themselves (Ex. R. lii. 3; Cant. R. *l.c.*). The general opinion of the Rabbis is that Solomon hewed the stones by means of the Shamir, a worm whose mere touch cleft rocks. According to Midrash Tehillim (in Yalk., I Kings, 182), the shamir was brought from paradise by the eagle; but most of the rabbis state that Solomon was informed of the worm's haunts through the chief of the demons, who was captured by Benaiah, Solomon's chief minister (see Asmodeus). The chief of the demons, Ashmedai or Asmodeus, told Solomon that the

shamir had been entrusted by the prince of the sea to the mountain cock alone (the Hebrew equivalent in Lev. xi. 19 and Deut. xiv. 18 is rendered by A. V. "lapwing" and by R.V. "hoopoe"), and that the cock had sworn to guard it well. Solomon's men searched for the nest of the bird and, having found it, covered it with glass. The bird returned, and, seeing the entrance to its nest closed by what it supposed to be a glass door, brought the shamir for the purpose of breaking the glass. Just then a shout was raised; and the bird, being frightened, dropped the shamir, which the men carried off to the king (Giṭ. 68b).

Solomon, in his prophetic capacity, realized that the Temple would be destroyed by the Babylonians, and therefore he caused an underground receptacle to be built in which the Ark was afterward hidden (Abravanel on I Kings vi. 19). For each of the ten candlesticks made by Solomon (I Kings vii. 49; II Chron. iv. 7) he used 1,000 talents of gold, which, being passed 1,000 times through the furnace, became reduced to one talent. There is a difference of opinion among the Rabbis as to whether Solomon's candlesticks were lit or only the one made by Moses. A similar difference exists with regard to Solomon's ten tables, five of which were on one side and five on the other side of the table made by Moses (Men. 29a, 99b). Solomon planted in the Temple different kinds of golden trees which bore fruit in their proper seasons. When the wind blew over them the fruit fell to the ground. Later, when the heathen entered the Temple to destroy it, these trees withered; but they will flourish again on the advent of the Messiah (Yoma 21b).

Even with regard to his noble act in building the Temple, however, Solomon did not escape the severe criticisms of the Tannaim. The construction of such a magnificent edifice, they said, filled Solomon with pride; consequently when he wished to introduce the Ark of the Covenant into the Sanctuary, the gates shrank to such an extent that it could not be brought in. Solomon then recited twenty-four hymns, but without avail. He then sang: "Lift up your heads, O ye gates; . . . and the King of glory shall come in" (Ps. xxiv. 7). The gates, thinking that Solomon applied to himself the term "King of glory," were about to fall on his head, when they asked him, "Who is this King of glory?" Solomon answered: "The Lord strong and mighty," etc. (*ib.* verse 8). He then prayed: "O Lord God, turn not away the face of thine anointed, remember the mercies of David thy servant" (II Chron. vi. 42); and the Ark was admitted (Shab. 30a; Num. R. xiv. 10; comp. Ex. R. viii. 1 and Tan., Wa'era, 6, where this haggadah is differently stated in the spirit of the Amoraim).

Solomon's Marriage.

The Tannaim lay particular stress on Solomon's criminal act in marrying the daughter of Pharaoh, which they declare took place on the night when the Temple was completed. This assertion is at variance with Seder 'Olam R. xv., where it is held that Solomon married her when he began to build the Temple, that is, in the fourth year of his reign (comp. I Kings vi. 1). The particular love which he manifested for her (comp. *ib.* xi. 1) was rather a depraved passion; and she, more than all his other foreign wives, caused him to sin. He had drunk no wine during the seven years of the construction of the Temple; but on the night of its completion he celebrated his wedding with so much revelry that its sound mingled before God with that of the Israelites who celebrated the completion of the sacred edifice, and God at that time thought of destroying with the Temple the whole city of Jerusalem. Pharaoh's daughter brought Solomon 1,000 different kinds of musical instruments, explaining to him that each of them was used in the worship of a special idol. She hung over his bed a canopy embroidered with gems which shone like stars; so that every time he intended to rise, he, on looking at the gems, thought it was still night. He continued to sleep, with the keys of the Temple under his pillow; and the priests therefore were unable to offer the morning sacrifice. They informed his mother, Bath-sheba, who roused the king when four hours of the day had flown. She then reprimanded him for his conduct; and verses 1–9 of Prov. xxxi. are considered by the Rabbis as having been pronounced by Bath-sheba on that occasion. The destructive effect on the Temple of Solomon's marriage to Pharaoh's daughter is further expressed in the following allegory: "When Solomon wedded Pharaoh's daughter, Michael [another version has Gabriel] drove a rod into the bed of the sea; and the slime gathering around it formed an island on which, later, Rome [the enemy of Jerusalem] was built." R. Jose, however, declares that Solomon's sole intention in this marriage was to convert the daughter of Pharaoh to Judaism, bringing her thus under the wings of the Shekinah (Sifre, Deut. 52; Yer. 'Ab. Zarah i. 39c; Shab. 56b; Yer. Sanh. ii. 6; Sanh. 21b; Lev. R. xii. 4; Num. R. x. 8).

Solomon's Throne.

Solomon's throne is described at length in Targum Sheni (*l.c.*) and in two later midrashim published by Jellinek ("B. H." ii. 83–85, v. 33–39), the second also by J. Perles (in "Monatsschrift," xxi. 122 *et seq.*). According to Targum Sheni, which is compiled from three different sources, there were on the steps of the throne twelve golden lions (comp. Solomon, Biblical Data) and twelve golden eagles so placed that each lion faced an eagle. Another account says that there were seventy-two lions and the same number of eagles. Further it is stated that there were six steps to the throne (comp. *ib.*), on which animals, all of gold, were arranged in the following order: on the first step a lion opposite an ox; on the second, a wolf opposite a sheep; on the third, a tiger opposite a camel; on the fourth, an eagle opposite a peacock, on the fifth, a cat opposite a cock; on the sixth, a sparrow-hawk opposite a dove. On the top of the throne was a dove holding a sparrow-hawk in its claws, symbolizing the dominion of Israel over the Gentiles. There was also on the top of the throne a golden candlestick, on the seven branches of the one side of which were engraved the names of the seven patriarchs Adam, Noah, Shem, Abraham, Isaac, Jacob, and Job, and on the seven of the other the names of Levi, Kohath, Amram, Moses, Aaron, Eldad, Medad, and, in addition, Hur (another version has Haggai). Above the candlesticks was a golden jar filled with olive-oil

and beneath it a golden basin which supplied the jar with oil and on which the names of Nadab, Abihu, and Eli and his two sons were engraved. Over the throne, twenty-four vines were fixed to cast a shadow on the king's head. By a mechanical contrivance the throne followed Solomon wherever he wished to go.

The description given in the two midrashim mentioned above differs somewhat from the foregoing. Referring to the words "Then Solomon sat on the throne of the Lord" (I Chron. xxix. 23), the second midrash remarks that Solomon's throne, like that of God, was furnished with the four figures representing a man, a lion, an ox, and an eagle, with cherubim and wheels (comp. Ezek. i. 5 *et seq.*). While the first midrash agrees to a greater extent with Targum Sheni, the second one substitutes for the order in which the pairs of animals were arranged the following: a sheep and a wolf; a deer and a bear; a roebuck and an elephant; a buffalo and a griffin; a man and a demon; a mountain-cock and an eagle; a dove and a sparrow-hawk—the clean beasts and fowls being to the right and the unclean ones to the left of the throne.

Solomon's progress to his throne is similarly described in Targum Sheni and in the two midrashim. According to the former work, when the king reached the first step, the ox, by means of some sort of mechanism, stretched forth its leg, on which Solomon leaned, a similar action taking place in the case of the animals on each of the six steps. From the sixth step the eagles raised the king and placed him in his seat, near which a golden serpent lay coiled. When the king was seated the large eagle placed the crown on his head, the serpent uncoiled itself, and the lions and eagles moved upward to form a shade over him. The dove then descended, took the scroll of the Law from the Ark, and placed it on Solomon's knees. When the king sat, surrounded by the Sanhedrin, to judge the people, the wheels began to turn, and the beasts and fowls began to utter their respective cries, which frightened those who had intended to bear false testimony. Moreover, while Solomon was ascending the throne, the lions scattered all kinds of fragrant spices. In the second midrash it is said: "When Solomon wished to sit on his throne, the ox took him gently on its horns and handed him over to the lion, which in turn delivered him to the sheep, and so on until the seat was reached. Then the demon placed him on the seat, which was of gold studded with precious stones, and put under his feet a footstool of sapphire which he had brought from heaven [comp. Ex. xxiv. 10]. The six steps also were studded with precious stones and with crystal; and there were besides arches from which palm-trees arose high over the throne to make a shadow for the king's head." Both midrashim state that when Solomon was seated a silver serpent turned a wheel which caused the eagles to spread their wings over the king's head. Then one lion placed the crown on his head, while another placed the golden scepter in his hand. It is explained in the first midrash that six steps were constructed because Solomon foresaw that six kings would sit on the throne, namely, Solomon, Rehoboam, Hezekiah, Manasseh, Amon, and Josiah. After Solomon's death King Shishak, when taking away the treasures of the Temple (comp. I Kings xiv. 26), carried off the throne, which remained in Egypt till Sennacherib conquered that country. After Sennacherib's fall Hezekiah gained possession of it. When Josiah was slain by Pharaoh Necho the latter took it away; but, not knowing the proper use of it, he was struck by one of the lions and became lame. Nebuchadnezzar, into whose possession the throne subsequently came, shared a similar fate. The throne then passed to the Persians, with whom it remained till it came into the possession of Ahasuerus, who, however, could not sit upon it (see also Num. R. xii. 21; Midr. Abba Gorion to Esth. i. 2).

The Mechanism of the Throne.

The glory of so great a king as Solomon would have been incomplete, in the eyes of the later rabbis, had he not had, like the Roman emperors, a magnificent circus or hippodrome; and a description of his arena is given in the second of the two midrashim mentioned above. According to R. Ze'era, the circus was in use one day in every month, under the successive superintendence of each of the twelve commissaries who had to provide for the king's household (comp. I Kings iv. 7 *et seq.*). In the thirteenth month of an embolismic year, for which there was a special commissary (see Rashi on I Kings iv. 19), there were no horse-races, but races were run by 10,000 young men of the tribe of Gad (or of Naphtali, according to another opinion), "the calves of whose legs were removed, rendering the runners so swift that no horse could compete with them." The hippodrome was three parasangs long and three parasangs wide, and in the middle of it were two posts surmounted by cages in which all kinds of beasts and fowls were confined. Around these posts the horses had to run eight times. As to the day of the month on which the races took place—whether the last day, the first, the second, or the third—different opinions are expressed. Those favoring the last, first, and second days are supported by the fact that on those days Solomon used to flood the cisterns—on the last day of the month for the scholars and their pupils, for the priests and the Levites; on the first day for the Israelites who lived in Jerusalem; and on the second day of the month for those who lived outside that city; the water which flowed from paradise was poured into the cisterns through the mouths of two golden lions, which, besides, exhaled a very fragrant odor.

His Hippodrome.

There were four companies of charioteers, each containing 4,000 men divided into smaller groups; these were placed on separate platforms arranged one above the other. Facing each company were two doors of olive-wood in which different kinds of precious stones were set, and which were decorated with gold and with all kinds of carved figures. The spectators also were divided into four groups: (1) the king with his household, the scholars, the priests, and the Levites, dressed in blue; (2) the people of Jerusalem, dressed in white; (3) the people who lived outside Jerusalem, dressed in red; and (4) the Gentiles who from distant countries brought presents to Solomon, and who were dressed in green.

These four colors symbolized the four seasons of the year—autumn, winter, spring, and summer (comp. Perles, *l.c.* notes).

Solomon and the Queen of Sheba.

The meeting of Solomon and the Queen of Sheba is narrated in Targum Sheni as follows: "Solomon, when merry from wine, used to assemble before him all the kings, his vassals, and at the same time ordered all the other living creatures of the world to dance before them. One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called "Kitor" and whose ruler was a woman, known as 'the Queen of Saba [Sheba].' The bird suggested that it should fly to the queen and bring her to Solomon. The king approved this proposal; and Solomon, accordingly, caused a letter to be tied to the hoopoe's wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun. Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers. Then she freighted several vessels with all kinds of treasures, and selected 6,000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date. . . . On being informed of her arrival, Solomon sent his chief minister, Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in water, lifted her dress, which caused Solomon to smile."

It is stated in I Kings x. 1 that the queen came to propound riddles to Solomon; the text of these is given by the Rabbis. A Yemenite manuscript entitled "Midrash ha-Ḥefeẓ" (published by S. Schechter in "Folk-Lore," 1890, pp. 353 *et seq.*) gives nineteen riddles, most of which are found scattered through the Talmud and the Midrash and which the author of the "Midrash ha-Ḥefeẓ" attributes to the Queen of Saba (Sheba). The first four riddles are also given in Midrash Mishle i. 1, where their transmission is attributed to R. Ishmael. See Sheba, Queen of.

The Rabbis who denounce Solomon interpret I Kings x. 13 as meaning that Solomon had criminal intercourse with the Queen of Sheba, the offspring of which was Nebuchadnezzar, who destroyed the Temple (comp. Rashi *ad loc.*). Solomon's champions, on the other hand, deny the whole story of the Queen of Sheba and of the riddles, and interpret the words "Malkat Sheba" as meaning "the Kingdom of Sheba"; that is to say, the kingdom of Sheba offered its submission to Solomon (B. B. 15b). According to the same rabbis, the sin ascribed to Solomon in I Kings xi. 7 *et seq.* is only figurative: it is not meant that Solomon fell into idolatry, but that he was guilty of failing to restrain his wives from idolatrous practises (Shab. 56b). Still, the legend prevalent in rabbinical literature is that Solomon lost his royalty, riches, and even his reason on account of his sins. This legend is based on the words "I, Ḳohelet, was king over Israel in Jerusalem" (Eccl. i. 12, Hebr.), which show that when he uttered them he was no longer king. He gradually fell from the highest glory into the deepest misery. At first, Solomon reigned over the inhabitants of the upper world as well as over those of the lower; then only over the inhabitants of the earth; later over Israel only; then he retained only his bed and his stick; and finally his stick alone was left to him (Sanh. 20b).

Solomon Loses His Kingship.

The Rabbis do not agree, however, as to whether Solomon died in poverty or returned to his throne. He "saw three worlds," which, according to one opinion, means that he was successively a private person, a king, and again a private man. According to a contrary opinion, he was king, private person, and again king (Sanh. *l.c.*; Giṭ. 68b; Eccl. R. i. 12). Solomon's ejection from the throne is stated in Ruth R. ii. 14 as having occurred because of an angel who assumed his likeness and usurped his dignity. Solomon meanwhile went begging from house to house protesting that he was the king. One day a woman put before him a dish of ground beans and beat his head with a stick, saying, "Solomon sits on his throne, and yet thou claimest to be the king." Giṭṭin (*l.c.*) attributes the loss of the throne to Asmodeus, who, after his capture by Benaiah, remained a prisoner with Solomon. One day the king asked Asmodeus wherein consisted the demons' superiority over men; and Asmodeus replied that he would demonstrate it if Solomon would remove his chains and give him the magic ring. Solomon agreed; whereupon Asmodeus swallowed the king (or the ring, according to another version), then stood up with one wing touching heaven and the other extending to the earth, spat Solomon to a distance of 400 miles, and finally seated himself on the throne. Solomon's persistent declaration that he was the king at length attracted the attention of the Sanhedrin. That body, discovering that it was not the real Solomon who occupied the throne, placed Solomon thereon and gave him another ring and chain on which the Holy Name was written. On seeing these Asmodeus flew away (see Asmodeus, and the parallel sources there cited). Nevertheless Solomon remained in constant fear; and he accordingly surrounded his bed with sixty armed warriors (comp. Cant. iii. 7). This legend is narrated in "'Emeḳ ha-Melek" (pp. 14d–15a; republished by Jellinek, *l.c.* ii. 86–87) as follows: "Asmodeus threw the magic ring into the sea, where it was swallowed by a fish. Then he threw the king a distance of 400 miles. Solomon spent three years in exile as a punishment for transgressing the three prohibitive commandments [see above]. He wandered from city to city till he arrived at Mashkemam, the capital of the Ammonites. One day, while standing in a street of that city, he was observed by the king's cook, who took him by force to the royal kitchen and compelled him to do menial work. A few days later Solomon, alleging that he was an expert in cookery, obtained the cook's permission to prepare a new dish.

Solomon and Asmodeus.

The king of the Ammonites was so pleased with it that he dismissed his cook and appointed Solomon in his place. A little later, Naamah, the king's daughter, fell in love with Solomon. Her family, supposing him to be simply a cook, expressed strong disapproval of the girl's behavior; but she persisted in her wish to marry Solomon, and when she had done so the king resolved to kill them both. Accordingly at his orders one of his attendants took them to the desert and left them there that they might die of hunger. Solomon and his wife, however, escaped starvation; for they did not remain in the desert. They ultimately reached a maritime city, where they bought a fish for food. In it they found a ring on which was engraved the Holy Name and which was immediately recognized by Solomon as his own ring. He then returned to Jerusalem, drove Asmodeus away, and reoccupied his throne." It may be noticed that this story also is at variance with I Kings xiv. 21, where it appears that Solomon had married Naamah in David's lifetime. According to Midrash al-Yithallel (Jellinek, *l.c.* vi. 106 *et seq.*), God sent Asmodeus to depose Solomon, as a punishment for the king's sin. Agreeing with Giṭ. *l.c.* as to the means by which the fraud of Asmodeus was exposed, the narrative continues as follows (Midr. al-Yithallel, *l.c.*): "Benaiah sent for Solomon, and asked him how his deposition had happened. Solomon replied that when sitting one day in his palace a storm had hurled him to a great distance and that since then he had been deprived of his reason. Benaiah then asked him for a sign, and he said: 'At the time of my coronation my father placed one of my hands in thine and the other in that of Nathan the prophet; then my mother kissed my father's head.' These facts having been ascertained to be true, Benaiah directed the Sanhedrin to write the Holy Name on pieces of parchment and to wear them on their breasts and to appear with them before the king. Benaiah, who accompanied them, took his sword and with it struck Asmodeus. Indeed, he would have killed the latter had not a bat ḳol cried: 'Touch him not: he only executed my commands.'"

The disagreement among the Rabbis with regard to the personality of Solomon extends also to his future life ("'olam ha-ba"). According to Rab, the members of the Great Synagogue purposed including Solomon among those denied a share in the future life, when the image of David appeared, imploring them not to do so. The vision, however, was not heeded; nor was a fire from heaven, which licked the seats on which they sat, regarded until a bat ḳol forbade them to do as they had purposed (Sanh. 104b; Yer. Sanh. x. 2; Cant. R. i. 1). On the other hand, Solomon is considered to resemble his father in that all his sins were forgiven by God (Cant. R. *l.c.*). Moreover, David is said to have left a son worthy of him (B. B. 116a). When R. Eliezer was asked for his opinion of Solomon's future life, he gave his pupils an evasive answer, showing that he had formed no opinion concerning it (Tosef., Yeb. iii. 4; Yoma 66b; comp. Tos. *ad loc.*).

His Final Fate.

The Rabbis attribute to Solomon the following "taḳḳanot": 'erubin (see 'Erub); washing of hands, the recitation of the passage beginning "We-'al ha-bayit ha-gadol" and, together with David, of that beginning "U-bene Yerushalayim," both of which occur in the benediction recited after a meal (Ber. 48b; Shab. 14b; 'Er. 21b).

Bibliography: *Allg. Zeit. des Jud.* 1890, pp. 445 *et seq.*; Eisenmenger, *Entdecktes Judenthum*, i. 350 *et seq.*, ii. 440 *et seq.*; R. Färber, *König Salomon in der Tradition*, Vienna, 1902; M. Grünbaum, *Gesammelte Aufsätze zur Spraeh- und Sagenkunde*, pp. 22 *et seq.*, 167 *et seq.*, Berlin, 1901; idem, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 190 *et seq.*, *ib.* 1893; E. Hoffmann, *Salamon Király Legendája*, Budapest, 1890; Steinschneider, *Hebr. Bibl.* xviii. 38, 57.

W. B. M. Sel.

——**In Arabic Literature:** Solomon is the subject of a large number of traditions and legends in Arabic literature, in which he completely overshadows in importance his father, David. Solomon is spoken of as the messenger of God ("rasul Allah"), and is in a way a prototype of Mohammed. Hence the importance assigned to his relations with the Queen of Sheba, the submission of whose country is taken to mean the submission of Arabia. The letter addressed to her, summoning her to accept Islam, begins with the same formula ("Bi-ism Allah al-Raḥman al-Raḥim") as that used in the documents issued by Mohammed. The name Solomon is given to all great kings, and it is related that there were a number of Solomons, or universal kings, who lived before the creation of Adam (D'Herbelot, in "Bibliothèque Orientale," v. 369).

Solomon is represented as having authority over spirits, animals, wind, and water, all of which obeyed his orders by virtue of a magic ring set with the four jewels given him by the angels that had power over these four realms. A similar ring is mentioned in stories of the "Arabian Nights." The power inherent in the ring is shown by the following story: It was Solomon's custom to take off the ring when he was about to wash, and to give it to one of his wives, Amina, to hold. On one occasion, when the ring was in Amina's keeping, the rebellious spirit Sakhr took on Solomon's form and obtained the ring. He then seated himself on the throne and ruled for forty days, during which time the real king wandered about the country, poor and forlorn. On the fortieth day Sakhr dropped the ring into the sea; there it was swallowed by a fish, which was caught by a poor fisherman and given to Solomon for his supper. Solomon cut open the fish, found the ring, and returned to power. His forty days' exile had been sent in punishment for the idolatry practised in his house for forty days, although unknown to him, by one of his wives (Koran, sura xxxviii. 33–34; Baiḍawi, ii. 187; Ṭabari, "Annales," ed. De Goeje, i. 592 *et seq.*).

Miraculous Power.

Solomon's superiority to David is shown in his judgments. While still a child he renders decisions reversing those previously given by his father, as in the famous case, related in the Old Testament, of the two women claiming the one child. In the Arabic tradition a wolf has carried away the child of one of the women, both of whom claim a surviving child. David decides in favor of the elder woman, but Solomon starts to divide the child with a knife, whereupon the younger woman protests and

As a Judge.

receives the child (Bokhari, "Recueil des Traditions Mahometanes," ii. 364, Leyden, 1864). So in the decision regarding the sheep which has devastated a field (sura xxi. 78, 79; Baiḍawi, i. 621; Ṭabari, *l.c.* i. 573), and in the judgment concerning the treasure discovered in a field after it has been sold, and which is claimed by both buyer and seller (Weil, "Biblical Legends of the Mussulmans," p. 192), Solomon's opinion is held to be superior to David's. When the judges of the realm objected to having one so young interfere in their counsels, David proposed that Solomon be examined publicly before a tribunal of lawyers. This was done, whereupon Solomon not only answered all questions as soon as they were put, but confounded his judges by asking them questions which they could not answer (Weil, *l.c.* pp. 193–196).

As a Warrior.

In Arabic tradition, unlike the Biblical and later Jewish, Solomon is a great warrior. Various warlike expeditions of his are mentioned, and it was the daughter of the conquered King of Sidon who introduced idolatry into his house. His love for horses led him to forget at one time the afternoon prayer (sura xxxviii. 30–31). he had become so much interested in inspecting a thousand horses drawn up before him that the time for prayer passed unnoticed; in repentance therefor he killed the horses. On another occasion he boasted that seventy wives would bear him seventy sons, every one of whom would be a warrior. Unfortunately he forgot to add "if God will," in consequence of which he had only one son, who was misshapen and unfit to be a soldier (Bokhari, *l.c.* ii. 364; Baiḍawi, ii. 187).

Queen of Sheba.

Solomon's interview with the Queen of Sheba and the events leading up to it are narrated in great detail, as befitting their importance in the history of Islam. Solomon in a dream is advised by Abraham (according to some, after the building of the Temple) to undertake a pilgrimage to Mecca. After completing this he proceeds to Yemen, being carried by the winds through the air on a green silk carpet, upon which are assembled men, beasts, and devils, while birds fly overhead in close ranks, so as to form a canopy. On the journey Solomon notices the absence of the hoopoe, or lapwing (Arabic "hudhud"), and threatens it with dire punishment. When the bird returns it appeases the king's anger by reporting the wonderful things it has beheld, telling of Queen Bilkis, her marvelous history and beauty, and of her kingdom. Solomon at once despatches the bird with a letter to Bilkis, bidding her embrace the faith or prepare to be conquered by his hosts. She devises various plans to test his reputed knowledge, but finally, being satisfied that he is all that is claimed for him and more, submits herself with her kingdom to Solomon. An account of the splendor of the reception accorded Bilkis by Solomon and of the puzzles and riddles which she propounded and he solved may be found in sura xxvii. 15–45 and the commentaries on that passage (Baiḍawi and Zamakhshari), in Ṭabari, i. 576–586, and elsewhere. For other stories concerning Solomon, his dealings with the spirit Sakhr, his building of the Temple, the stone which cut stone without noise, and a comparison of Solomon with Jemshid (comp. Grünbaum), see the works mentioned in the bibliography below.

Death of Solomon.

Solomon died at the age of fifty-three, having reigned forty years. As the building of the Temple was not finished at his death and he was afraid that the jinn would not continue to work thereon if he were not there to command them, the angel of death took his soul while he was leaning upon his staff, praying. His body remained in that position a year, until the jinn had finished the Temple, when a worm that had been gnawing at the staff caused it to crumble to pieces; Solomon's body fell, and the jinn discovered that he was dead. It is said that Solomon collected the books of magic that were scattered throughout his realm, and locked them in a box, which he put under his throne to prevent their being used. After his death the jinn, so as to make people believe that Solomon had been a sorcerer, declared that these books had been used by him; many believed the statement to be true, but the accusation was a malicious falsehood.

BIBLIOGRAPHY: Bokhari, *Recueil des Traditions Mahometanes*, ed. Krehl, Leyden, 1864; commentaries on the *Koran* (Baiḍawi and Zamakhshari); D'Herbelot, in *Bibliothèque Orientale*, v. 367–375; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 189–240, Leyden, 1893 (cites Arabic authors); Hughes, *Dictionary of Islam*; *Koran*, suras xxi. 81, 82; xxvii. 15–45; xxxiv. 11–13; xxxviii. 29–30; Ṭabari, *Annales*, ed. De Goeje, i. 572–597 (see also Index); Weil, *Biblical Legends of the Mussulmans*, pp. 200–248.

E. G. H. M. W. M.

——**Critical View:** The Biblical data concerning the character and deeds of Solomon are not of uniform historical value. As authentic beyond question must pass the account of his elevation to the throne (II Sam. xii. 24; I Kings i. 5 *et seq.*); the violent removal of Adonijah, the rightful heir, as well as of his supporters (*ib.* i. 6; ii. 13 *et seq.*, 28); and the murder of Joab and Shimei (*ib.* ii. 36 *et seq.*).

Murder of Joab and Shimei.

That in resorting to these measures Solomon merely executed his father's injunction is an afterthought (*ib.* ii. 5 *et seq.*) interpolated to cleanse Solomon's memory from the stigma. This is apparent through comparison with the more trustworthy accounts of the manner in which Solomon's agents were rewarded (Benaiah, *ib.* ii. 35, iv. 4; Zadok, *ib.* iv. 4; Nathan's sons, *ib.* iv. 5). That Solomon showed political sagacity is authenticated by the narratives, resting on good foundations, concerning his alliances by treaty or marriage with neighboring dynasties, the erection of fortresses, and the organization of his army after Egyptian models (see Eduard Meyer, "Gesch. des Alterthums," i., § 319); and under him the process of absorbing the non-Hebrew aboriginal population was carried to a certain culmination which contributed not a little toward making his reign a peaceful one (I Kings ix. 20). Similarly the story of his extensive building operations (*ib.* vi. 1, ix. 11) and that of the redistricting of the empire for taxing purposes reflect actual conditions

A critical sifting of the sources leaves the picture of a petty Asiatic despot, remarkable, perhaps, only for a love of luxury and for polygamous inclinations. Solomon certainly could not hinder Edom's independence under Hadad (I Kings xi. 14 *et seq.*)—an

event which could not have taken place at the beginning of his reign; otherwise the Hebrew king could not have sailed from Ezion-geber. The rise of Damascus (*ib.* xi. 23 *et seq.*) was another fatal check to his foreign policy. His naval excursions were planned not so much with a view to promoting commerce as with an eye to securing the appointments regarded as indispensable for the proper equipment of the court of an Oriental despot (*ib.* x. 22, 28 *et seq.*; II Chron. i. 16 *et seq.*). Nor was the building of the Temple an act of particular devotion to YHWH, as the facts show that Solomon did not scruple to erect sanctuaries to other deities (I Kings xi. 4 *et seq.*). These edifices contributed to the splendor of the capital, and were a source of revenue to the court; but Solomon's administration of the country, by its disregard of the old tribal units and its unequal assessment of taxes, rearoused the slumbering jealousy and discontent of the northern section, and did more than anything else to disrupt David's empire.

The Building of the Temple.

Later, when the Temple had actually become the religious center of the Judean kingdom, its builder, Solomon, was naturally credited with the religious convictions of the age. The prayer at the dedication (*ib.* viii. 14 *et seq.*) reflects the Deuteronomic prophetic point of view. The young Solomon is represented in this Deuteronomic historiography as one of the wisest of men (*e.g.*, in the narratives of his dream and of his judgment), far famed for his wealth, which was the reward for his craving for wisdom, but still more renowned for his wonderful sagacity, his proverbs and sayings, so that the Queen of Sheba could not resist the desire to pay him a visit. According to this historiography, only after old age had robbed him of his mental powers did Solomon fall a victim to the blandishments of the alien women in his harem, and thus was held accountable for the empire's decline (*ib.* xi. 1 *et seq.*).

In the Deuteronomic Historiography.

Deut. xvii. 14 gives a more accurate account of the conditions under Solomon. Later, the Chronicler removes every reproach from Solomon. He does not mention Adonijah's assassination, the rebellion of Hadad and Rezon, or Solomon's idolatry and polygamy. In keeping with the tendency to connect some great man with certain literary compositions—*e.g.*, Moses with the Law, David with the Psalms—Solomon now passes for the author par excellence of gnomic sayings—of the Proverbs and even of other "Wisdom" books, Ecclesiastes, the Song of Songs, and Psalms (Ps. lxxii., cxxvii.; comp. the PSALMS OF SOLOMON). Later rabbinical and Mohammedan lore continues along similar lines to establish Solomon as a veritable wonder of wisdom, learning, power, and splendor (comp. Stade, "Geschichte des Volkes Israel," i. 310 *et seq.*). E. G. H.

——**Apocryphal Works:** Solomon, having been the wise king par excellence, was regarded later as the author of various works treating of all the sciences and particularly of magic. The legend of Solomon and Asmodeus (see SOLOMON IN RABBINICAL LITERATURE) was current as early as the time of Josephus, who states ("Ant." viii. 2, § 5) that God enabled Solomon to acquire skill to expel demons and that he left collections of incantations and directions as to the use of exorcisms (comp. Origen, "Epistola ad Mattheam," xxvi. 63; Nicetas Choniates, "Annales," p. 95). Other writings of Solomon are quoted by Eusebius ("Præparatio Evangelica," ix. 31), Suidas (*s.v.* 'Εζεκιας), and Michael Glycas ("Annales," ii. 183), while Maimonides ("Yad," Ḳiddush ha-Ḥodesh, xvii., and elsewhere) ascribes to Solomon works on mathematics, and Shem-Ṭob Falaquera (in "Sefer ha-Ma'alot") attributes to him works on physics and theology.

The chief source of the pseudo-Solomonic works is Arabic literature, in which connection the legend that Solomon was the inventor of the Arabic and Syriac scripts is of interest. It is, indeed, supposed by the Arabs that Solomon wrote orginally in Arabic various scientific works. Abraham Jagel in the fourth part of his "Bet Ya'ar ha-Lebanon" (quoted in "Kerem Ḥemed," ii. 41 *et seq.*) says that Solomon wrote his scientific works in another language than Hebrew so that they might be understood by the foreign kings who came to hear his wisdom (comp. I Kings v. 14). Besides two works of Solomon quoted in the Zohar (see below), Johanan Allemanno enumerates in "Sha'ar ha-Ḥeshek," the introduction to his "Ḥeshek Shelomoh," thirty works of Solomon taken chiefly from the writings of Abu Aflah al-Sarakosti and Apollonius of Tyana. The Arabic work of the former on palm-trees, the title of which was probably "Kitab al-Nakhlah," was translated (in the fourteenth century?) into Hebrew under the title "Sefer ha-Tamar" or "Sefer ha Temarim." The chief authority in this work is Solomon; and the author, besides, quotes twenty aphorisms ("ma'amarim") of that king, each of which, with the exception of the first, refers to a special work. There is, however, a difference, with regard to the titles of a few works, between the "Sefer ha-Temarim" and the "Sha'ar ha Ḥeshek" as well as between the two manuscripts of the latter work. Several other works ascribed to Solomon are enumerated by Fabricius in his "Codex Pseudepigraphus Veteris Testamenti," i. 1014 *et seq.*

Arabic Works.

The following is a list of the pseudo Solomonic works, beginning with those which are better known. (1) "Sifra di-Shelomoh Malka," or "The Book of King Solomon," quoted in the Zohar (i. 76b *et passim*, iii. 10b *et passim*). As this work is once (iii. 193b) referred to as "Sifra de-Ḥokmeta di-Shelomoh Malka," *i.e.*, "The Book of Wisdom of King Solomon," it would seem that the WISDOM OF SOLOMON is meant (comp. Wolf, "Bibl. Hebr." iii. 1033). (2) "Sifra de-Ashmedai," a work quoted in the Zohar under various titles signifying respectively "The Book of Asmodeus, Which He Gave to King Solomon" (Zohar iii. 194b), "The Book of Asmodeus the King" (*ib.* 77a), "The Magic-Book of Asmodeus" (*ib.* iii. 43a), "The Magic Book Which Asmodeus Taught King Solomon" (*ib.* ii. 128a), and, finally, "The Book Which Asmodeus Left for King Solomon" (*ib.* iii. 19a). This work is supposed to be the book of magic containing formulas for subjugating demons and the authorship of which is so often ascribed to Solomon; it may be identical with the

"Kitab al-'Uhud," mentioned by D'Herbelot in his "Bibliothèque Orientale" (comp. Wolf, *l.c.* iii. 1035). (3) "Sefer ha-Refu'ot," on medicaments. This work, which is referred to by Abu Aflah in his citation of the fourteenth of Solomon's aphorisms, is known from other sources also; thus Nahmanides, also, in the introduction to his commentary on the Pentateuch mentions the "Sefer ha-Refu'ot" written by Solomon. Abraham Jagel (*l.c.*) relates that in his time there came to Rome, from the King of Armenia to Pope Clement VIII., an envoy who disparaged the European physicians, declaring that in his own country they used medical works left to them by Solomon which were more nearly complete and more systematic than the European works. Jagel thinks it is quite possible that the Armenians might possess medical works of Solomon inasmuch as they have always remained in their own country, while the Jews, being driven from one country to another, would be likely to lose them. It is very likely that this is the book of medicine which Hezekiah concealed (see HEZEKIAH IN RABBINICAL LITERATURE).

Hebrew Works.

Closely connected with the last-mentioned work is (4) "Sefer Raziel," as at the end of the description of the book of medicine transmitted by the angel Raziel to Noah (Jellinek, "B. H." iii. 160, see NOAH IN APOCRYPHAL AND RABBINICAL LITERATURE) it is said: "To Solomon was revealed the book of secrets ["Sefer ha-Razim"] by means of which he ruled over demons and everything in the world" (see RAZIEL, BOOK OF). It seems that the authority who ascribed the "Book of Raziel" to Solomon confounded "Sefer Raziel" and "Sefer ha-Razim." (5) "Malteah Shelomoh," containing incantations, and mentioned by Gedaliah ibn Yahya ("Shalshelet ha-Kabbalah," p. 80a, Amsterdam, 1697) as extant in Hebrew. This work exists in various translations (Latin, French, Italian, and German), and consists mainly of two parts: the first containing secrets useful for every kind of divination; the second, different kinds of pentacles. The title in the Latin and German translations is "Claviculæ Salomonis," extended in the German translation of 1626 to "Claviculæ Salomonis et Theosophia Pneumatica." In the Latin translation is a long introduction in the form of a dialogue between Solomon and his son Rehoboam in which the title of the work is cited as "Secretum Secretorum" (Secret of Secrets). "But," Solomon says, "I named it also 'Clavicula,' because, like a key which opens a treasure, so this work introduces thee into the magical arts." The introduction says further that when the Babylonian philosophers decided to renew Solomon's tomb, they found therein this work, enclosed in an ivory case; but that none of them could understand it, they being unworthy to possess it. Then one of them, the Greek Zoe, proposed that they should fast and pray to God for intelligence. Zoe alone, however, carried out this proposal; and an angel revealed to him the mysteries of the book.

The "Claviculæ Salomonis."

The following four works are mentioned by Allemanno as quoted by Apollonius: (6) "Behirat ha-Middot," on the choice of attributes, perhaps identical with the "Sefer ha-Behirot" quoted by Abu Aflah. (7) "Ha-Mar'ot ha-Elyonot" (The Upper Mirrors). (8) "Yemli'ush" (?). (9) "Melakah Elohit," or "The Divine Work." All these four works are supposed to have been written by Solomon at the angels' dictation. Steinschneider thinks that the "Melakah Elohit" was composed by Apollonius himself, and that it may be identical with the work cited by Allemanno in another passage of the "Sha'ar ha-Heshek" as "Meleket Muskelet." According to Sylvestre de Sacy (in "Notices et Extraits des Manuscrits Arabes," iv. 119), the full Arabic title of this work is "Sirr al-Khalikah wa-Sana'at al-Tabi'ah" (The Secret of Creation and the Work of Nature). It is therefore identical with a work which is ascribed to Solomon and the Hebrew title of which is "Sod ha-Tib'im," mentioned in Jacob Provençal's responsum published in the "Dibre Hakamim" (Metz, 1849) of Eliezer Ashkenazi. (10) "Sefer ha-Mizpon," a work on alchemy. The other works quoted by Abu Aflah are: (11) "Sefer ha-Nisyonot," on experiments, (12) "Sefer ha-Zikuah," on old age; (13) "Sefer ha-Meshalim," on parables; (14) "Sefer ha-Shelemut," on perfection; (15) "Sefer ha-Ma'alalim," or "The Book of Works"; (16) "Sefer ha-Yihud," on unity; (17) "Sefer ha-Derishah," on research; (18) "Sefer Keri'at ha-Shemirah," on the observance of certain customs; (19) "Sefer ha-Razon," on the will; (20) "Sefer Gillui ha-Shakrut," on the detection of falsehood; (21) "Sefer ha-Yashar"; (22) "Sefer ha-Bakkashah," on supplication, missing in Allemanno's list; (23) "Sefer ha-Emunah," on faith; (24) "Sefer ha-Behirot" (comp. No. 6); (25) "Sefer ha-Nebu'ah," on prophecy, not mentioned by Steinschneider; (26) "Sefer Shemirut ha-Zeruz," on promptness; (27) "Sefer Kittot ha-Hakamim," on the various sects of wise men; (28) "Sefer ha-Takliyot," on the end of all things. Allemanno calls attention to three works of Solomon particularly recommended by sages, one of which is the "Sefer Raziel" (see No. 4) and the other two are (29) "Meleket Muskelet" (comp. No. 9), and (30) "Sefer ha-Almadil." This title, probably from the Arabic "al-mudhil" (= "the secret revealer"), figures in the Latin manuscript No. 765 of the Leipsic Library ("Catalogo Kühtzii," No. 11) as "Almodal de Duodecim Choris Angelorum in Aquis Supra Cœlestibus." Wolf (*l.c.* i. 111) calls the work "Almandel," deriving it from the Arabic "al-mandal" (= "a circle"), that is to say, the circle described by magicians on the ground and in the center of which they sit when invoking demons. The Leipsic catalogue enumerates the following works by Solomon: (31) "Speculum Salomonis" (in German), on metallurgy (comp. No. 7); (32) "Preparatio Speculi Salomonis Insignis," also in German; (33) "Semiphoras" (שם המפרש), that is to say, the Tetragrammaton, a treatise in German on the unutterable name of God; (34) "Septem Sigilla Planetarum"; (35) "Anelli Negromantici dal Salomone" (in Italian), on necromancy; (36) "Verum Chaldaicum Vinculum," also with the German title "Wahrhafte Zubereitung des so Genanten Cinguli Salomonis oder Salomons Schlange"; (37) "Beschwerungen der Olympischen Geister"

Works Indorsed by the Sages.

(38) "Salomonis Trismosini," called in the Leyden catalogue (p. 367) "Criszmosin," and described as a treatise on colors; Wolf (*l.c.* iv. 983), however, describes it as a cabalistic work.

Albertus Magnus in his "Speculum Astrologicum" (quoted by Fabricius, *l.c.* p. 1051) mentions the following four works of Solomon's: (39) "Liber Quatuor Annulorum"; (40) "De Novem Candariis [Candelariis ?]"; (41) "De Tribus Figuris Spirituum"; "De Sigillis ad Dæmoniacos." Trithemius (in Fabricius, *l.c.* p. 1052) mentions: (42) "Lamenè" (?), perhaps identical with No. 8; (43) "Liber Pentaculorum," probably identical with No. 5; (44) "De Officiis Spirituum"; (45) "De Umbris Idearum"; (46) "Hygromantia ad Filium Roboam"; (47) Τῶν Σολομωνιακῶν Εἰδήσις, mentioned by Fabricius (*l.c.* pp. 1046, 1056) from other sources; (48) "Somnia Salomonis" (Venice, 1516); and (49) "Liber de Lapide Philosophico" (Frankfort-on-the-Main, 1625).

See also Psalms of Solomon; Solomon, Testament of; and Wisdom of Solomon.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 191, No. 640; Fabricius, *Codex Pseudepigraphicus*, i. 1014 *et seq.*, Hamburg and Leipsic, 1718; I. S. Reggio, in *Kerem Hemed*, ii. 41 *et seq.*; Steinschneider, in *Ha-Karmel*, vi. 116, 125; *idem*, in *Cat. Bodl.* cols. 2289–2303; Wolf, *Bibl. Hebr.* iii., No. 1967; iv., No. 1967; Winer, *B. R.* s.v. *Salomoh*.

T. M. Sel.

SOLOMON, SEAL OF: The legend that Solomon possessed a seal ring on which the name of God was engraved and by means of which he controlled the demons is related at length in Git. 68a, b. This legend is especially developed by Arabic writers, who declare that the ring, on which was engraved "the Most Great Name of God," and which was given to Solomon from heaven, was partly brass and partly iron. With the brass part of the ring Solomon signed his written commands to the good genii, and with the iron part he signed his commands to the evil genii, or devils. The Arabic writers declare also that Solomon received four jewels from four different angels, and that he set them in one ring, so that he could control the four elements. The legend that Asmodeus once obtained possession of the ring and threw it into the sea, and that Solomon was thus deprived of his power until he discovered the ring inside a fish (Jellinek, "B. H." ii. 86–87), also has an Arabic source (comp. D'Herbelot, "Bibliothèque Orientale," *s.v.* "Soliman ben Daoud"; Fabricius, "Codex Pseudepigraphicus," i. 1054; and see Solomon in Arabic Literature). The legend of a magic ring by means of which the possessor could exorcise demons was current in the first century, as is shown by Josephus' statement ("Ant." viii. 2, § 5) that one Eleazar exorcised demons in the presence of Vespasian by means of a ring, using incantations composed by Solomon. Fabricius (*l.c.*) thinks that the legend of the ring of Solomon thrown into the sea and found afterward inside a fish is derived from the story of the ring of Polycrates, a story which is related by Herodotus (iii. 41 *et seq.*), Strabo (xiv. 638), and others, and which was the basis of Schiller's poem "Der Ring des Polykrates."

The Arabs afterward gave the name of "Solomon's seal" to the six-pointed star-like figure (see Magen Dawid) engraved on the bottom of their drinking-cups. It is related in the "Arabian Nights" (ch. xx.) that Sindbad, in his seventh voyage, presented Harun al-Rashid with a cup on which the "table of Solomon" was represented; and Lane thinks that this was the figure of "Solomon's seal" (note 93 to ch. xx. of his translation of the "Arabian Nights"). In Western legends, however, it is the pentacle, or "druid's foot," that represents the seal. This figure, called by Bishop Kennet the "pentangle" of Solomon, was supposed to have the power of driving away demons. Mephistopheles says to Faust that he is prevented from entering the house by the druid's foot ("Drudenfuss"), or pentagram, which guards the threshold ("Faust," in Otto Devrient's edition, part i., scene 6). The work entitled "Clavicule Salomonis" contains treatises on all kinds of pentacles. The tradition of Solomon's seal was the basis of Büschenthal's tragedy "Der Siegelring Salomonis," specimens of which are given in "Bikkure ha-'Ittim," v. 3 *et seq.* (German part). A work regarding a magic signet-ring is ascribed to Solomon (see Solomon, Apocryphal Works of). See also Asmodeus; Solomon in Rabbinical Literature.

Bibliography: Lane, *Arabian Nights' Entertainments*, Introduction, note 21; Lebahn's edition of Goethe's *Faust*, pp. 475–476, London, 1853.

J. M. Sel.

SOLOMON, TEMPLE OF. See Temple.

SOLOMON, TESTAMENT OF: Pseudepigraphic treatise on the forms and activities of demons and the charms effective against them. Extracts from the work are given by Fabricius ("Codex Pseudepig. Vet. Test." i. 1047) from the notes of Gilbertus Gaulminus on Psellus' tract "De Operatione Dæmonum," but the full text was first published (as far as appears) by F. F. Fleck in his "Wissenschaftl. Reise" (ii. 3); he states (*ib.* i. 2) that he found the Greek manuscript in the Royal Library at Paris, and that, apparently, it had never been published. An annotated German translation is given by Bornemann in Ilgen's "Zeitschrift für Hist. Theologie," 1844, and the Greek text is printed, with Latin translation, in Migne's "Patrologia Græco-Latina," vol. cxxii., as an appendix to the treatise of Psellus. The text seems to have suffered at the hands of scribes.

The Testament professes to be Solomon's own account of certain experiences of his during the building of the Temple. Learning that his chief overseer was plagued by a demon who every evening took the half of his wages and his food, and drew the life out of him by sucking the thumb of his right hand, he appealed for help to God, and received through the angel Michael a seal-ring of magic power. With this he controlled the offending demon, and forced him to bring the chief of the demons, Beelzebub. The latter then was compelled to bring another, and he another, till there had appeared before the king a great number of them, of both sexes, and of such variety and dreadfulness of form as the imagination of the author could conceive. To each Solomon addresses a series of questions: the demon is compelled to give his name and abode (especially to say with what star he is connected), his origin (from what angel), to describe his malefic functions, to say what an-

gel has power over him, and, in some cases, to tell the word (usually a divine name) by which he may be driven away. Some of the names of the angels and demons are familiar; others are strange or unintelligible, perhaps corrupt forms. Probably they were not invented by the author (though this may be true of some of them), but were the product of centuries of magical tradition. At the end of the Testament, Solomon's fall into idolatry and his consequent loss of power over the demons are attributed to his infatuation for a Jebusite woman, who acquired power over him by magic.

The book is a crude formulation of conceptions regarding demonic power that were almost universal in the Jewish and the Christian world for many centuries (see Magic). The belief that Solomon had power over demons is found as early as Josephus ("Ant." viii. 2, § 5); the Book of Enoch shows the disposition to multiply demonic names; and the character of Asmodeus in the Testament is taken from the Book of Tobit. The demonological literature of the first thousand years of the common era is enormous. The author of the Testament was a Greek-speaking Jewish Christian: the demons, it is said, will rule the world till the Son of God, who is spoken of as born of a virgin, shall be hung on the cross. The date of the work can not be fixed precisely. Bornemann discovers a close resemblance between its demonological conceptions and those of the "Institutiones" of Lactantius (about the year 300), and it is probable that it belongs not far from that time. T.

SOLOMON B. AARON TROKI. See Troki.

SOLOMON, ABRAHAM: English artist; born in London May, 1824; died at Biarritz in 1862. At the age of eighteen he was admitted as a student to the school of the Royal Academy, where he gained a medal for drawing from the antique. From 1843 to the year of his death he was a regular contributor to the annual exhibition of the academy, and occasionally to the gallery of the British Institution. His first picture was a scene from Crabbe's poems, "The Courtship of Ditchem"; but the picture which brought him into prominence was "The Breakfast Table," exhibited in 1846. His later pictures gave evidence of a growing originality, and found ready purchasers. Among these were the following: "The Rival Beauties"; "Waiting for the Verdict," 1857, with its sequel, "The Verdict," 1859; "First and Third Class"; and "Found Drowned." Most of these became popular through engravings. One of his pictures, "The Fortune-Teller," was purchased by Alderman Salamons, and another, "Found Drowned," received a prize from the Liverpool Academy of Fine Arts.

Bibliography: *Jew. Chron.* Jan. 16, 1863; Bryan, *Dictionary of Painters and Engravers*, s.v.

J. G. L.

SOLOMON B. ABRAHAM ADRET. See Adret.

SOLOMON BEN ABRAHAM IBN DAUD: Physician and translator. According to Kaufmann and Gross, Solomon belonged to the family of the Spanish translator Abraham ben David ha-Levi of Toledo. Solomon translated, under the title of "Miklol," Averroes' medical work "Kulliyyat" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2212; Paris, Bibliothèque Nationale, No. 1172). Steinschneider supposes that Solomon is identical with the Solomon Daud who is believed to have translated into Hebrew, from the Arabic, the psychological and metaphysical treatise found in manuscript in the Turin Library (Peyron Cat., No. 212, p. 226).

Bibliography: Carmoly, *Histoire des Médecins*, p. 103; Gross, in *Monatsschrift*, 1879, p. 125; Kaufmann, in *Göttinger Gelehrte Anzeigen*, 1883, p. 547; Steinschneider, *Cat. Bodl.* col. 2267; idem, *Hebr. Uebers.* p. 672.

S. I. Br.

SOLOMON BEN ABRAHAM BEN JEHIEL: Italian rabbi; flourished at Rome in the eleventh century; nephew of Nathan b. Jehiel, the author of the "'Aruk." About a quarter of a century after Nathan's death Solomon was a member of the rabbinate of Rome, of which he was for some time president. He was, besides, the chief of Nathan's high school ("Shibbole ha-Leḳet," part ii., No. 56). His authority in rabbinics is seen in the fact that he is quoted in the work just mentioned (part i., No. 128), in a responsum to a question as to why the Eighteen Benedictions (Shemoneh 'Esreh) are not recited on Sabbaths and holy days. He repeatedly answered questions of Menahem b. Solomon b. Isaac (*ib.* part ii., Nos. 56, 57, 75 [No. 75 being in connection with the benediction recited at a marriage ceremony]). Besides these responsa there is extant one which was sent by the rabbinate of Rome to the community of Paris (published by S. D. Luzzatto in "Bet ha-Oẓar," i. 59a *et seq.*), and the first signature to which is that of Solomon, as president.

Bibliography: S. Buber, preface to his edition of the *Shibbole ha-Leḳet*, note 186; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 220, 367.

S. M. Sel.

SOLOMON BEN ABRAHAM HA-KOHEN OF SERES (MaHaRShaḲ): Oriental Talmudist; lived at Salonica in the second half of the sixteenth century. His teacher was Joseph Firman. He was the author of "She'elot u-Teshubot," divided into three parts. The first part of the work contains 197 responsa, a commentary on Maimonides' laws concerning divorce, and halakic novellæ (Salonica, 1586); the second part comprises 263 responsa, besides novellæ on the Tosafot (Venice, 1592); the third part contains 122 responsa (Salonica, 1594). Special editions of the work, including Maimonides' laws on divorce, the halakic novellæ, and the novellæ on the Tosafot, were published at Wilmersdorf in 1720 and at Salonica in 1730.

Bibliography: Conforte, *Kore ha-Dorot*, p. 38b; Azulai, *Shem ha-Gedolim*, i. 60; Fürst, *Bibl. Jud.* iii. 204; Steinschneider, *Cat. Bodl.* col. 2361.

E. C. I. Br.

SOLOMON BEN ABRAHAM BEN SAMUEL: French Talmudist of the first half of the thirteenth century. He was rabbi at Montpellier, and leader of the movement against Maimonides. When Ibn Tibbon's translation of the "Morch Nebukim" became known in southern France, it was freely accepted by the liberal Jews; but the strictly orthodox, who adhered firmly to the Talmud, regarded it askance and secretly condemned it. No one, however, dared to express open disapproval of the study of this book until Solomon threw down the gauntlet

to the Maimonists. It would be natural to infer from this proceeding, which divided Judaism into two hostile camps, that Solomon had had a philosophical training which enabled him to recognize the import of Maimonides' ideas, and the contradictions existing between the latter's conception of Judaism and that of the Talmud.

Solomon, however, as Luzzatto has definitively proved, while a prominent Talmudic authority and a pious, upright character, who had taken up the quarrel with the best intentions, was unable to comprehend Maimonides' views correctly, and had no idea of a philosophical conception of Judaism. He attacked Maimonides on minor, incidental points, *e.g.*, for his refusal to take the haggadic opinions of the Talmud in their simple, often offensive, literal sense; for his explanation of many miracles by means of natural processes; for his description of paradise and hell in other than haggadic colors; and for his conception of the Godhead on other than anthropomorphic lines. As Graetz happily remarks, Solomon, with his childish views and his clumsy ideas, regarded nearly every word of Maimonides as un-Jewish and heretical. Solomon knew enough, however, to understand that single-handed he would be powerless to make headway against Maimonides' great authority, which prevailed even after his death, and against his numerous adherents. He therefore sought allies; but his demands for the interdiction of scientific studies found little support among the scholars of southern France, only two of his pupils, Jonah ben Abraham Gerondi (Nahmanides' relative) and David ben Saul, joining him. These three pronounced (in the beginning of the year 1232) a sentence of excommunication on Maimonides' works, on those who studied them, and on those who construed the Scripture otherwise than literally and interpreted the Haggadah at variance with Rashi. Several rabbis of northern France subsequently confirmed this sentence.

This proceeding aroused a storm of indignation among the followers of Maimonides. The communities of Provence, which stood foremost in point of culture, now excommunicated Solomon and his two disciples and hastened to find allies. The controversy became more fierce, the adherents of both parties increasing and growing more bitter; and the discord threatened to spread throughout all Jewry. Many of the rabbis of northern France, frightened at the unexpected consequences, retired from the controversy; but Solomon, whose bigotry knew no bounds, decided upon a shameful and dangerous step. He went to the Dominican monks; and on a certain day in 1233 the citizens of Montpellier saw servants of the Church, filled with hatred of the Jews and incited by an overpious rabbi, publicly burn the works of the greatest rabbi of post-Talmudic times. The news of this event filled all the Jews with horror; and Solomon and his pupils were universally condemned, his follower Al-Fakhkhar trying vainly to excuse him. But the matter did not rest there; Solomon, believing that he had gained nothing by destroying the works of Maimonides so long as his admirers were still in the field, denounced them to the authorities. It seems, however, that the Maimonists, with the help of friends in favor at the court of King James of Aragon, paid Solomon back in his own coin; for several of the calumniators in his party had their tongues cut out. The fate of Solomon himself is not known. Luzzatto infers from the epithet "Ḳadosh" applied to him that he also suffered this shameful mutilation.

Bibliography: Halberstam, in Kobak's *Jeschurun*, viii. 98; Abraham Maimuni, *Milḥamot*, pp. 12, 16, 17, 21; Luzzatto, in *Kerem Ḥemed*, v. 1 *et seq.*; Grätz, *Gesch.* vii., ch. ii.; Gross, *Gallia Judaica*, p. 326.

W. B. A. Pe.

SOLOMON COHEN OF LISSA. See Cohen, Solomon ben Eliezer Lipmann of Lissa.

SOLOMON, EDWARD: English musician and composer; born in London 1856; died there Jan. 22, 1895. Solomon, who was largely a self-taught musician, gained considerable reputation as a composer of light opera; he possessed the gift of creating pleasing melody, and evinced great talent for effective orchestration. He conducted many comic operas, and wrote many successful opera bouffes, somewhat after the style of the Gilbert-Sullivan operettas. Of his compositions the following may be mentioned: "Billee Taylor," produced at the Imperial Theatre, London, 1880; "Claude Duval," "Love and Larceny," and "Quite an Adventure," 1881; "The Red Hussar," "The Nautch Girl," "The Vicar of Bray," "Lord Bateman, or Picotee's Pledge," and "Through the Looking-Glass" (farce), 1882; "Paul and Virginia," 1883; "Polly," 1884; and "Pocahontas," 1885.

His brother **Frederick Solomon** sang in "Billee Taylor" in the provinces (1883), and is the composer of the comic opera "Captain Kidd, or The Bold Buccaneer," produced at the Prince of Wales' Theatre, Liverpool, on Sept. 10, 1883.

Bibliography: *Jew. Chron.* Jan. 25, 1895; *Times* (London), Jan. 23, 1895; Brown, *Dictionary of Music.*

J. G. L.

SOLOMON, EDWARD S. (known also as **Salomon**): American soldier and jurist; born at Sleswick, Sleswick-Holstein, Dec. 25, 1836. On completing his education at the high school of his native town he emigrated to the United States and settled in Chicago, where he was elected alderman in 1860. At the outbreak of the Civil war he joined the Twenty-fourth Illinois Infantry as second lieutenant, participating in the battles of Frederickton and Mainfordsville, Kentucky, and being promoted step by step to the rank of major (1862). On account of some disagreement among the officers of the regiment Major Solomon—together with some comrades—resigned, and organized the Eighty-second Illinois Infantry, in which regiment he became lieutenant-colonel, and then advanced to colonel. Under General Howe, Solomon took part in the battles of Chancellorsville, Gettysburg, Chattanooga, Lookout Mountain, and Missionary Ridge. In 1865 he was brevetted brigadier-general. When peace was restored he settled in Chicago, and became county clerk of Cook county, Ill. In 1870 President Grant appointed him governor of Washington territory, from which position he resigned in 1874, removing to San Francisco, where he still (1905) resides. He has been twice elected to the legislature of California, and has also held the office of district attorney of San Francisco.

Solomon was one of the department commanders of the Grand Army of the Republic, and for eight years commander-in-chief of the Army and Navy Republican League.

BIBLIOGRAPHY: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 164-170, 425, Philadelphia, 1895; *The American Jewish Year Book*, 5665 (1904-1905), pp. 179-180.

A. F. T. H.

SOLOMON THE EGYPTIAN (המצרי): Physician in ordinary to the Byzantine emperor Emanuel Comnenus; lived at Constantinople in the second half of the twelfth century. According to Benjamin of Tudela, who visited that city in 1176, Solomon was highly esteemed by the emperor, and through his influence the Jews of Constantinople, though in a state of oppression, enjoyed many advantages. It was probably due to Solomon's intervention that Emanuel Comnenus placed the Jews of his capital under the jurisdiction of the municipal authorities.

BIBLIOGRAPHY: Carmoly, *Histoire des Médecins*, p. 48; Grätz, *Gesch.* vi. 240.

S. I. Br.

SOLOMON BEN ELIEZER HA-LEVI: Turkish Talmudist of the fifteenth and sixteenth centuries; brother of Abraham b. Eliezer ha-Levi, who quotes him in his "Ma'amar ha-Yiḥud." Solomon was the author of "Moreh Ẓedeḳ," or "'Abodat ha-Lewi" (published perhaps at Constantinople in 1516), a treatise on the 613 commandments, indicating the passages of the Talmud, Sifra, Sifre, Mekilta, Maimonides' "Yad," and later rabbinical literature in which they are treated. According to Shabbethai Bass ("Sifte Yeshenim," *s.v.* "Moreh Ẓedeḳ"), the first part is entitled "Moreh Ẓedeḳ," and the second part "'Abodat ha-Lewi." Solomon states, in the introduction, that he composed this work when he was still very young. Confusing Solomon's brother, mentioned above, with Abraham ha-Levi of Adrianople, Solomon Athias (preface to his commentary on Psalms) credits the latter with the authorship of the "'Abodat ha-Lewi."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 310 (No. 814), 428 (No. 26); Fürst, *Bibl. Jud.* iii. 224; Steinschneider, *Cat. Bodl.* cols. 2309 *et seq.*

W. B. M. Sel.

SOLOMON BEN ELIJAH SHARBIṬ HA-ZAHAB: Oriental astronomer, poet, and grammarian; lived at Salonica and later at Ephesus, in the second half of the fourteenth century. Steinschneider supposes that the name "Sharbiṭ ha-Zahab" is the Hebrew equivalent of the Greek name "Chrysakokka," borne by the translator of the Persian "Astronomical Tables," which Solomon rendered into Hebrew, perhaps under the title "Mahalak ha-Kokabim" (Paris, Bibliothèque Nationale, MS. No. 1042; Vatican MS. No. 393). Another of Solomon's translations from the Greek, still extant in manuscript in various libraries, is the treatise of Ptolemy on the astrolabe. In addition to these translations, Solomon wrote "Ḥesheḳ Shelomoh," a grammatical treatise (Bibliothèque Nationale MS. No. 1042); a commentary written at the request of some prominent Jews of Ephesus on the "Sefer ha-Shem" of Ibn Ezra; and a great number of liturgical poems, some of which are found in the Roman Maḥzor. Several of Solomon's poems (among which one on the alphabet, entitled "Otiyyot ha-Ḳodesh Meribot Zu 'im Zu," is a masterpiece of elegance) have been published by David Kohen ("Aḥiasaf," 1893). Solomon wrote also a commentary on the Pentateuch, in which he vehemently attacked Karaite Biblical interpretations. Against these attacks was directed the "Iggeret ha-Ẓom" of Elijah Bashyaẓi.

BIBLIOGRAPHY: Luzzatto, in *Kerem Ḥemed*, iv. 39; Zunz, *S. P.* p. 372; Grätz, *Gesch.* viii. 290; Fürst, *Gesch. des Karäert.* ii. 306; Steinschneider, in *Hebr. Bibl.* xix. 58; idem, *Hebr. Uebers.* p. 536.

T. I. Br.

SOLOMON BEN ENOCH AL-ḲUSṬANṬINI: Spanish exegete of the first half of the fourteenth century. Grätz believes that Solomon belonged to the Al-Ḳusṭanṭini family of Saragossa, several members of which took a prominent part in the controversy over Maimonides' "Moreh Nebukim." Solomon was the author of a commentary on the Pentateuch entitled "Megalleh 'Amuḳḳot," which is still extant in manuscript in the Vatican Library (No. 399) and which is quoted by Samuel Ẓarẓa of Valencia in his philosophical commentary on the Pentateuch. A firm believer in astrology, Solomon endeavored to demonstrate from the Bible and the Talmud that the stars exercise a great influence on the destiny of man.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 103; Grätz, *Gesch.* vii. 291; Benjacob, *Oẓar ha-Sefarim*, s.v. מגלה.

E. C. I. Br.

SOLOMON THE EXILARCH: **1.** Eldest son of the exilarch Ḥasdai; ruled from 730 to 761. In consequence of a dearth of teachers, he found it necessary to install as head of the Academy of Sura a scholar from Pumbedita, though this was contrary to traditional usage. According to Grätz, this scholar was Mar ben Samuel; according to Weiss, Mar Rab Judah ben Rab Naḥman. The fact that Solomon was childless rendered possible the rise to influence of Anan, the founder of the Karaite sect.

2. Another exilarch of the same name, **Solomon b. Ḥasdai**, flourished in the middle of the twelfth century. He was promoted to the exilarchate by Calif Mohammed al-Muktafi. He did not descend in a direct male line from the Davidic house, but from the Palestinian patriarchs, that is, from Hillel, through the female branch. Solomon was a Talmudic scholar, and during his rule R. Ali held the office of head of the newly founded seminary of Bagdad. Solomon left one son, Daniel, who died without issue.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 118, 161, 164; vi. 243, note 10; Weiss, *Dor*, iv. 31, 51, 61; *Itinerary of Benjamin of Tudela*, pp. 60-77.

J. S. O.

SOLOMON, HENRY NAPHTALI: English Hebraist and educationist; born in London 1796; died there Nov. 12, 1881. He was a son of R. Moses Eliezer Solomon, who kept a school at Brixton, where Henry Solomon received his education. Solomon was head master of the Jews' Free School from 1817 to 1822; in the latter year he opened a school in Queen's square, London, subsequently removed to Hammersmith, and in 1838 permanently took up his abode at Edmonton. He was one of the found-

ers of the Jews' and General Literary and Scientific Institution, and was among the pioneers in the Anglo-Jewish pulpit, preaching for some years in the St. Albans Synagogue. He translated the Jewish prayer-book, was a voluminous and versatile writer, and contributed (1833) to the "Hebrew Review," which periodical he ineffectually endeavored to place on a firm basis. For more than forty years Solomon taught at Edmonton, where he was highly respected; his pupils were numbered among every class of the community.

Bibliography: *Jew. Chron.* Nov. 18, 1881; *Jew. World*, Nov. 18 and Dec. 9, 1881.

J. G. L.

SOLOMON B. ISAAC (RASHI). See Rashi.

SOLOMON BEN ISAAC OF ORLEANS: French tosafist of the twelfth century; elder colleague of the tosafist Joseph ben Isaac of Orleans, together with whom he signed responsa ("Sefer ha-Yashar," pp. 70–71, Vienna, 1810). Eliezer ben Joel ha-Levi, who quotes a responsum signed by Solomon and Joseph (MS. Halberstam No. 925), states that he does not know whether or not the R. Solomon in question is Rashi, which proves that these two scholars were sometimes confounded with each other. Solomon carried on a learned correspondence with his contemporary Rabbenu Tam, who addresses him either by his full name or simply as "Rabbi Solomon."

Bibliography: Zunz, *Z. G.* p. 75; Gross, *Gallia Judaica*, p. 34.

W. B. A. Pe.

SOLOMON BEN JEROHAM (Arabic name, **Sulaim ibn Ruḥaim**): Karaite exegete and controversialist; flourished at Jerusalem between 940 and 960. He was considered one of the greatest authorities among the Karaites, by whom he is called "the Wise" ("ha-Ḥakam"), and who mention him after Benjamin Nahawendi in their prayers for their dead great teachers (Karaite Siddur, i. 137b). Like all the Karaite leaders, Solomon was a zealous propagandist; and in his polemics against the Rabbinites he displayed, more than any of his predecessors, that partizanship and spirit of intolerance which became the characteristic feature of the later Karaitic literature. In a work entitled "Milḥamot Adonai," of which he produced also an Arabic version that is no longer in existence, Solomon violently attacks the Rabbinites, especially Saadia, to whom he applies many derogatory epithets. It is written in verse and is divided into nineteen chapters, each of which contains twenty-two four-lined strophes. After having endeavored in the first two chapters to demonstrate the groundlessness of the oral tradition, he refutes the seven arguments advanced in its behalf by Saadia in the introduction to his commentary on the Pentateuch. Then he criticizes Saadia's views on the Jewish calendar, the laws concerning incest, the celebration of the second days of the feasts, etc., and accuses him in the harshest of terms of having, in his polemics against the Karaites, used arguments which are in direct opposition to the teachings of the Mishnah and the Talmud, and which consequently he must have known to be false. The "Milḥamot Adonai" is extant in manuscript in various European libraries; and parts of it have been published by Pinsker, Geiger, and Kirchheim.

The same spirit of intolerance and partizanship prevails in Solomon's Bible commentaries. He never failed to seize an opportunity of abusing the Rabbinites and their representative, Saadia. His commentary on the Psalms breathes a deep hatred of all foreign nations; and he repeatedly denounces the study of secular subjects. He would not allow the Karaites to study even foreign languages, still less philosophical works. The theories of Euclid and Ptolemy were, in his opinion, contrary to the teachings of the Law. Of his Bible commentaries, which were written in Arabic, only one, that on Lamentations, finished in 955 or 956, has been published (by Solomon Feinstein, Cracow, 1898); most of the others remain in manuscript: on Canticles (Brit. Mus. Hebr. MS. No. 308); on Ruth (St. Petersburg, Firkovich collection, No. 583); on Esther (*ib.* Nos. 583, 584); on Ecclesiastes (*ib.* No. 359; Brit. Mus. Or. No. 2517; the beginning and ch. ii., vii., and ix. were published by Hirschfeld in his "Arabic Chrestomathy," pp. 103–108); on Psalms (St. Petersburg, Firkovich collection, Nos. 555, 556, and 557). Solomon quotes commentaries of his on Daniel, Job, and Proverbs which are no longer in existence, and promises to write one on the Pentateuch. He cites also his "Katab al-Rudd 'ala al-Fayyumi," which is probably the Arabic version of the "Milḥamot Adonai"; "Ḥuruf al-Abdal," on the letters of permutation; and a writing on the advantages of the priests; he furthermore promises to prepare an essay on the resurrection. He also translated into Arabic and commented upon the Karaite prayers (St. Petersburg, Firkovich collection, No. 638), and was the author of a composition entitled "Ḥibbur," which is believed to have been of a liturgical character.

His Polemical Works.

Bibliography: Pinsker, *Likḳuṭe Ḳadmoniyyot*, p. 130, and index; Fürst, *Gesch. des Karäerthums*, ii. 75 *et seq.*; Gottlober, *Bikḳoret le-Toledot ha-Ḳara'im*, p. 196; Neubauer, *Aus der Petersburger Bibliothek*, p. 10; P. Frankl, in Steinschneider, *Hebr. Bibl.* xix. 93; idem, in *Ha-Shaḥar*, viii.; Kirchheim, in *Orient, Lit.* vii. 17 *et seq.*; Salfeld, *Hohelied*, p. 127; Steinschneider, *Polemische Literatur der Juden*, p. 378; idem, *Hebr. Bibl.* vii. 14, xiii. 103; idem, *Hebr. Uebers.* p. 946; idem, *Die Arabische Literatur der Juden*, § 40; S. Poznanski, in *R. E. J.* xli. 310; *idem*, in *J. Q. R.* xiii. 336; *idem*, in *Monatsschrift*, xliv. 105 *et seq.*

K. I. Br.

SOLOMON BEN JOSEPH: French liturgist of Avallon; lived apparently in the thirteenth century. He composed the following piyyuṭim: "Abbi'ah Pil'i," a "yoẓer" for Purim; "Abbi'ah miḳreh," a "seliḥah" commemorating the massacre of Anjou in 1236, and giving the names of several martyrs; "Addir yamin ya'aṭof," a seliḥah; "She'erit shibyah," a prayer in which every line consists of four words, each beginning with the same letter (read downward, the initial letters of these four columns of words give, four times, the name of the author followed by the alphabet); "She'erit shelameka," arranged like the preceding; "Nafshi bimah tehemi," a "tokeḥah" arranged in four-line strophes.

Bibliography: Gross, *Gallia Judaica*, p. 18; Zunz, *Literaturgesch.* p. 349.

A. M. Sel.

SOLOMON BEN JOSEPH IBN AYYUB OF GRANADA: Spanish physician; lived at Béziers in the middle of the thirteenth century. He translated into Hebrew from the Arabic, at the request of some notables of Béziers, the following works: the "Sefer ha-Miẓwot" of Maimonides (Neubauer, "Cat. Bodl. Hebr. MSS." No. 859); the middle commentary of Averroes on the treatise "De Cœlo" (*ib.* No. 381, 3); "Sefer ha-Arguzah," a medical treatise of Avicenna's (Vienna MS. No. 146). Solomon wrote also an original medical work on hemorrhoids entitled "Ma'amar ba-Teḥorim" (Paris, Bibliothèque Nationale, MS. No. 1120, 2).

Bibliography: Steinschneider, *Hebr. Uebers.* p 928; Renan, *Les Rabbins Français*, p. 591; Gross, *Gallia Judaica*, p. 100.

S. I. Br.

SOLOMON B. JOSEPH IBN SHOSHEN. See Ibn Shoshan.

SOLOMON BEN JUDAH HA-BABLI: Liturgist of the tenth century. In spite of the epithet "ha-Babli," given him by Rashi (commentary on Ex. xxvi. 15; "Ha-Pardes," p. 43d) and others, he was not a native of any Mohammedan country. Rapoport ("Teshubot ha-Geonim," p. 12b) held that the ancient rabbis included Rome under the designation "Babylon"; this being so, Solomon may have been a native of Rome. He is even so termed by M. Sachs in his translation of the Maḥzor (vii. 89), though without any further justification.

Solomon was the teacher of Meshullam b. Kalonymus, and, with Simeon the Great of Mayence and Kalonymus, Meshullam's father, was declared to have been of the generation which preceded Gershon Me'or ha-Golah. Solomon was the author of numerous piyyuṭim and seliḥot. Of the former there may be mentioned: an "'abodah," commencing "Adderet tilbᵊshet"; an unrimed piyyuṭ, arranged in alphabetical order, consisting of combinations of אבנד and חישרק, each letter being repeated from eight to twenty times; a "yoẓer" for the first day of the Feast of Passover, beginning "Or yesha'" (mentioned by Rashi [commentary on Ex. xxvi. 15 and Cant. iv. 10], Jacob Tam [Tos. to B. B. 14a], and many others); and a yoẓer beginning "Omeẓ dar ḥazaḳim," a haggadic cosmogony. He wrote, besides, several "ofanim" and "zulatot," which are recited on certain Sabbaths. His seliḥot are of the kind termed "shalmoniyyot," and consist of four-line strophes, without any Biblical verse (see Seliḥah). Many piyyuṭim signed "Solomon" may be Solomon ha-Babli's. It has been noticed that in several instances piyyuṭim, or seliḥot, by Solomon ha-Babli stand side by side with those of Solomon ibn Gabirol. Both bear the signature "Solomon b. Judah," and only upon a close examination can they be assigned to the proper author. Indeed, errors are sometimes made, as in the case of the yoẓer "Or yesha'," mentioned above, which is ascribed by a certain commentator to Ibn Gabirol. It appears that Solomon ha-Babli was the first to add to his signature words, and sometimes sentences, of an invocative nature, such as "Ḥazaḳ," or "Yigdal be-Torah." According to Conforte ("Ḳore ha-Dorot," p. 18b), Solomon was the author of a prayer-book; but Conforte seems to have confused him with Rashi.

Bibliography: S. D. Luzzatto, in *Orient. Lit.* vi. 680; idem, *Luaḥ ha-Payyeṭanim*, pp. 66 *et seq.*, in Berliner's *Oẓar Ṭob*, 1880; Steinschneider, *Cat. Bodl.* cols. 2318–2319; Zunz, *S. P.* p. 167; idem, *Literaturgesch.* pp. 100–104, 232–235.

J. M. Sel.

SOLOMON BEN JUDAH OF CHÂTEAU-LANDON: French Talmudist of the end of the thirteenth century. He carried on a learned discussion with Samson of Chinon and Eliezer ben Joseph of Chinon regarding a document that had been antedated—a question which was laid before Solomon ben Adret also. He was reputed to be an eminent Talmudist, and numbered among his pupils Eliezer (father of the author of "Minḥat Yehudah") and also the anonymous author of the commentary on the Pentateuch contained in MS. Hamburg No. 40 (comp. "Monatsschrift," 1881, p. 313). Glosses on the Bible by Solomon are often quoted in the "Minḥat Yehudah"; and some of his responsa are contained in the responsa collection of RaSHBA.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 169; Michael, *Or ha-Ḥayyim*, p. 584; Zunz, *Z. G.* p. 98; Renan-Neubauer, *Les Rabbins Français*, p. 447; Gross, *Gallia Judaica*, p. 260.

W. B. A. Pe.

SOLOMON BEN JUDAH OF DREUX (surnamed "the Holy"): French tosafist and Bible commentator of the twelfth and thirteenth centuries. He was a disciple of Isaac ben Samuel the Elder of Dampierre, and presided over the school of Dreux during the first quarter of the thirteenth century. He was one of the rabbis to whom Meïr ben Todros Abulafia addressed his letter of protest against Maimonides. His name is mentioned in the Tosafot, in "Or Zarua'," and in a commentary of Samuel ben Solomon of Falaise on Joseph Ṭob Elem's codex of the laws concerning Passover. His brother **Jacob ben Judah** likewise was a Bible commentator. **Joseph ben Solomon of Dreux,** who corresponded with Isaac ben Abraham of Dampierre, was most probably a son of the subject of this article.

Bibliography: Gross, *Gallia Judaica*, pp. 171–173; Neubauer, in Geiger's *Jüd. Zeit.* ix. 219; Zunz, *Z. G.* p. 55.

D. S. Man.

SOLOMON B. JUDAH LÖB OF DESSAU: German Hebraist and teacher; born about 1662; died after 1734. He was a teacher in Dessau, and is said by Fürst to be the author of a small dictionary, or rather vocabulary, in Hebrew and Judæo-German entitled "Ḥinnuk Ḳaṭan" (Dessau, n.d.). But it seems that this work, now very rare, was printed in other editions as early as 1658 (Amsterdam) and even 1640 (Cracow) and must therefore be ascribed to another author. Solomon was the author of "Iggerot Shelomoh" (Wandsbeck, 1732), Hebrew and Judæo-German letters, of which the Hebrew part bears the additional title "Kitbe Shelomoh." He wrote also "'Oz Miḇṭaḥah" (Amsterdam, 1734), a description of an anti-Jewish riot in Hamburg in the year 1730 (described also in "She'erit Yisrael," ch. xxviii.), of which he was an eye-witness.

Bibliography: Steinschneider, *Bibliographisches Handbuch*, Nos. 59 and 2235, Leipsic, 1859; idem, *Cat. Bodl.* cols. 548 and 2358; Fürst, *Bibl. Jud.* i. 207; Roest, *Cat. Rosenthal. Bibl.* (Hebrew appendix), p. 291.

E. C. P. Wi.

SOLOMON BEN JUDAH OF LUNEL: Provençal philosopher; born in 1411. His Provençal

name was **Solomon Vives.** When he was only thirteen years of age he composed, under the direction of his master, Frat Maimon, a commentary on the "Cuzari" of Judah ha-Levi. This commentary is extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2383) under the title "Ḥeshek Shelomoh." The young author displays in this work a considerable knowledge of the philosophical literature of his time. From a quotation made therein, it seems that Solomon wrote another commentary on the "Ruaḥ Ḥen," which he wrongly attributes to Samuel ibn Tibbon.

Bibliography: Steinschneider, *Hebr. Bibl.* xvi. 127; Renan, *Les Ecrivains Juifs Français*, p. 412; Gross, *Gallia Judaica*, p. 290.

S. I. Br.

SOLOMON LEVI OF BURGOS. See Paul de Burgos.

SOLOMON AND MARCOLF: Medieval tale, or romance, describing the adventures and conversations of Solomon and one Marcolf, or Marolf. The adventures have some connection with those of Ashmedai, while the conversations consist chiefly of riddles similar to those put to Solomon by the Queen of Sheba. The exact extent of its indebtedness to the Haggadah is somewhat doubtful, though it is practically certain that the various versions are derived from an Eastern original. The earliest appear to be two in Anglo-Saxon published under the title "Solomon and Saturnus" by J. N. Kemble in 1848, for the Ælfric Society. The tale was popular in Germany, where Marcolf, or Marolf, became a sort of type of the "wise fool." A block-book on the subject was published at Strasburg in 1499. Latin versions of it were often appended to the "Epistolæ Obscurorum Virorum." Both Hans Folz and Hans Sachs made use of the legend. A French version was made by Pierre Mauclerc, Count of Bretagne, in the thirteenth century. In Italian, Julio Cæsare Croce adopted it in his "Bertholdo," another name for Marcolf. This was developed into a book at Bologna in 1736. Other versions occur in the Bolognese and Venetian dialects, and in Dutch, Grecian, Polish, Icelandic, and Welsh. There are two editions in English, one published by Leeu (Antwerp, 1492), and another, "Sayings or Proverbes of King Solomon, with the Answers of Marcolfus," printed by Pynson in 1530, a version of the French "Dictionnaire de Salomon."

Bibliography: E. C. Maccalun, *Solomon in Europe, in Low German and High German Literature*, London, 1884; E. Gordon Duff, in the introduction to *The Dialogue or Communing Between the Wise King Solomon and Marcolfus*, London, 1892.

J.

SOLOMON BEN MAZZAL ṬOB: Turkish Hebrew poet and corrector for the press or, perhaps, printer; flourished at Constantinople in the first half of the sixteenth century. He was active in Hebrew printing from 1513 to 1549, as appears from the following works which bear his signature: David Ḳimḥi's "Sefer ha-Shorashim" (1513); Jacob b. Asher's "Perush 'al ha-Torah" (1514); Isaac Ḳara's "Toledot Yiẓḥaḳ" (1518); Midrash Tanḥuma (1520); Joshua ibn Shu'aib's "Derashot" (1526); David Ḳimḥi's "Miklol" (1532); the four Ṭurim (1540); "Shirim u-Zemirot" (1545 or 1548), a collection of hymns by various authors, including some of his own; and Solomon ibn Melek's "Miklal Yofi" (1549). Wolf ("Bibl. Hebr." i. and iii., No. 2002) seems to ascribe to Solomon the authorship of the whole collection of hymns mentioned above. Solomon published also a Hebrew introductory poem to the "Perush 'al ha-Torah"; and he left a poem on chess-playing, which was published by Edelmann in "Dibre Ḥefeẓ" (London, 1853).

Bibliography: Fürst, *Bibl. Jud.* iii. 225; Steinschneider, *Cat. Bodl.* cols. 2371, 3033.

J. M. Sel.

SOLOMON BEN MEÏR: French grammarian and Biblical commentator of the twelfth century; grandson of Rashi and brother of the great tosafists Isaac ben Meïr (RIBaM), Samuel ben Meïr (RaSHBaM), and Jacob Tam, though the old and many modern authorities (including Zunz and I. H. Weiss) affirm that Meïr, Rashi's son in-law, had only three sons, the tosafists just mentioned. There is an allusion to the four sons of Meïr in a responsum which Eliezer ben Nathan addressed to Meïr ("Eben ha-'Ezer," p. 148). Zunz ("Z. G." p. 32) holds that the so-called "fourth" son of Meïr was Joseph Porat, Rashbam's son, and Weiss ("Bet Talmud," iii. 228) explains the disputed expression in the responsum as referring to Meïr and his three sons. But in 1874 A. Berliner discovered in the Vatican Library many fragments of Abraham b. Azriel's commentary on the Bible, in which the latter often quotes a commentary of Solomon, to whom he refers sometimes as Solomon ben Meïr, sometimes as Solomon the brother of R. Tam. Berliner published also in his "Magazin" (ii. 45) an extract from the Parma, De Rossi, manuscript No. 181, in which Solomon is clearly said to have been the brother of Jacob Tam and the son of Meïr ben Samuel, and in which Solomon is termed "father of grammarians" ("abi ha-dayḳanim").

An extract from the Vitry Maḥzor, published by Neubauer ("R. E. J." xvii. 67), also shows that Solomon was the brother of Jacob Tam, and that he was a "sheliaḥ ẓibbur" at Ramerupt. It may be added that Abraham b. Azriel quotes Solomon (שלמה אחי ר' תם) in a fragment of his "'Arugat ha-Bosem," published by J. Perles in "Monatsschrift" (xxvi. 369); Porges (*ib.* xxxii. 168), however, interprets this quotation to mean that the Solomon mentioned was Abraham's own brother. There having been four sons of Meïr, Solomon must have been the third, as Jacob Tam refers to himself as the youngest brother (Weiss, *l.c.*; comp. Eliezer b. Nathan, *l.c.*). That Solomon was a Talmudic authority is indicated by the occurrence of his signature with those of his brothers under the takḳanot of Jacob Tam (Goldberg, in "Ha-Lebanon," ii. 91-92; but comp. Halberstam, *ib.* ii. 267). It is likely that it is this Solomon who is quoted as a rabbinical authority in the tosafot to Pes. 105b. It must be said, however, that there was an older Solomon b. Meïr, who is mentioned by Rashi (on Ḥul. 116b; see J. Müller, "Teshubot Ḥakme Ẓarefat," p. xxx.).

Bibliography: Berliner's *Magazin*, i. 3; Gross, *Gallia Judaica*, p. 162; Kaufmann, in Berliner's *Magazin*, xiii. 152 *et seq.*; Sokolow, in *Ha-Asif*, ii. 376.

T. M. Sel.

SOLOMON B. MENAHEM. See Frat Maimon.

SOLOMON, MICHAEL: British merchant and politician; born in England 1818; died in Jamaica May 5, 1892. He emigrated to Jamaica at the age of twelve, and eventually became the head of the firm of Bravo Brothers. He spent over sixty years of his life in the island, during the greater part of that time being actively engaged in its administration as a member of the Legislative Council, in which capacity he rendered distinguished services, and as custos of St. Anne's. He took part also in the organization of the exposition in the island, and in 1887, in recognition of his many eminent services to the colony, Queen Victoria conferred upon him the companionship of the Order of St. Michael and St. George.

Bibliography: *Jew. Chron.* May 13, 1892.

J. G. L.

SOLOMON B. MORDECAI: Polish rabbi; died 1609. He was a pupil of Solomon Luria and was rabbi of Meseritz and Ostrog, holding also some rabbinical position in Lemberg. He is referred to as "R. Shelomtzi, the pupil of Maharshal" in a manuscript work which was in the hands of Solomon Margolioth of Brody. He was the author of "Mizbaḥ ha-Zahab," an explanation of a Talmudical passage on the holy incense (Basel, 1602). A work by him named "Seder Gittin" is referred to in the above-mentioned manuscript.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 726; Buber, *Anshe Shem*, p. 204, Cracow, 1895; Lewinstein, *Dor we-Dor we-Doreshaw*, p. 119, Warsaw, 1899.

E. C. P. Wi.

SOLOMON BEN MOSES CHELM: Polish rabbi of the eighteenth century; born at Samoscz, government of Lublin; died at Salonica in 1778. He was successively rabbi of Chelm, Samoscz (a district rabbinate), and Lemberg. To the last place Solomon was called in 1771, to succeed the deceased Ḥayyim ha-Kohen Rapoport. In 1777 Solomon left Lemberg with the intention of going to the Holy Land. After visiting his family in Samoscz, he began his journey toward Palestine. Passing through Lemberg, he gave his approbation there, on Sept. 16, 1778, to Elijah of Belgorai's "Har ha-Karmel." Then he continued to Salonica, intending to superintend the issue of the second edition of his "Merkebet ha-Mishneh"; but he died shortly after his arrival there. Besides being an authority in rabbinics, on which subject he published several works, he was distinguished as a grammarian and mathematician. In 1776 Solomon wrote a defense of Joseph Te'omim, who had been criticized by many rabbis in connection with the issue of a divorce. Solomon gave his approbation for the publication of many current works, especially during the period of his incumbency at Lemberg.

Solomon was the author of the following works: "Merkebet ha-Mishneh" (Frankfort-on-the-Oder, 1751); "Shulḥan 'Aẓe Shittim," novellæ on Shabbat (Berlin, 1762); "Sha'are Ne'imah," a treatise on the accents of the prophetical books, edited by Solomon Dubno (Frankfort-on-the-Oder, 1775). His "Merkebet ha-Mishneh" comprises novellæ on the four divisions of Maimonides' "Yad"; a pamphlet, entitled "Berakot be-Heshbon," on Talmudic arithmetic and geometry; and "Zinẓenet ha-Man," on the Haggadah of the Talmud. A second, revised edition, in three parts, including a defense of Maimonides against the strictures of Abraham ben David, was published at Salonica in 1777–78. Solomon's unpublished works include: "Ḥug ha-Areẓ," on the geography of Palestine; "'Asarah Shulḥanot," novellæ on the four parts of the Shulḥan 'Aruk; and "Leb Shelomoh," a collection of thirty two responsa. Many of his responsa are to be found in responsa collections of other rabbis.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. חוג הארץ and מרכבת המשנה; S. Buber, *Anshe Shem*, pp. 207 *et seq.*; Fürst, *Bibl. Jud.* i. 172; Steinschneider, *Cat. Bodl.* col. 2376; Zunz, *G. S.* i. 194.

W. B. M. Sel.

SOLOMON BEN MOSES BEN JEKUTHIEL DE ROSSI: Writer and composer of synagogal hymns; flourished in Rome during the thirteenth century; died after 1284 in the prime of life. He was the earliest literary member of the Rossi family. His wife was Paola Anaw, the highly gifted daughter of the author Abraham ben Joab Anaw (see Jew. Encyc. i. 567b).

Solomon ben Moses was the author of an apologetic work which has become known under four different titles, namely, "Sefer ha-Wikkuaḥ," "'Edut ha-Shem Ne'emanah," "She'elot u-Teshubot," and "Milḥamot ha-Shem." In the preface the author warns against disputations, which, he says, are harmful to Judaism. If, however, one finds himself forced to enter into a controversy, one should remain calm, and avoid discussing such themes as the Trinity, the holy supper, and other dogmas. One should appear only as a defender, not as an aggressor. The work itself is an apology for Christian attacks upon the Jewish view of the Messiah; and it weakens the attempt of the Christians to prove that the Jews are a people abandoned by God.

Solomon is known also as a liturgical poet. Besides three songs, he wrote a poem on the earthquake in Ancona, beginning with the words אל אי־ הראיתנו.

Bibliography: Steinschneider, *Hebr. Bibl.* 1863, p. 93, note 2; Brüll, in Weiss, *Bet ha-Midrash*, pp. 143 *et seq.*; Halberstam, in Berliner's *Magazin*, i. 33 *et seq.*, 43 *et seq.*; Berliner, *ib.* xi. 142; Zunz, *Literaturgesch.* p. 366; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 269, 278, 395, 438, 444, 452.

W. B. S. O.

SOLOMON BEN MOSES BEN JOSEPH: Italian liturgist of the thirteenth century; identified by some with Jehiel b. Jekuthiel Anaw, and by others with Solomon b. Jedidiah; a descendant probably of Zedekiah b. Benjamin Anaw. An exhortation called "Widdui" or "Tokaḥah" by him is contained in a Roman manuscript.

Bibliography: Zunz, *Literaturgesch.* p. 366; *Orient. Lit.* x. 487; Steinschneider, *Cat. Bodl.* cols. 1277, 2767; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 395.

W. B. S. O.

SOLOMON BEN MOSES OF MELGUEIL: French philosophical writer and translator of the thirteenth century. The supposition that Solomon was a native of Melgueil, or Melgueir, the present Mauguio, is based on the fact that "Melgueiri"

(מלגוירי, מלנוירי) is always a part of the name. Wolf ("Bibl. Hebr." iii., Nos. 2007–2008) interprets the epithet as either "the Algerian" or "the Algarian," the latter reading being adopted by Renan ("Averroès et l'Averroïsme," p. 192, Paris, 1866). According to Saige ("Les Juifs de Languedoc Antérieurement au XIVe Siècle," p. 126, *ib.* 1881), Solomon ben Moses of Melgueil is the same as the Solomon of Melgueil (a native of Béziers who had settled at Narbonne) who is mentioned in Latin documents of 1284 and 1306—the one of 1284 styling him and his brother Vital "the Jews of the king," and the one of 1306 describing him as one of those whose property had been confiscated. Steinschneider ("R. E. J." v. 278 *et seq.*) declares this identification doubtful.

Isaac Lattes ("Sha'are Ẓiyyon," p. 73) speaks of a Samuel b. Moses Melgueiri (= "of Melgueil") who was a great scholar and who wrote works in all departments of science. This passage is reproduced by Azulai ("Shem ha-Gedolim," i. 176), who adds that among Solomon's works must be especially mentioned his "Ḳeẓ li-Tekunah," "Sefer ha-Melek," and "'Asarah Debarim." Zunz ("Z. G." p. 472) affirms that "Samuel" in this passage is a copyist's mistake for "Solomon," and he consequently ascribes the three works just mentioned to the Solomon of this article. It may be said that Isaac de Lattes himself ascribes these works to Moses ibn Tibbon, and that this opinion is supported by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 54b, Venice, 1587). Wolf, furthermore (*l.c.* Nos. 2001b, 2007), followed by Zunz (*l.c.*) and other scholars, identifies Solomon מאורנול, the translator of Aristotle's "De Republica" and "Meteorologica," with Solomon of Melgueil. But Saige (*l.c.*) holds with Renan that the former Solomon is a different person, the name מאורנול meaning "a native of Urgel, Spain."

Solomon was incontestably the author of "Bet Elohim," a philosophical commentary on the chapter in the Book of Kings which deals with the construction of Solomon's Temple. This work (not yet published) is in three parts, respectively entitled "Sha'are Ẓedeḳ," "Bet Middot," and "Sod ha-Miẓwot," and is written on the same lines as Maimonides' "Hilkot Bet ha-Beḥirah," but in a more Orthodox manner. Solomon translated Avicenna's compendium of Aristotle's "De Cœlo et Mundo," under the title "Sefer ha-Shamayim weha-'Olam." In the introduction Solomon says that he translated this work from the "language of the Christians" (Latin), and asks the student's indulgence for the mistakes which he may have made. Many passages of this translation are quoted by Gershon b. Solomon in his "Sha'ar ha-Shamayim," and therefore a decision as to the exact date of Gershon's composition may help to determine that of Solomon's work.

Solomon translated also: Aristotle's "De Somno et Vigilia," under the title "Ha-Shenah weha-Yeḳizah"; Averroes' "Tauṭi'ah," the third treatise of his "Metaphysics," under the title "Haẓẓa'ah la-Ḥokmah"; Platearius' medical work "De Simplici Medicina," or "Circa Instans," accepting the latter title for the translation. It may be added that Hebrew manuscript No. 128, in the Vienna Library, entitled "Sha'ar be-Ḥokmat ha-Parẓuf," a translation of an Arabic treatise on physiognomy, is erroneously ascribed to Solomon of Melgueil.

The name of Melgueiri occurs also in connection with poetry, and Abraham Bedersi mentions it in his "Ḥereb ha-Mithappeket." There are also two piyyuṭim bearing in acrostic the name מלגוירי, one published by Carmoly in "Ha-Karmel" (vi. 402), and the other by Dukes in "Ha-Lebanon" (v. 440). The former is even indicated, in the manuscript from which Carmoly has taken it, as having been composed by Solomon Melgueiri; still it can not be said with certainty that the poet is identical with the subject of this article.

Bibliography: Gross, *Gallia Judaica*, pp. 356 *et seq.*; Renan, *Les Rabbins Français*, pp. 575 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 253, 283–284, 334, 822.

S. M. Sel.

SOLOMON, MYER: Founder of the St. Alban's Place Synagogue, London; born in the last quarter of the eighteenth century; died Dec. 31, 1840. He was appointed head of the Denmark Court Congregation in 1824, and took a prominent part in founding the new place of worship at St. Alban's place, St. James's (known both as the Western and as the Westminster Synagogue), which was consecrated Sept. 7, 1826. Solomon frequently took part in divine service both as preacher and as ḥazzan; he was also a competent mohel and shoḥeṭ, and he wrote two scrolls of the Law which he bequeathed to his synagogue, together with various other religious appurtenances. Solomon's bric-à-brac store was at 119 Pall Mall, where his sukkah was hospitably open to members of the congregation. The fame he enjoyed brought him visitors from many parts. He delivered a funeral sermon (in English) on the death of George IV. in 1830, and he also composed some Hebrew hymns for various occasions.

Bibliography: Matthias Levy, *The Western Synagogue: Some Materials for Its History*, London, 1897; *Jew. Chron.* Oct. 29, 1897.

J. I. Co.

SOLOMON NASI BEN ISAAC NASI CAYL: Liturgical poet; lived at Marseilles about 1285. Cayl is a family name, derived from Caylus, a town in the department of Tarn-et-Garonne. Solomon composed the piyyuṭ מי לא ייראך מלך הגוים, found in the Avignon Maḥzor. The name of this poet must not be confounded with that of the rabbi Solomon ben Isaac Cayl, who lived at Marseilles about 1376–86.

Bibliography: Gross, *Gallia Judaica*, pp. 377, 450; Zunz, *Literaturgesch.* p. 489.

D. S. Man.

SOLOMON BEN NATHAN ASHKENAZI. See Ashkenazi.

SOLOMON, PHILIP S.: Attorney-general of Fiji; born at Lee, Essex, England, Oct. 15, 1830; died in New South Wales March 24, 1895. Early in life he went to Australia, and later to New Zealand, finally settling in Fiji. He arrived there in 1870, and assumed the editorship of the "Fiji Times." Turning his attention to law, he was admitted as a barrister and solicitor of the Supreme Court, and became queen's counsel in 1889. On several occasions, from 1875 to 1895, he served as acting attorney-general, and at various times he performed the func-

tions of legislative councilor, being a member of the council till the time of his death. He was the first warden of Levuka, elected under the ordinance granting municipal privileges to that city.

Solomon wrote a pamphlet which was dedicated to the royal commission appointed to inquire into the feasibility of annexing the Fijian group; the excellent service which this publication rendered to the country was acknowledged by the royal commissioners.

BIBLIOGRAPHY: *Jew. Chron.* June 7, 1895.

J. G. L.

SOLOMON DE SABALDUCCHIO: Physician; flourished in Perugia, Italy, in the fourteenth and fifteenth centuries. Pope Boniface IX., shortly after his accession, appointed Solomon his body-physician (Oct. 13, 1392). The bull which this pope issued on April 15, 1402, and in which he granted the Jews certain rights and privileges, was a result of the activity of this physician and of another named Angelo.

BIBLIOGRAPHY: *Marini Archiatri Pontificii*, i. 107 *et seq.*, ii. 49; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 317-318.

J. S. O.

SOLOMON SALMAN B. MOSES. See LONDON, SOLOMON.

SOLOMON BEN SAMSON: Scholar of Worms in the eleventh century; teacher and relative of Rashi, who refers to him as an authority beside his other teacher, Isaac ha-Levi (responsa of the French rabbis, Nos. 11, 24). Most probably he is identical with the Solomon ben Samson mentioned as a native of Vitry, this name being apparently an error for Lorraine, among whose scholars he is cited ("Or Zarua'," i. 116a).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 217, 295; Zunz, *Literaturgesch.* p. 157; idem, *Z. G.* p. 192.

D. S. MAN.

SOLOMON, SAMUEL: English quack; born in 1780; died in London 1818. He flourished in Liverpool and was an original and somewhat eccentric character who became widely known as the inventor and patentee of an empiric preparation called "Balm of Gilead," by the sale of which he amassed a considerable fortune. In 1805 he removed to a large house in Kensington road, where his stately residence, "Gilead House," with its gardens and shrubberies, formed one of the sights of the town. Streets named "Gilead," "Balm," and "Solomon" commemorate his connection with the place. He left two children, a son and a daughter.

BIBLIOGRAPHY: Watt, *Bibliographia Britannica*, s.v.; *Jew. Chron.* Jan. 18, 1901; *Liverpool Daily Post*, April, 1900.

J. G. L.

SOLOMON SHALEM B. ḤAYYIM JEHIEL COHEN: Rabbi in the second half of the eighteenth century; died at Amsterdam 1781. He resided successively at Adrianople, Bologna, Sofia, and Amsterdam, in which last-named city he officiated as rabbi of the Portuguese community. He was the author of the following works: "Dibre Shelomoh" (Amsterdam, 1753), sermons on the Pentateuch, with an index to the allusions in the text; "Shoneh Halakot," a commentary on the "Halakot Gedolot" (*ib.* 1762); and "Leb Shalem" (*ib.* 1773), notes and elucidations of the "Yad ha-Ḥazaḳah" of Maimonides.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2390; Fürst, *Bibl. Jud.* iii. 260; Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Ozar ha-Sefarim*, pp. 107, 254, 569.

S. J. Z. L.

SOLOMON, SIMEON: English painter; born at Bristol 1834; died at London March 15, 1905; brother of Abraham SOLOMON. He early showed signs of artistic ability, and came under the influence of D. G. Rossetti. His drawings and paintings carry to an extreme the mystical and sensuous tendencies of the pre-Raphaelite school. He published a number of designs for The Song of Songs, and photographs of ten drawings illustrating Jewish ceremonial. Falling into degenerate habits, he was confined for a time in a sanitarium and lived a vagrant life the remainder of his days.

BIBLIOGRAPHY: *Fortnightly Review*, March, 1904; *Jewish Chronicle*, March 18, 1905.

J.

SOLOMON, SOLOMON JOSEPH: English painter; born in London Sept. 16, 1860. He received his artistic training at Heatherly's, at the schools of the Royal Academy, at the Academy of Munich, and at the Ecole des Beaux Arts, Paris, where he studied under Cabanel. His first picture was exhibited in the Royal Academy in 1881; and since that time he has continuously supplied some of the main attractions of that exhibition, his vigorous "Cassandra" (1886) and "Niobe" (1888) having established his reputation as a painter of classical subjects somewhat after the style of Leighton and Poynter. Other paintings of the same character were "Hercules" (1889), "The Judgment of Paris" (1890), "Echo and Narcissus" (1894). Solomon has shown distinction as a portrait-painter also, his portrait of Mrs. Patrick Campbell attracting special attention from its novel arrangemen lights. He was elected an associate of the Royal Academy in 1894.

Solomon has shown marked interest in Jewish affairs. He was one of the founders, and for the first ten years the president, of the Maccabeans, which society owed much of its early success to his genial personality. This interest has been displayed in his art also. The picture that established his reputation was his "Samson and Delilah"; and he has painted several portraits of Jewish friends, *e.g.*, of Dr. Ernest Hart (1888), I. Zangwill (1894), Joseph Jacobs (1900), and Solomon Schechter (1902), besides an impressionist portrait of H. Graetz during that historian's visit to the Anglo-Jewish Historical Exhibition in 1887. The last-named portrait is now in the possession of the Jewish Theological Seminary of America. In this connection should be mentioned his "Allegory" of 1904, which is understood to represent the triumph of Judaism as the final religion of the world.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 14, 1896; *Who's Who*, 1905; *Jüdische Künstler*, 1904.

J.

SOLOMON OF TOURS: French Talmudist; contemporary of Rashi, with whom he carried on a learned correspondence. Rashi addresses him as "My dear friend." This expression, as well as the fact

that Rashi points out an error which Solomon had made in regard to the Talmud, proves that the latter can not be identical with Rashi's relative and teacher of the same name, whom Rashi even in his old age regarded as an authority.

Bibliography: Gross, *Gallia Judaica*, p. 218.
W. B. A. Pe.

SOLOMON URBINO. See Urbino, Solomon de.

SOLOMON, VABIAN L.: Premier of South Australia; born about 1849; son of Judah Moss Solomon. Early in life Solomon went to the Northern Territory, where he engaged in business, was elected mayor of the chief town, and became connected with the "Northern Territory Times." Returning to Adelaide, he became member for the territory in the House of Assembly, and won recognition in Parliament as an authority on finance. On the resignation of Sir John Darna he was appointed leader of the opposition; and on the fall of the cabinet in Dec., 1899, he became for a short time premier of the new ministry which was formed. Solomon was one of the members of the Federal Council which brought about the federation of the Australian colonies.

Bibliography: *Jew. World*, Dec. 8, 1899.
J. G. L.

SOLOMON DE VESOUL: Son of Manessier de Vesoul, who died in 1375 or 1378. By a decree of Charles V., the Wise, he was appointed clerk and tax-gatherer for the Jews of France (Aug. 9, 1378). Like his father and brothers, Solomon was in high favor at court, and received many proofs of the royal esteem; among other privileges conferred upon him was that of immunity from the obligation of wearing the Jews' badge, which privilege was shared by the members of his family.

S. J. Ka.

SOLOMON IBN YA'ISH BEN ABRAHAM: 1. Spanish scholar, physician, and (probably) Biblical commentator; died at Seville in May, 1345. According to a Spanish tumular inscription of Seville, from which this date is taken, Solomon wrote many works on medical and other sciences, none of which is extant. He is probably identical with the Solomon ibn Ya'ish called "the Elder," a part of whose supercommentary, that relating to the ephod, on Ibn Ezra's commentary on the Pentateuch, is found in Ezra Gatigno's "Sefer ha-Zikronot," p. 139b (Neubauer, "Cat. Bodl. Hebr. MSS." No. 230). A fragment of Solomon's supercommentary which explains a geometrical calculation is in the same collection (No. 232, 2b; comp. Samuel Zarẓah, "Meḳor Ḥayyim," pp. 31b-32b, Mantua, 1559). It may be that it is this Solomon ibn Ya'ish who is mentioned by Ibn Verga ("Shebeṭ Yehudah," ed. Wiener, § 7, p. 18) as one of the envoys sent by the Castilian Aljama (assembly of Jewish elders) to King Alfonso.

2. (Solomon b. Ya'ish the Younger ["ha-Baḥur"] of Guadalajara.) Spanish commentator on Ibn Ezra's commentary on the Pentateuch; the whole of his supercommentary is found in the Bodleian Library (Neubauer, *l.c.* No. 232,1). The copyist Joseph b. Eliezer declares in the colophon that the text from which he made the copy was full of mistakes, many of which he corrected, while many others had rendered the context so unintelligible that he was compelled to retain them. The fact is that Solomon quotes passages from other commentaries, and it may be that he translated those passages from the Arabic without being able to render them throughout into good Hebrew.

According to Steinschneider ("Jewish Literature," p. 103), Solomon wrote his supercommentary in Arabic, and, at the request of Samuel Zarẓah, it was translated into Hebrew by Jacob b. Solomon Alfandari. Steinschneider seems to confuse the two Solomons, as he calls the author of this supercommentary Solomon ibn Ya'ish ben Abraham; in fact, it is not known which of the two wrote in Arabic (see Ersch and Gruber, "Encyc." section i., part 54, p. 359, note 15). The authorities quoted in the supercommentary are Rashi, Maimonides, Abraham b. David Ḳimḥi, Moses ibn Tibbon, and Meïr b. David; the last-named is in one place (in the part relating to Ḥayye Sarah) designated as אדני אבי, indicating that he was Solomon's father, but in another place (Balaḳ) as אדני רבי (= "my master"); it is not known which reading is the correct one.

Bibliography: Carmoly, in Jost's *Annalen*, i. 302; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 232, 1; Steinschneider, *Hebr. Bibl.* vi. 115; Zunz, *Z. G.* p. 411.
W. B. M. Sel.

SOLOMON IBN ẒAḲBEL (צקבל): Spanish poet of the twelfth century; relative of Abu Omar Joseph ibn Sahl, who died in 1124. Solomon was the author of a satirical romance written in the form of the Arabic "Maḳamat" of Abu al-Ḳasim Mohammed al-Ḥarizi, which later were so ably imitated in Hebrew by Judah al-Ḥarizi in his renowned "Taḥkemoni." The hero of this romance, which, according to Schorr, who published it ("He-Ḥaluẓ," iii. 154), is entitled "Taḥkemoni," is named Asher ben Judah; in rimed prose, interspersed with small poems in absolutely strict rhythm, he relates his love adventures, which were marked by various disappointments and vicissitudes of fortune. This poetical production, from which Al-Ḥarizi may have borrowed both the title and the style, is remarkable for the elegance of its language and for its combination of profound thought and light banter. Solomon's poetical talent was highly praised by Judah al-Ḥarizi in his "Taḥkemoni" (ch. xx.).

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S. I. Br.

SOLOMON ZALMAN BEN ISAAC: Polish rabbi; died at Warsaw in 1838. After having filled the position of rabbi at Mashelsk and Praga, he was called to the rabbinate of Warsaw, which he held until his death. Solomon carried on a scientific correspondence with Akiba Eger and Jacob of Lissa. He was the author of "Ḥemdat Shelomoh" (2 vols., Warsaw, 1816), containing responsa on the Shulḥan 'Aruk and novellæ on several Talmudical treatises; and he left in manuscript numerous Talmudical novellæ, two volumes of which, comprising novellæ on Yebamot, Ketubot, Ḳiddushim, Gittin, and Baba

Batra, were published under the above-mentioned title by his son and son-in-law.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2339; Fuenn, *Keneset Yisrael*, p. 328.

E. C. I. Br.

SOLOMON ZARFATI. See ZARFATI.

SOLOMONOV, ABRAHAM: Russian author; born in Minsk 1778; died in St. Petersburg. He was a prominent propagandist of the Haskalah movement among the Russian Jews in the first half of the nineteenth century, for which task his intimate knowledge of the Hebrew, Russian, and Polish languages made him especially fit. He took an active part in aiding the Russian government to reform internal affairs which affected the Jews; he was employed for many years by the government as a translator from Hebrew into Russian and Polish, and for six years he officiated as burgomaster (mayor) of his native town. After the dissolution (1825) of the so-called "Deputation of the Jewish Congregations of Russia," which had continued in session in St. Petersburg for seventeen years, Solomonov, who had been connected with that body as a director of chancery, took up the practise of law in St. Petersburg.

In his declining years Solomonov published "Mysl: Izrailityanina" (Thoughts of an Israelite). One part of this book contains a collection of historical material concerning the settlement of the Jews in Europe, particularly in Poland, and a description of their legal status in that country and in Russia under Alexander I. and Nicholas I. The other part of the book consists of citations from the Bible, from the Talmud, and from famous Hebrew theologians and philosophers, to which are added explanatory notes by the author himself. The aim of these citations and of the book in general was to persuade the Jews to abandon religious fanaticism, to adopt European civilization, to be patriotic citizens of their country, and to have confidence in the good intentions of the Russian government.

H. R. S. Hr.

SOLOMONS, ADOLPHUS SIMEON: American communal worker; born in New York city Oct. 26, 1826; son of John Solomons, a native of London who emigrated to the United States in 1810, and of Julia, daughter of Simeon Levy.

Solomons was educated in the University of the City of New York, and entered the employ of a firm of wholesale importers of stationery and fancy goods, becoming within two years its head bookkeeper and confidential man. At the age of fourteen he had enlisted as a color-guide in the Third Regiment Washington Greys (New York State National Guard); he was promoted sergeant five years later, and received a certificate of discharge on May 11, 1847. In 1851 Daniel Webster, then secretary of state, appointed him "Special Bearer of Despatches to Berlin." On his journey he visited for the first time a Jewish ward in a hospital, at Frankfort-on-the-Main, and determined to establish a similar institution in New York. Upon his return home he became a member of a committee of young men who arranged a ball for charity in Niblo's Garden. The sum of $1,034 realized therefrom was, upon Solomons' motion, placed in the hands of Simpson Simson of Yonkers, who, with others, had recently taken out a charter for a Jewish hospital in New York, the present Mt. Sinai Hospital.

In 1859 Solomons established the publishing-house of Philp & Solomons in Washington, D. C., which held for a number of years the government contracts for printing. Solomons was in 1871 elected a member of the House of Representatives for the District of Columbia, serving as chairman of the committee on ways and means.

As a representative of the central committee of the Alliance Israélite Universelle, Solomons at a public meeting held in New York advocated the establishment of the Montefiore Home for Chronic Invalids to mark the one-hundredth anniversary of Sir Moses Montefiore's birth. As trustee and, subsequently, as acting president of the Jewish Theological Seminary Association of New York, he was influential in bringing about a successful reorganization of the society's finances. In 1891 he became general agent of the Baron de Hirsch Fund and director of its many activities in America; and in 1903, when relieved of active work, he was made honorary general agent.

Solomons was an incorporator and for seventeen years an active member of the National Association of the Red Cross, and was also one of its two vice-presidents. President Arthur appointed him and Clara Barton as representatives of the United States government in the International Congress of the Red Cross, held at Geneva, Switzerland, in 1881; and Solomons was elected vice-president of that congress. He was one of the five original members of the New York executive board of the Red Cross Relief Committee, which board was in session during the Spanish-American war and consisted of twenty-five members presided over by Bishop Potter.

Solomons has been a member of the central committee of the Alliance Israélite Universelle, and its treasurer for the United States. He has been for twenty years a director, and for some time treasurer, of the Columbia Hospital and Lying-in Asylum in Washington, D. C.; he is also a charter member of the Garfield Memorial Hospital, acting president of the Provident Aid Society and Associated Charities, founder and president of the Night Lodging-House Association, and trustee of the first training-school for nurses in the District of Columbia; he has been identified also with nearly all the prominent charities in the United States capital.

Solomons has taken active part in all inauguration ceremonies from Lincoln's time to McKinley's.

A. F. T. H.

SOLOMONS, LEVY: One of the founders of the Canadian Jewish community; born early in the eighteenth century; died May 18, 1792. He settled in Montreal almost immediately after the British conquest. Before going to Canada he had lived in Albany, N. Y., where he retained interests, and occasionally resided, almost until the close of his life. He was largely engaged in traffic with the Indians, and his mercantile enterprises extended from Michilimackinac to the Gulf of St. Lawrence, and down the Hudson River. During the American invasion of Canada in 1775 General Montgomery

appointed Solomons purveyor to the American hospitals in Canada; and the defeat of Montgomery brought disaster to Solomons, who lost the large quantities of stores carried off by the retreating troops.

The valuable assistance Solomons had given the Revolutionists subjected him to punishment by the Canadian government; General Burgoyne expelled him in July, 1776; his property was confiscated, and he was compelled to take refuge with his family in Lachine. Some time afterward he recovered some of his losses, and was permitted by the British government to return to Montreal. Through his efforts in 1788 a code of laws was drawn up for the government of the Sephardic synagogue of Montreal.

Solomons married (May 31, 1775) Rebekah Franks, daughter of Abraham Franks (one of the earliest Jewish settlers in Canada), and cousin of Col. David Salisbury Franks and Col. Isaac Franks, both of whom figured prominently in the American Revolutionary war. Solomons had two sons and eight daughters. His eldest daughter, Mary, married Jacob Franks, the Hudson Bay trader, who was one of the founders of the town of Green Bay, Mich. His third daughter, Rachel (b. 1780), married (1803) Henry Joseph of Berthier, the founder of Canada's merchant marine. His son **Benjamin Samuel Solomons** (b. 1786) married a daughter of Gershom Mendes Seixas of New York.

Bibliography: *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel*, Montreal (unpublished); *Publ. Am. Jew. Hist. Soc.* Nos. 2, 4, and 10.

J. C. I. de S.

SOLOVEICHIK, JOSEPH BAER: Russian Talmudist and rabbi; born at Nieswish, Russia, 1820; died May 1, 1892. At an early age he was sent to Volozhin, where he studied under R. Simon and then entered the yeshibah. When R. Gershon of Minsk was compelled by ill health to surrender the direction of the yeshibah at Minsk, Soloveichik was chosen by Gershon as his successor. While in Volozhin he married into a wealthy family; but soon afterward, failing to give the correct order of the prayers on a certain holy day, he was compelled by his father-in-law to divorce his wife. This so embittered him that he determined to leave Russia and study under R. Kluger at Brody. There, accordingly, he went, in the company of a carrier, to whom he had hired himself as an assistant.

From Brody he went to Lemberg to study under Arenstein; thence he soon removed to Kovno, and then to Volozhin, where he occupied the position of teacher in the yeshibah and later that of rabbi. In 1865 he was called to Slutzk, in 1876 to Warsaw, and two years later to Brisk, Lithuania, where he founded (1890) a society for the Jewish colonization of Palestine. In 1889 he was a member of the committee of prominent Jews convoked in St. Petersburg by the Russian government to discuss the condition of the Jews in Russia and to discover means of improving it.

Soloveichik's writings include: "She'elot u-Teshubot Bet ha-Levi" (part i., Wilna, 1865; part ii., Warsaw, 1874; part iii., *ib.* 1884).

Bibliography: *Ha-Asif*, vol. vi.

E. C. J. Go.

SOLOVYEV, VLADIMIR SERGEYEVICH: Russian publicist and friend of the Jews; born 1853; died in 1900. In an article, "Rossiya i Yevropa," he opposed the attitude of the Slavyanophil party against the Jews. He became a member of the Society for the Promotion of Culture Among the Jews of Russia, and took an active part in the work of the Historical and Ethnographical Society. Even on his death-bed he is said to have prayed for the Jewish people.

His chief works are: "Krisis Zapadnoi Philosophii"; "La Russie et l'Eglise Universelle"; "Istoriya Buduschnosti Teokratii" ("Philosophiya Bibliskoi Istorii"); "Opravdaniye Dobra"; and "I Kritika Otvlechennyka Nachel."

Bibliography: Statyi o Solovyevye, *Radlova i Arsenyeva*, in the Russian edition of *Brockhaus Konversations-Lexikon*; *Vyestnik Yevropy*, Sept., 1900; *Voskhod*, Nov., 1900; *Khronika Voskhoda*, 1900, Nos. 60 and 69.

H. R. *

SOLYMOSI, ESTHER. See Tisza-Eszlár.

SOMEKH, ABDALLAH ABRAHAM JOSEPH: Rabbi of Bagdad; born in that city 1813; died there 1889. He was educated by Rabbis Jacob Joseph ha-Rofe and Moses Ḥayyim, the latter of whom held the office of ab bet din. Somekh, who was looked upon as the spiritual head of the Bagdad community, was well known also in other parts of Asia, especially India, and his legal decisions were generally accepted as conclusive. About twenty yeshibot were established through his influence with the Sassoon family, E. R. Menashe, and other members of the Calcutta community.

Somekh left in manuscript a work on ritual, parts of which were published after his death (Bagdad, 1900) under the title "Zibḥe Ẓedeḳ." A riot occurred at his funeral, the Mussulmans objecting to his being buried near one of the tombs of their local saints. Of Somekh's pupils, still living, may be mentioned Joseph Ḥayyim Moses; Abraham Hallel, the present ab bet din at Bagdad; Ezekiel Solomon David; and Ezra Cohen.

J. N. E. B. E.

SOMMO, JUDAH. See Judah Leone b. Isaac Sommo.

SON. See Child, The.

SON OF GOD: Term applied to an angel or demigod, one of the mythological beings whose exploits are described in Gen. vi. 2–4, and whose ill conduct was among the causes of the Flood; to a judge or ruler (Ps. lxxxii. 6, "children of the Most High"; in many passages "gods" and "judges" seem to be equations; comp. Ex. xxi. 6 [R. V., margin] and xxii. 8, 9); and to the real or ideal king over Israel (II Sam. vii. 14, with reference to David and his dynasty; comp. Ps. lxxxix. 27, 28). "Sons of God" and "children of God" are applied also to Israel as a people (comp. Ex. iv. 22 and Hos. xi. 1) and to all members of the human race.

Yet the term by no means carries the idea of physical descent from, and essential unity with, God the Father. The Hebrew idiom conveys nothing further than a simple expression of godlikeness (see Godliness). In fact, the term "son of God" is rarely used in Jewish literature in the sense of

"Messiah." Though in Sukkah 52a the words of Ps. ii. 7, 8 are put into the mouth of Messiah, son of David, he himself is not called "son of God." The more familiar epithet is "King Messiah," based partly on this psalm (Gen. R. xliv.). In the Targum the בן of Ps. lxxx. 16 is rendered מלכא משיחא (= "King Messiah"), while Ps. ii. 7 is paraphrased in a manner that removes the anthropomorphism of the Hebrew: "Thou art beloved unto me, like a son unto a father, pure as on the day when I created thee."

The Apocrypha and Pseudepigrapha contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28–29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a filial relation to God (see Wisdom ii. 13, 16, 18; v. 5, where "the sons of God" are identical with "the saints"; comp. Ecclus. [Sirach] iv. 10). It is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). The God-childship of man has been especially accentuated in modern Jewish theology, in sharp contradistinction to the Christian God-sonship of Jesus. The application of the term "son of God" to the Messiah rests chiefly on Ps. ii. 7, and the other Messianic passages quoted above.

The Pious as Sons of God.

The phrase "the only begotten son" (John iii. 16) is merely another rendering for "the beloved son." The Septuagint translates יחידך ("thine only son") of Gen. xxii. 2 by "thy beloved son." But in this translation there is apparent a special use of the root יחד, of frequent occurrence in rabbinical literature, as a synonym of בחר ("choose," "elect"; see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," *s.v.*); the "only begotten" thus reverts to the attribute of the "servant" who is the "chosen" one.

It has been noted that the Gospel of John and the First Epistle of John have given the term a metaphysical and dogmatic significance. Undoubtedly the Alexandrian Logos concept has had a formative and dominant influence on the presentation of the doctrine of Jesus' sonship in the Johannean writings. The Logos in Philo is designated as the "son of God"; the Logos is the first-born; God is the father of the Logos ("De Agricultura Noe," § 12 [ed. Mangey, i. 308]; "De Profugis," § 20 [ed. Mangey, i. 562]). In all probability these terms, while implying the distinct personality of the Logos, carry only a figurative meaning. The Torah also is said to be God's "daughter" (Lev. R. xx.). At all events, the data of the Synoptic Gospels show that Jesus never styled himself the son of God in a sense other than that in which the righteous might call themselves "sons" or "children" of God.

The parable of the faithless husbandmen and the vineyard (Mark xii. 1 *et seq.*) certainly does not bear out the assumption that Jesus described himself as the "son of God" in a specific theological sense. The parable recalls the numerous "son" stories in the Midrash, in which "son" is employed just as it is here, and generally in similar contrast to servants. If these considerations create a strong presumption in favor of the view that the original gospel did not contain the title, the other Synoptics do not veil the fact that all men are destined to be God's children (Matt. v. 45; Luke vi. 35). The term is applied in Matt. v. 9 to the peacemakers. God is referred to as the "Father" of the disciples in Matt. x. 29, xxiii. 9, and Luke xii. 32. Several parables illustrate this thought (Luke xv. 11 *et seq.* and Matt. xxi. 28 *et seq.*). Much has been made of the distinction said to appear in the pronouns connected with "Father," "our" and "your" appearing when the disciples are addressed, while "my" is exclusively reserved to express the relation with Jesus, and then, too, without the further qualification "who art [or "is"] in heaven" (see Dalman, "Worte Jesu," pp. 157, 230). But in the Aramaic this distinction is certainly not pronounced enough to warrant the conclusion that a different degree or kind of sonship is conveyed by the singular pronoun from what would be expressed by the plural. In the Aramaic the pronoun would not appear at all, "Abba" indiscriminately serving for the apostrophe both in the prayer of a single individual and in the prayer of several.

The title occurs with a distinct theological significance in Rev. ii. 18 and xxii. 13, as it does in the Pauline documents (Rom. i. 3, 4; viii. 3, 4, 32 [Jesus is God's ἴδιος, *i.e.*, own son]; and in Heb. i. 2, 3, 6; v. 5, 8). These writings indicate that the rise of the dogma was subsequent to the decades marked by the ministry of Jesus and his immediate disciples. See Fall of Angels; God, Children of.

K. E. G. H.

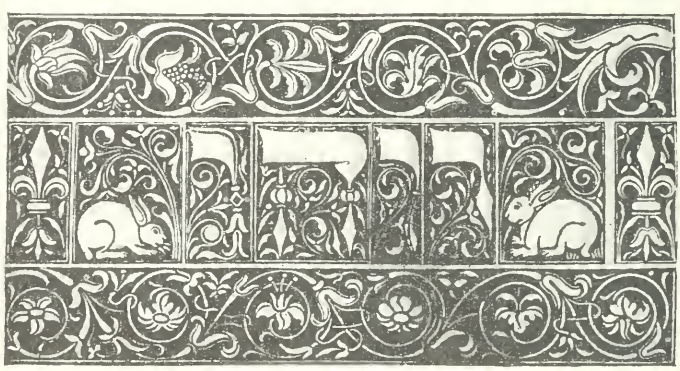
SON OF MAN: The rendering for the Hebrew "ben adam," applied to mankind in general, as opposed to and distinct from non-human relationship; expressing also the larger, unlimited implications of humanity as differentiated from limited (*e.g.*, national) forms and aspects of human life. Thus, contrasted with the "sons of God" ("bene Elohim") are the "daughters of man" ("benot ha-adam"), women taken by the former, non-human or superhuman, beings as wives (Gen. vi. 2 *et seq.*). As expressing difference from God, the term occurs in the blessing of Balaam: "God is not a man, that he should lie; neither the son of man, that he should repent" (Num. xxiii. 19). Similarly, David appealing to Saul puts Yhwh over and against the children of men (I Sam. xxvi. 19). The punishment of God, also, is contrasted with that of the "children of men," the former being much more severe, as appears from the promise solemnly given to David (II Sam. vii. 14). God alone knows the heart of the "children of man" (II Chron. vi. 29 *et seq.*). In the prayer in which this thought is expressed, "man" is used in distinction to the "people of Israel"; indeed, "children of men" appears to mark a contrast to "children of Israel" in the Song of Moses (Deut. xxxii. 8, R. V.).

In Contrast to Deity.

"Son of man" is a common term in the Psalms, used to accentuate the difference between God and human beings. As in Ps. viii. 4 (A. V. 5), the phrase implies "mortality," "impotence," "tran-

sientness," as against the omnipotence and eternality of God. YHWH looks down from His throne in heaven upon the "children," or "sons," of "man" (Ps. xi. 4, xxxiii. 13). The faithful fail among them (Ps. xii. 2 [A. V. 1]); the seed of YHWH's enemies will not abide among the "children of men" (Ps. xxi. 10). "Children of men" is thus equivalent to "mankind" (Ps. xxxvi. 8 [A. V. 7], lxvi. 5).

"Sons of men," or "children of men," designates also the slanderers and evil-doers in contrast to the righteous, that is, Israel (Ps. lvii. 5 [A. V. 4], lviii. 2 [A. V. 1]). It occurs most frequently, however, as a synonym for "mankind," "the human race" (Ps. xc. 3, cvii. 8, cxv. 16, cxlv. 12); it has this sense also in the passage in which wisdom is said to delight with the "sons of men" (Prov. viii. 31). Job (xvi. 21) employs the expression in the passionate plea for his rights while he is contending against God and against his neighbors. But Bildad insists that the "son of man," who is a mere worm, can not be justified with God (Job xxv. 4–6). In the same spirit the prophet (Isa li. 12) censures Israel for being afraid of "the son of man which shall be made as grass" when YHWH is their Comforter; but in Isa. lvi. 2–3 the Sabbath is extolled as making the "son of man" (*i.e.*, any man, regardless of birth) blessed; indeed, God has His eyes "open upon all the ways of the sons of men: to give every one according to his ways" (Jer. xxxii. 19).



Head-Piece Employed by the Soncinos.
(From the Earlier Prophets, printed in 1485.)

The meaning of the term as employed in these passages admits of no doubt; it connotes in most cases the mortality of man, his dependence upon God, while in only a few it serves to differentiate the rest of the human race from Israel.

In Ezekiel, Daniel, and Enoch.

In Ezekiel the term occurs in YHWH's communications as the prevailing form of address to the prophet (ii. 1; iii. 1, 4, 10, 17; iv. 1 *et al.*; in all about 90 times). It has been held that it conveyed the special idea that a wide chasm stood between God, the speaker, and the prophet so addressed, but that it implied at the same time that Ezekiel was considered to be the ideal man. This view must be abandoned as unwarranted. The term "ben adam" is merely a cumbersome but solemn and formal substitute for the personal pronoun, such substitution being due, perhaps, to the influence of Assyro-Babylonian usage (see Delitzsch, "Wörterbuch," *s.v.* "Amelu"; comp. "zir amiluti" in the Babylonian myth concerning Adapa).

Similarly in Aramaic, "son of man" is the usual designation for "man," and occurs in the inscriptions in Syriac, Mandaic, Talmudic, and other dialects (see Nathanael Schmidt in Cheyne and Black, "Encyc. Bibl." iv. 4707–4708). In Dan. vii. 13, the passage in which it occurs in Biblical Aramaic, it certainly connotes a "human being." Many see a Messianic significance in this verse, but in all probability the reference is to an angel with a human appearance, perhaps Michael.

"Son of man" is found in the Book of ENOCH, but never in the original discourses. It occurs, however, in the Noachian interpolations (lx. 10, lxxi. 14), in which it has clearly no other meaning than "man," if, indeed, Charles' explanation ("Book of Enoch," p. 16), that the interpolator misused the term, as he does all other technical terms, is untenable. In that part of the Book of Enoch known as the "Similitudes" it is met with in the technical sense of a supernatural Messiah and judge of the world (xlvi. 2, xlviii. 2, lxx. 27); universal dominion and preexistence are predicated of him (xlviii. 2, lxvii. 6). He sits on God's throne (xlv. 3, li. 3), which is His own throne. Though Charles does not admit it, these passages betray Christian redaction and emendation.

In the New Testament.

Among Jews the term "son of man" was not used as the specific title of the Messiah. The New Testament expression *ὁ υἱὸς τοῦ ἀνθρώπου* is a translation of the Aramaic "bar nasha," and as such could have been understood only as the substitute for a personal pronoun, or as emphasizing the human qualities of those to whom it is applied. That the term does not appear in any of the epistles ascribed to Paul is significant. Psalm viii. 5–7 is quoted in Heb. ii. 6 as referring to Jesus, but outside the Gospels, Acts vii. 56 is the only verse in the New Testament in which the title is employed; and here it may be a free translation of the Aramaic for "a man," or it may have been adopted from Luke xxii. 69.

In the Gospels the title occurs eighty-one times. Most of the recent writers (among them being H. Lietzmann) have come to the conclusion that Jesus, speaking Aramaic, could never have designated himself as the "son of man" in a Messianic, mystic sense, because the Aramaic term never implied this meaning. Greek translators coined the phrase, which then led, under the influence of Dan. vii. 13 and the Logos gospel, to the theological construction of the title which is basic to the Christology of the Church. To this construction reference is made in Abbahu's controversial saying in Ta'an. 65b. Indeed, examination of many of the

passages shows that in the mouth of Jesus the term was an equivalent for the personal pronoun "I."

E. G. H.

SONCINO: Italian family of printers, deriving its name from the town of Soncino, in the duchy of Milan. It traces its descent through a Moses of Fürth, who is mentioned in 1455, back to a certain Moses of Speyer, of the middle of the fourteenth century. The first of the family engaged in printing was Israel Nathan b. Samuel, the father of Joshua Moses and the grandfather of Gershon. He set up his Hebrew printing-press in Soncino in the year 1483, and published his first work, the tractate Berakot, Feb. 2, 1484. The press was moved about considerably during its existence. It can be traced at Soncino in 1483–86; Casal Maggiore, 1486; Soncino again, 1488–90; Naples, 1490–92; Brescia, 1491–1494; Barco, 1494–97; Fano, 1503–6; Pesaro, 1507–20 (with intervals at Fano, 1516, and Ortona, 1519); Rimini, 1521–26. Members of the family were at Constantinople between 1530 and 1533, and had a branch establishment at Salonica in 1532–33. Their printers' mark was a tower, probably connected in some way with Casal Maggiore.

The last of the Soncinos was Eleazar b. Gershon, who worked at Constantinople from 1534 to 1547. It is obvious that the mere transfer of their workshop must have had a good deal to do with the development of the printing art among the Jews, both in Italy and in Turkey. While they devoted their main attention to Hebrew books, they published also a considerable number of works in general literature, and even religious works with Christian symbols.

The Soncino prints, though not the earliest, excelled all the others in their perfection of type and their correctness. The Soncino house is distinguished also by the fact that the first Hebrew Bible was printed there. An allusion to the forthcoming publication of this edition was made by the typesetter of the "'Iḳḳarim" (1485), who, on page 45, parodied Isa. ii. 3 thus: "Out of Zion shall go forth the Law, and the word of the Lord from Soncino" (כי מציון תצא תורה ודבר ה' משונצינו). Abraham b. Ḥayyim's name appears in the Bible edition as typesetter, and the correctors included Solomon b. Perez Bonfoi ("Mibḥar ha-Peninim"), Gabriel Strassburg (Berakot), David b. Elijah Levi and Mordecai b. Reuben Baselea (Ḥullin), and Eliezer b. Samuel ("Yad").

M. Sel.—J.

The following is a list of the Hebrew productions of the Soncinos:

1. Talmud, Berakot. Soncino (published), Feb. 2, 1484; (finished) Dec. 19, 1483.
2. Talmud, Beẓah. Soncino (published), Feb. 2, 1484; (finished Dec. 19, 1483.
3. Ibn Gabirol, "Mibḥar ha-Peninim." Soncino, Jan. 14, 1484.
4. Jedaiah Bedersi, "Beḥinat 'Olam." Soncino, Dec. 12, 1484.
5. Abot, with Maimonides. Soncino (published), 1484; (finished) 1484–5.
6. Jacob b. Asher, "Oraḥ Ḥayyim." Soncino, 1485 (?).
7. Talmud, Megillah. Soncino, 1485 (?).
8. Joshua and Judges, with Ḳimḥi. Soncino, 1485.
9. Maḥzor, Roman rite, vol. i. Soncino (begun), Oct., 1485; Casal Maggiore (finished), Aug., 1486.
10. Earlier Prophets, with Ḳimḥi. Soncino, Oct. 15, 1485.
11. Joseph Albo, "'Iḳḳarim." Soncino, Dec. 29, 1485.
12. Later Prophets, with Ḳimḥi. Soncino, 1486 (?).
13. Haggadah (editio princeps). Soncino, 1486.
14. Tefillat Yaḥid. Soncino, April 17, 1486.
15. Maḥzor, Roman (vol. ii.). Casal Maggiore, Aug. 21, 1486.
16. Talmud, Ketubot. Soncino, 1486–87.
17. Seder Taḥanunim. Soncino, April, 1487.
18. Talmud, Giṭṭin. Soncino, 1487.
19. Talmud, Baba Meẓi'a. Soncino, 1487.
20. Rashi on the Pentateuch. Soncino, June 16, 1487.
21. Bedersi, "Baḳḳashat ha-Memin"; Ezobi, "Ḳa'arat Kesef." Soncino, 1488.
22. M. Ḳimḥi, "Mahalak Shebile ha-Da'at." Soncino, 1488.
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125. Illescas, "Imre No'am." Constantinople, 1539.
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127. Algaba, "Amadis de Gaul." Constantinople, 1540.
128. Ibn Yaḥya, "Leshon Limmunim." Constantinople, 1542.
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Eleazar b. Gershon Soncino: Printer between 1534 and 1547. He completed "Miklol" (finished in 1534), the publication of which had been begun by his father, and published "Meleket ha-Mispar," in 1547; and Isaac b. Sheshet's responsa, likewise in 1547.

Gershon b. Moses Soncino (in Italian works, **Jeronimo Girolima Soncino**; in Latin works, **Hieronymus Soncino**): The most important member of the family; born probably at Soncino; died at Constantinople 1533. He claims to have been of great assistance to the exiles from Spain, and especially to those from Portugal; and he made journeys to France in order to collect manuscripts for the works to be printed. He makes a pun upon his name by printing it as two words, "Ger Shon," referring to his many travels. In dedicating his edition of Petrarch (Fano, 1503) to Cæsar Borgia, he mentions that he had had Latin, Greek, and Hebrew types cut out by Francisco da Bologna, who is credited also with having made the cursive types attributed to Aldus Manutius. It is curious that Aldus, for his introduction to a Hebrew grammar (Venice, 1501), used the same types that had been employed by Soncino in 1492.

Israel Nathan b. Samuel b. Moses Soncino: Died at Brescia, probably in 1492. He wrote the Epilogue for the Casal Maggiore Maḥzor of 1486. It was at his suggestion that his son Joshua Soncino took up the work of printing.

Joshua Solomon b. Israel Nathan Soncino: Printer at Soncino from 1483 to 1488, at Naples from 1490 to 1492. He was the uncle of Gershon Soncino. It would appear that he had most to do with starting the printing of the Talmud.

Moses Soncino: Printer at Salonica in 1526 and 1527; assisted in the printing of the Catalonian Maḥzor and of the first part of the Yalḳuṭ.

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J.

SONG OF MOSES.—Biblical Data: Poem found in Deut. xxxii. 1–43. It is said that "Moses spake in the ears of all the assembly of Israel the words of this song" (Deut. xxxi. 30, R. V.; comp. *ib.* xxxii. 44). The song exhibits striking originality of form; nowhere else in the Old Testament are prophetic thoughts presented in poetical dress on so large a scale.

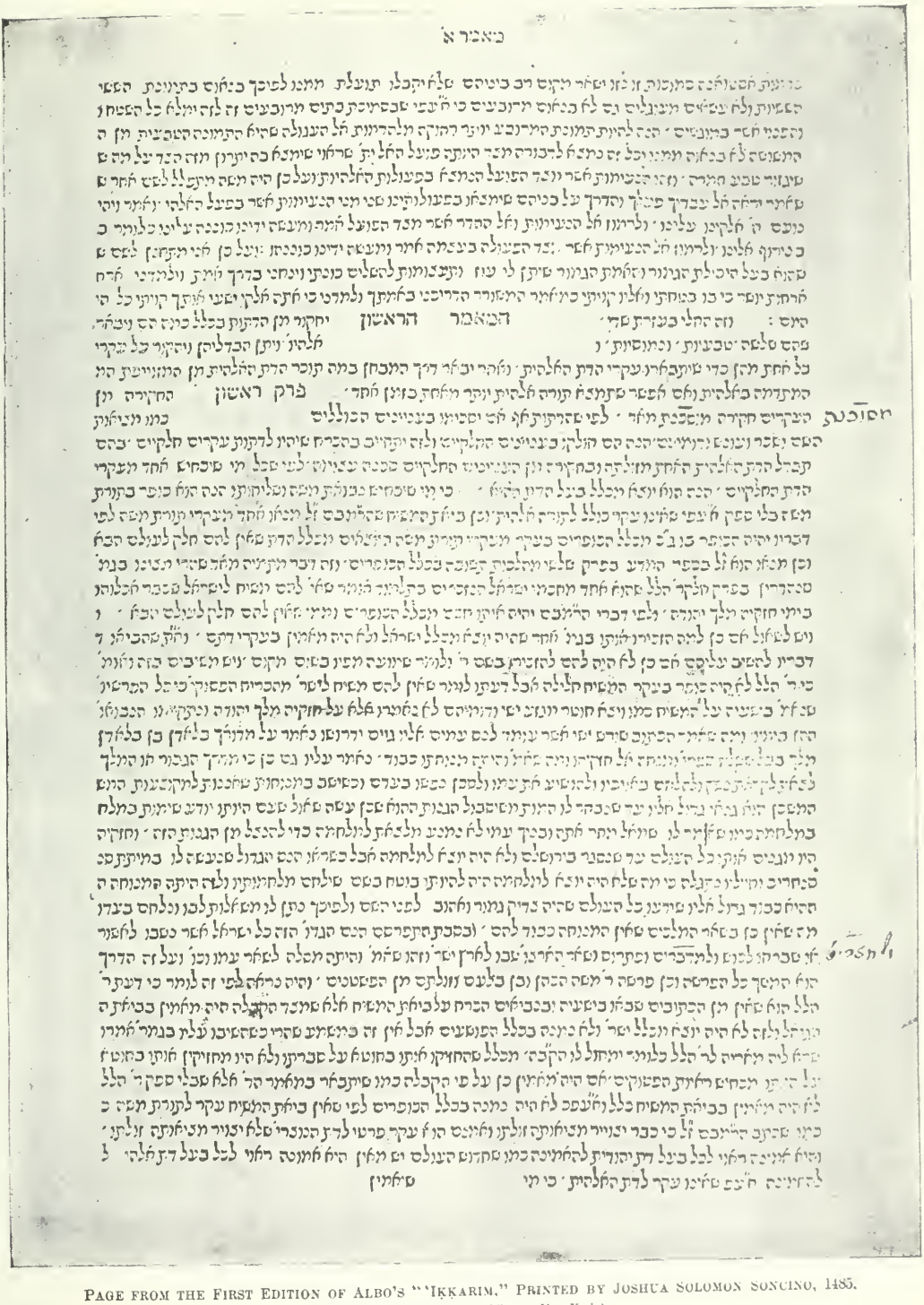
The poem opens with an exordium (verses 1–3) in which heaven and earth are summoned to hear what the poet is to utter. In verses 4–6 the theme is defined: it is the rectitude and faithfulness of YHWH toward His corrupt and faithless people. Verses 7–14 portray the providence which conducted Israel in safety through the wilderness and gave it a rich and fertile land; verses 15–18 are devoted to Israel's unfaithfulness and lapse into idolatry. This lapse had compelled YHWH to threaten it (verses 19–27) with national disaster and almost with national extinction. Verses 28–43 describe how YHWH has determined to speak to the Israelites through the extremity of their need, to lead them to a better mind, and to grant them victory over their foes.

The general plan of the poem resembles that of Ps. lxxviii., cv., cvi., and the prose of Ezek. xx., as well as the allegories of Ezek. xvi. and xxiii. In the Song of Moses, however, the theme is treated with greater completeness and with superior poetic power.

——**Critical View:** The poet was also an artist. Conspicuous literary ability and artistic skill are manifested in the development of his theme. His figures are diversified and forcible; the parallelism is unusually regular. One of the best examples of poetic simile in the Bible occurs in verses 11 and 12 of this song:

> "Like a vulture, that stirreth up its nest,
> That hovereth over its young,
> He spread abroad His wings, He took him,
> He bore him upon His pinion:
> YHWH alone did lead him;
> And no foreign god was with Him." (Driver's transl.)

The conditions presupposed by the poem render the Mosaic authorship of it impossible. The Exodus and the wilderness wanderings lie in the distant past. The writer's contemporaries may learn of them from their fathers (verse 7). The Israelites are settled in Palestine (verses 13–14); sufficient time has passed for them not only to fall into idolatry (verses 15–19), but to be brought to the verge of ruin. They are pressed hard by heathen foes (verse 30); but YHWH promises to interpose and rescue His people (verses 34–43). The post-Mosaic origin of the poem is therefore clear; and these historical



PAGE FROM THE FIRST EDITION OF ALBO'S "'IKKARIM," PRINTED BY JOSHUA SOLOMON SONCINO, 1485.
(In the Columbia University Library, New York.)

arguments are confirmed by the theological ideas and phraseology of the poem, neither of these being characteristic of the age of Moses.

On the other hand, there are many points of contact, both in expression and in theological conception, with the prophets of the eighth to the fifth century B.C. Critics are not agreed, however, on the precise date of the song. Formerly, when all of Deut. xxxi. 14-23 was referred to JE, the poem was believed to be anterior thereto, and was believed to be contemporary with the Syrian wars under Jehoash and Jeroboam II. (*c.* 780). To this period it is referred by Dillmann, Schrader, Oettli, Ewald, Kamphausen, and Reuss. Kuenen and Driver, believing the expression "those which are not a people" of verse 21 to refer to the Assyrians, assign the poem to the age of Jeremiah and Ezekiel (*c.* 630), while Cornill, Steuernagel, and Bertholet refer it to the closing years of the Exile—the period of the second Isaiah. In the present state of modern knowledge the date can not be definitely fixed; but there is much to be said in favor of the exilic date.

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E. G. H. G. A. B.

SONG OF SONGS, THE (A. V. **The Song of Solomon**): One of the Five Megillot. The Hebrew title, שיר השירים אשר לשלמה, is commonly understood to mean "the most excellent of songs, composed by Solomon" (not "one of the songs composed by Solomon"); the title, however, is later than the poem, in which the relative pronoun is always ש, never אשר. The ancient versions follow the Hebrew; from the rendering in the Latin Vulgate, "Canticum Canticorum," comes the title "Canticles."

The oldest known interpretation of the Song (induced by the demand for an ethical and religious element in its content) is allegorical: the Midrash and the Targum represent it as depicting the relations between God and Israel. The allegorical conception of it passed over into the Christian Church, and has been elaborated by a long line of writers from Origen down to the present time, the deeper meaning being assumed to be the relation between God or Jesus and the Church or the individual soul. The literal interpretation of the poem as simply a eulogy of married love had its representatives in early times (Theodore of Mopsuestia, and, to some extent, Abraham ibn Ezra), and, in the renaissance of the sixteenth and seventeenth centuries, was maintained by Grotius, Clericus, and others; but it is only in the last hundred years that this interpretation has practically ousted the allegorical.

Interpretation: Solomon as Bridegroom.

The Song is now taken, almost universally, to be the celebration of a marriage, there being, in fact, no hint of allegory in the text. Obviously there are two principal personages, a bridegroom and a bride; but opinions differ as to who the bridegroom is. If the title be accepted as genuine, it is a natural conclusion that the poem describes the nuptials of Solomon and a princess (the daughter of Pharaoh) or a country maiden (so Delitzsch and others). But, apart from the question of date, this construction is proved impossible by the fact that the bridegroom is distinguished from Solomon in viii. 11, 12, and probably, by revision, in vi. 8, 9. To meet this difficulty it is assumed (by Ewald, Driver, and many others) that the bridegroom or fiancé is a young shepherd, and that Solomon is his would-be rival; that the king has carried off a beautiful rustic maiden (vi. 10–12) and has brought her to his palace in Jerusalem (i. 4), where he endeavors to win her affections; but that she, resisting the allurements of the court, remains true to her country lover, and is finally united to him (viii. 5–14). This theory, however, rests on unwarranted interpretations of particular passages. The alleged rivalry between a king and a shepherd appears nowhere in the text: there is only one lover, as there is only one maiden; Solomon is introduced as an actor in only one place (iii. 6–11), and here he is represented as the shepherd bridegroom himself. Both the views described above (and the various modifications of them) regard the poem as a drama: it is divided by expositors into acts and scenes. It is, in fact, dramatically conceived (like the Job poem, for instance), since it consists not of narratives, but of lyric utterances put into the mouths of certain characters; but it is not a drama. Not only is there no definite indication of time or place, all being vaguely rhapsodical; but there is no movement, no culmination or catastrophe. The marriage is already consummated in i. 6 (and so in ii. 6, iv. 16–v. 1, vii. 9 [A. V. 8]); and the story is no farther advanced in viii.

Still another view regards the book as picturing the popular festivities held in Palestine in connection with the wedding-week. Of such festivities there are hints in the Old Testament (Judges xiv. 10–12; Jer. xvi. 9; Ps. xix. 6 [5]; comp. Matt. xxv. 1 *et seq.*); and Wetzstein (in his article "Die Syrische Dreschtafel," in Bastian's "Zeitschrift für Ethnologie," 1873, pp. 270 *et seq.*, and in the appendix to Delitzsch's commentary on the Song) has given the details of the modern Syrian marriage celebration, in which he finds parallels to those of the poem. In the week succeeding the marriage the villagers assemble; the thrashing-board is set up as a throne, on which the newly married pair take their seats as "king" and "queen"; there are songs in praise of the physical charms of the pair, and dances, in which bridegroom and bride take part; especially noteworthy is the "sword-dance," performed by the bride with a naked sword in one hand (see vii. 1 [R. V. vi. 13]). In accordance with this view the "king" of the poem, sometimes called "Solomon" (an imaginative designation of a person of ideal beauty), is the bridegroom; the "daughters of Jerusalem" are the village maidens in attendance on the bride; the royal procession of iii. 6–11 is that of the bridegroom (comp. Ps. xix. 6 [5]); the dialogues, descriptions of bodily charms, and other pieces are folk-songs; according to Budde, the name "Shulamite," given to the bride once (vii. 1 [vi. 13]), is equivalent to "Shunemmite," and is

Rustic Wedding.

an imaginative reminiscence of the fair Abishag (1 Kings i. 3).

Some explanation such as this is required by the character of the book. It is a collection of pieces in praise of the physical delights of wedded love. The freeness of expression (especially in vii. 2-10 [1-9]), offensive to modern taste, is in accord with ancient custom (comp. Ezek. xvi., xxiii.; Prov. v. 16-20): it may be due in part also to the license of popular festivities. It is not necessary, however, to suppose that the author has merely reproduced the songs of the rustic celebrations of his time; rather, a poet of high ability here sings of married love, following the lines of the festive customs, but giving free play to his imagination: such charm of style as the book shows is not to be looked for in rustic songs. The unity of the poem is one of emotion—all the situations reflect the same circumstances and the same sentiments.

Date.

The date of the Song is indicated by its literary form: the idyl is foreign to the Hebrew genius, and points to the time when the Jews imitated Greek models (Theocritus and Bion). The word אפריון (= "palanquin" [iii. 9]) appears to be the Greek *φορεῖον*; פרדס (iv. 13) was not introduced earlier than the later Persian period (for other late words see Driver, "Introduction"). The date of the book can hardly be determined precisely: it was probably composed in the period 200-100 B.C.; but some of the material may be older.

The discussions at the Synod of Jabneh (Jamnia) show that toward the end of the first Christian century the canonical authority of the Song was disputed in certain quarters (see BIBLE CANON, § 11). Probably the ground of opposition was its non-religious character: it does not contain the Divine Name (except "Yah" in viii. 6, Hebr., as an expression of intensity); its love is sensuous; and its only ethical element is the devotion of one man to one woman in marriage. It is quoted neither by Philo nor in the New Testament. But it appears to have gained popularity; and the probability is that at an early day it was interpreted allegorically by the sages, and that it was on the basis of such an interpretation that its canonicity was finally established. On its ritual use at Passover see MEGILLOT, THE FIVE.

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E. G. H. T.

SONG OF SONGS, MIDRASHIM TO. See SHIR HA-SHIRIM.

SONG OF THE THREE HOLY CHILDREN, THE: Greek insertion in the Book of Daniel after iii. 23, the only one of the additions to Daniel that really add to the text of the book. The title given above is inexact: under it are included two distinct pieces, namely, (1) the Prayer of Azarias, and (2) the Song or Hymn of the Three. In the collection of odes or canticles given in Codex Alexandrinus and two other manuscripts (printed in Swete, "The Old Testament in Greek," vol. iii.) the titles of the pieces are respectively: "Prayer of Azariah" and "Hymn of Our Fathers." The two compositions shared in the fortunes of the other Apocryphal writings: attacked and defended by early Christian writers, they have been adopted as canonical (or deuterocanonical) by Catholics and rejected by Protestants. The older Jewish books do not quote them, but show acquaintance with part of their material: in the Midrash (Lev. R. xxxiii. 6) there is a long conversation between Nebuchadnezzar and "the three" which, while it makes no reference to these writings (though the king cites copiously from the Old Testament), illustrates the disposition to expand the narrative of the Book of Daniel (comp. 'Ab. Zarah 3a; Sanh. 93a; Ta'an. 18b; Pes. 118a; see Ball in Wace, "Apocrypha").

In the poetical parts (the prayer and the song) the two recensions, that of the Septuagint and that of Theodotion, are nearly identical: they differ slightly in the order of verses; and Theodotion simplifies by omitting a few lines. In the prose narrative introducing the poems the Septuagint is the fuller and doubtless the older; Theodotion is superior in literary form. The two pieces are here singularly inappropriate. The prayer is a national petition acknowledging past sins, professing present obedience, and imploring mercy. The song is a doxology calling on all God's creatures to praise Him; and its expressions are taken from the canonical Psalter (see especially Ps. cxlviii.). These are not the natural utterances of men in a fiery furnace, nor do they contain any reference to the existing situation, except in verse 88 (Swete; A. V. 66), in which "the three" are called on to join in the praise; but this verse is an addition by the compiler, who has inserted the two poems (composed before his time), and has adapted the second to the situation. In the prose part (verse 49, Swete; A. V. 26) the fourth person of Dan. iii. 25 is accounted for by the statement that the angel of the Lord descended, pushed aside the flame, and cooled the furnace—an inartistic insertion; the Hebrew, with finer feeling, leaves the reader to infer the descent of the angel. There is no sufficient ground for supposing that any part of these pieces belonged to the original text of Daniel. The motive of the addition was the natural desire to expand a popular story. The material was, doubtless, derived from current legends; thus, the cooling of the furnace is mentioned in Pes. 118a. The date of the prayer is suggested in verse 38 (15), where it is said that at that time there was no prophet, leader, or sacrifice—perhaps between 168 and 165 B.C. (profanation of the Temple by Antiochus); in the song the references to priests and Temple servants (verses 84-85 [62-63]) point to the time after the purification of the Temple (about 164

B.C.). The tone of the two pieces is Palestinian, and the original language was probably Hebrew or Aramaic.

J. T.

SONNEMANN, LEOPOLD: German journalist; born at Höchberg, Lower Franconia, Oct. 29, 1831. After having acquired considerable wealth as a merchant, he founded in 1856 the "Frankfurter Zeitung," a newspaper published in Frankfort-on-the-Main; it soon acquired a leading position in southern Germany, especially in the commercial world. Since 1867 Sonnemann has been its sole proprietor and editor.

From 1871 to 1876 and from 1878 to 1884 Sonnemann was a delegate in the German Reichstag, as a member of the People's party (Volkspartei), for which his paper has always been a representative organ. At his first election (1871) he defeated Baron Rothschild, at the second (1874) Lasker. In 1884 he was defeated by the Social Democrat Labor.

Sonnemann is at present (1905) a prominent member of the aldermanic board of Frankfort-on-the-Main.

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S. F. T. H.

SONNENFELD, SIGISMUND: Hungarian journalist; born at Vagujhely, Hungary, Oct. 1, 1847. He received his education in his native town, at the gymnasia at Prague and Presburg, and at the University of Budapest (Ph.D. 1870). In the year of his graduation he joined the editorial staff of the "Pester Lloyd," on which he served until 1890. From 1877 till 1890 he was also teacher at the gymnasium of Budapest. In the latter year he removed to Paris and became director of the Baron de Hirsch philanthropic institutions. He is at present (1905) director of the Jewish Colonization Association and a member of the Central Committee of the Alliance Israélite Universelle. He was sent by the former association in 1896 and again in 1902 to the Argentine Republic and to Rumania.

Sonnenfeld has written many articles on science, literature, and politics for Austrian, Hungarian, and French papers, and is the author of "Lenau," 1882, a work on that poet.

S. F. T. H.

SONNENFELS: Austrian family of scholars and writers, descendants of Wurzbach Lipmann, members of which became prominent during the eighteenth century.

Perlin Lipmann Sonnenfels: Austrian scholar; son of Wurzbach Lipmann, chief rabbi of Brandenburg. Perlin Lipmann emigrated to Austria, where he became the agent of the princely house of Dietrichstein at Nikolsburg. He, together with his children, embraced the Catholic faith some time between the years 1735 and 1741. He assumed the name Aloys Wiener, and later removed to Vienna, where he became teacher of Semitic languages at the university, and Hebrew interpreter at the juridical court. In 1746 he was knighted and received a patent of nobility entitling him to use the name Sonnenfels, which his two sons adopted. Perlin's wife remained faithful to Judaism.

Joseph von Sonnenfels: Austrian jurist and novelist; born at Nikolsburg, Moravia, 1732; died at Vienna April 25, 1817; son of Perlin Lipmann, and brother of Franz Anton von Sonnenfels. Joseph, who was baptized in his early youth, received his elementary education at the gymnasium of his native town, and then studied philosophy at the University of Vienna. In 1749 he joined, as a private, the regiment "Deutschmeister," advancing to the rank of corporal; upon his discharge in 1754 he took a course in law at the University of Vienna, whereafter he established himself as a counselor at law in the Austrian capital. From 1761 to 1763 he officiated as secretary of the Austrian "Arcierengarde," and in the latter year was appointed professor of political science at the University of Vienna, twice acting as rector magnificus. In 1779 he received the title of "Wirklicher Hofrath," and was in 1810 elected president of the Academy of Sciences, a position which he held until his death.

Joseph von Sonnenfels.

Among Sonnenfels' many works may be mentioned: "Specimen Juris Germanici de Remediis Juris, Juri Romano Incognitis," Vienna, 1757; "Ankündigung einer Teutschen Gesellschaft in Wien," *ib.* 1761; "Betrachtungen über die Neuen Politischen Handlungsgrundsätze der Engländer," *ib.* 1764; "Grundsätze der Polizei, Handlung und Finanzwissenschaft," *ib.* 1765–67 (8th ed. 1819); "Briefe über die Wienerische Schaubühne," *ib.* 1768 (reedited by Sauer, *ib.* 1884); "Von der Verwandlung der Domänen in Bauerngüter," *ib.* 1773; "Ueber die Abschaffung der Tortur," Zurich, 1775 (2d ed. Nuremberg, 1782); "Abhandlung über die Aufhebung der Wuchergesetze," Vienna, 1791; "Handbuch der Innern Staatsverwaltung," *ib.* 1798; "Ueber die Stimmenmehrheit bei Criminalurtheilen," Vienna, 1801 (2d ed. 1808). His "Gesammelte Werke" appeared in ten volumes (Vienna, 1783–87), and contained most of his belletristic works, poems, and dramas.

From 1765 to 1767 and from 1769 to 1775 Sonnenfels was editor of "Der Mann ohne Vorurtheil," in which paper he defended the liberal tendencies in literature. He improved the Vienna stage especially through his critical work "Briefe über die Wienerische Schaubühne," in which he attacked the harlequin of the Vienna theater, causing this figure to be eliminated from the personnel of the stage.

He was chiefly instrumental in bringing about the abolition of torture in Austria (1776). Sonnenfels' attitude toward Lessing placed the former in a very unfavorable light, as it was due to his intrigues and jealousy that Lessing was not called to Vienna. Son-

nenfels was severely condemned for his action in this affair.

Franz Anton Sonnenfels, Freiherr von: Austrian philanthropist; born at Nikolsburg, Moravia, July 12, 1735; died at Troppau Jan. 11, 1806; son of Perlin Lipmann and brother of Joseph von Sonnenfels, with whom he was baptized. He was educated at the gymnasium of his native town, and entered as agent the service of the princes of Dietrichstein; his extraordinary ability attracted the attention of Emperor Joseph II., who bestowed upon him the title of "Hofrath," and attached him to the office of the secretary of the imperial household. In 1797 he was knighted.

Having no children, he and his wife, Maria Rosalia (née Geyer; died March 18, 1811), left their fortunes to charitable institutions, especially in the city of Nikolsburg. Sonnenfels was buried in the cemetery of that city, and a monument was erected over his grave Oct. 21, 1860.

Bibliography: Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, xxxv. 315 *et seq.*, 317–343; *Brockhaus Konversations-Lexikon*; Kopetzky, *Joseph und Franz von Sonnenfels*, Vienna, 1882.

S. F. T. H.

SONNENTHAL, ADOLF RITTER VON: Austrian actor; born at Budapest Dec. 21, 1834. He was the son of humble parents, and spent his boyhood as a tailor's apprentice, working at his trade until his sixteenth year, when he went to Vienna to better his condition. On his first evening in the Austrian capital the boy visited the Hofburgtheater and witnessed a performance of "Der Erbförster," which made such an impression upon him that he sought out Dawison, then in the zenith of his fame, and announced his determination to become an actor. Dawison, at first amused by the lad's audacity, soon became interested in him, and finally placed him in the care of Laube, who permitted him to study at the Hofburgtheater.

Adolf Sonnenthal.

Having gleaned a superficial knowledge of acting, Sonnenthal made his début Oct. 30, 1851, at the Stadttheater, Temesvar, as *Phöbus* in "Thürmer von Notre-Dame." The next five years he spent in touring various small towns of Hungary, and after three stays of considerable duration at Hermannstadt (1852), Gratz (1854), and Königsberg (1855) respectively, he made his Vienna début at the Hofburgtheater (May 18, 1856) as *Mortimer* in "Maria Stuart." He failed to please either public or critics, and would have been dismissed if he had not triumphed the next evening as *Herzog* in Hackländer's "Der Geheime Agent." When he repeated his success as *Don Carlos*, Laube engaged him for the next three years; and on the expiration of that time, for a life tenure.

In 1870 Sonnenthal was appointed assistant manager, and in 1884 chief manager, of the Hofburgtheater; and from 1887 to 1888 he acted as its director. His twenty-fifth anniversary at this theater was celebrated by all Vienna, and the emperor conferred an order of nobility upon the former Jewish tailor's apprentice. In 1896 the celebration of his fortieth anniversary was marred by the anti-Semitic feeling of the Vienna city council, which, because of his race, refused to extend the freedom of the city to him.

Sonnenthal's repertoire is most extensive, and in spite of his unattractive features he has succeeded in rôles that demand a pleasing personality, such as *Romeo*, *Kean*, and *Egmont*. Of other parts played by him may be mentioned: *Hamlet*, *Macbeth*, *Wallenstein*, *Uriel Acosta*, *Nathan der Weise*, *Othello*, *Bolingbroke*, *Fiesco*, *Marcel de Prie* in "Wildfeuer," *Rochester* in "Waise von Lowood," *Bolz*, *Narciss*, *Graf Waldemar*, *Fürst Lübbenau* in "Aus der Gesellschaft," *Fox* in "Pitt und Fox," *Ringelstern*, *Pasa*, *Raoul Gérard* in "Aus der Komischen Oper," *König* in "Esther," *Faust*, *Tell*, *Clavigo*, *Nero*, *Fritz Marlow*, *Kerbriand*, *Mellefont* in "Miss Sara Sampson," *Marc Antony*, *Richard II.*, *Henry VI.*, *Fabricius*, and *Graf Trast*.

Bibliography: Ludwig Eisenberg, *Adolf Sonnenthal*, Dresden, 1900; A. Bettelheim, *Biographische Blätter*, 1896, pp. 441 *et seq.*; *Meyers Konversations-Lexikon*; *Das Geistige Wien*, i. 535–536; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 227 *et seq.*; *Allg. Zeit. des Jud.* 1891, p. 190.

S. E. Ms.

SONNESCHEIN, SOLOMON H.: American rabbi; born at Szent Marton Turocz, Hungary, June 24, 1839. He received his education at Boskowitz, Moravia, where he obtained his rabbinical diploma in 1863, and later studied at Hamburg and at the University of Jena (Ph.D. 1864). He was successively rabbi at Warasdin, Prague, New York, and St. Louis, Mo., and is now (1905) officiating at the Temple B'nai Yeshurun, Des Moines, Iowa.

Sonneschein has contributed for more than forty years to numerous German and English periodicals.

Bibliography: *The American Jewish Year Book*, 1903–1904, p. 101.

A. F. T. H.

SONNINO, SIDNEY, BARON: Italian politician; born at Alexandria, Egypt, in 1849. His father was a Jewish emigrant from Leghorn, and his mother an English Protestant. He grew up in Florence among a circle of kindred spirits including such men as the historian Pasquale Villari; Karl Hillebrand, the German literary investigator; and Leopoldo Franchetti. In company with the last-named, Sonnino undertook an expedition to southern Italy and to Sicily, the result being a joint publication in which was embodied Sonnino's treatise "I Contadini di Sicilia," on the peasants of the latter place. Another treatise of Sonnino's, entitled "La Mezzadria in Toscana," deals with the leasehold system by which the peasants of Tuscany hold their farms. In both of these treatises Sonnino shows his intimate acquaintance with economic conditions, and his deep interest in the welfare of the poorer classes.

As a member of Parliament, in which he has held a seat since 1882, Sonnino is chiefly occupied with financial and foreign questions. He is an earnest champion of the German-Italian alliance. As leader

of the Left Center he was one of the most active and successful opponents of Depretis' cabinet, especially of Magliani, the minister of finance, whom he repeatedly accused of extravagance. During Perazzi's ministry Sonnino filled the office of assistant secretary of state in the department of finance; and from 1893 to 1896 he held the portfolio of finance in Crispi's cabinet. By his wide knowledge of national economy and his shrewd financial operations he has rendered the Italian state valuable services. Since Crispi's fall Sonnino has been one of the most prominent members of the parliamentary Opposition.

Bibliography: Telesforo Sarti, *Il Parlamento Subalpino e Nazionale*, Terni, 1890; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888; Luigi Brengi, *I Moribondi di Montecitorio*, 1889.

S. Mun.

SORANI, UGO: Italian jurist and deputy; born at Pitigliano May 4, 1850. He studied law in his native town and in Mondavi, Leghorn, and Pisa, graduating from the university of the last-named city in 1872. He then established himself as a counselor at law in Florence, acting also for several years as secretary of the Jewish community of that city. In 1900 he was elected to the Chamber of Deputies as the representative of Scansano, district of Grosseto, and was reelected in 1904.

Sorani is the author of the following works: "I Partiti Politici," "Maggioranze e Minoranze," and "Sull' Esercizio Provvisorio del Commercio Concesso al Fallito" (Florence, 1891); "Della Ricerca della Paternità" (3d ed. *ib.* 1892); "La Banca d'Italia, Provedimenti Legislativi, Stato Finanziario e Proposte di Assestamento" (*ib.* 1894); "Della Cambiale e dell' Assegno Bancario" and "Il Fallimento" (Rome, 1896); "La Donna" (3d ed. Poggibonsi, 1896); and "Sull Disegno di Legge per il Riordinamento dell' Imposta di Ricchezza Mobile" (Pitigliano, 1897).

Bibliography: *Il Vessillo Israelitico*, 1900, p. 204.

S. U. C.

SOSA (SOSSA, SOUSA), DE: Envoy of King John III. of Portugal to the court of Pope Paul III. (1534-50). While he was at Rome the Maranos, seeking relief from the severity of the Inquisition, urged the pope to send a papal nuncio to Portugal in their interest. This measure was opposed by the court, and, at first, likewise by the pope; but the Jewish envoy finally succeeded in gaining the acquiescence of the latter. The envoy's letter to the king informing him of this fact begins with the words, "Rome is a prostituted Babylon, and I feel as if I were in hell." In a letter to the King of France, De Sosa designates Lippomano, the papal nuncio who had been selected to fill the post of papal nuncio in Portugal, as a man "with the hands of an Esau and the voice of a Jacob."

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 229, 231, Berlin, 1867.

J. S. O.

SOSA, GOMEZ DE. See Gomez de Sosa.

SOSA, MARTIN ALFONSO DE: Portuguese envoy at and governor of Goa, in the middle of the sixteenth century. In Cranganore, sixteen miles from Cochin, which at that time had a large Jewish community, he discovered several bronze tablets with ancient inscriptions. An old Jewish philologist of Calcutta declared that they were written in "Malabaric, Chaldaic, and Arabic" and referred to privileges which had been granted to the Jews of that locality. He translated all the inscriptions into Hebrew, and they were later rendered into Portuguese. The Hebrew translation of one of these privileges was in the possession of a certain Leo, cantor of the Greene Street Synagogue in New York, in the fifties of the nineteenth century. See Cochin.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 164-165.

J. S. O.

SOSA, SIMON DE: One of the wealthiest Maranos in Portugal in the middle of the seventeenth century. He was one of the conspirators, led by the Archbishop of Braga, who intended to burn the royal palaces, murder King John IV., and abduct the queen and the princes. The conspiracy, however, was detected in time, and Sosa, with the other conspirators, was executed.

To the same family probably belonged **Isaac de Sosa Brito** (who carried on a correspondence with Francis de Oliviera) and **Gabriel de Sosa Brito.** The latter was a famous mathematician and cosmographer, and his works are described in "Mem. de Lit. Port." (iv. 329). These two brothers flourished in the seventeenth century.

Bibliography: De Oliviera, *Mémoires de Portugal* (ed. De Haye), 1743, pp. 379 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 307, 312 (note 2).

J. S. O.

SOSIUS, CAIUS: Roman general. Although Herod had been made king of Judea by the Romans, he was forced to wrest the country from the Hasmonean Antigonus; and as the aid which he had received from Rome was insufficient, he went to Samosata to obtain reenforcements from Antony, who ordered Sosius, the legate of Syria, to give the king his active support (Josephus, "Ant." xiv. 15, §§ 7-9; *idem*, "B. J." i. 16, §§ 6-7). Sosius reached Jerusalem with a large army in the spring of 37 B.C., and he and Herod, following the tactics of Pompey twenty-seven years before, directed the battering-rams against the city's northern walls. Progress was difficult, however; for the beleaguered garrison made frequent sorties and destroyed the Roman works.

The first wall was carried only after a siege of forty days, and the second wall fell fifteen days later. The defenders of Jerusalem made a desperate stand between the walls of the Temple and in the upper city; but these positions likewise were finally carried "on the solemnity of the fast" (*τῇ ἑορτῇ τῆς νηστείας*), this phrase of Josephus being frequently interpreted as denoting the Day of Atonement, although it more probably refers to some Sabbath ("Ant." xiv. 16, §§ 1-3; "B. J." i. 18, §§ 1-3; Dion Cassius, xlix. 22; Seneca, "Suasoriorum Liber," ii. 21; Tacitus, "Hist." v. 9). It would appear from Dion Cassius that the city was taken in 38 B.C.; but the statements of Josephus, which indicate the year 37, are more trustworthy.

Antigonus surrendered to Sosius, entreating him

on his knees for mercy; but the Roman tauntingly called him "Antigone" and put him in chains, while the soldiers were given a free hand to pillage and murder in the city, so that Herod was well pleased when his rich gifts had induced his ally to withdraw with his troops. During the siege Sosius did not prevent those within the city from receiving sacrificial victims for the Temple; and after the capture of the place he showed his reverence for the Sanctuary by rich donations ("Ant." xiv. 16, § 4). It appears from coins and from the triumphal fasti that he received the title of "imperator" and the privilege of celebrating a triumph in honor of his victory over Judea.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 196; Schürer, *Gesch.* 3d ed., i. 314, 357–359; *Prosopographia Imperii Romani*, iii. 253; Unger, *Sitzungsberichte der Academie zu München*, 1895, pp. 273–277.

G. S. Kr.

SOSSNITZ, JOSEPH JUDAH LÖB: Russian-American Talmudic scholar, mathematician, and scientific author; born at Birzhi, government of Kovno, Sept. 17, 1837. When he was only ten years old he prepared a calendar for the year 5608 (= 1847-48). At the age of nineteen he went to Riga as a teacher of Hebrew, and there made the acquaintance of Professor Novik, who gave him access to the library of the polytechnical school, where he studied German and perfected himself in secular sciences, on which he published articles in Jewish periodicals. In 1875 he was invited to Berlin by H. S. Slonimski to act as coeditor of "Ha-Zefirah," but as he refused to write against Lichtenfeld, Slonimski's antagonist, he was dismissed. In 1888 he settled at Warsaw as editor of the scientific and cabalistic departments of "Ha-Eshkol." He went to New York in 1891, and two years later he founded, in 104th street, a Talmud Torah, of which he was principal until 1897. Since 1899 he has been lecturer on Jewish ethics in the Educational Alliance.

Sossnitz has written on different treatises of the Talmud, and on astronomy, geometry, physics, etc. His published works are as follows: "Aken Yesh Adonai" (Wilna, 1875), an attack upon modern materialism and particularly upon Büchner's "Kraft und Stoff"; "Ha-Shemesh" (Warsaw, 1878), an essay upon a scientific demonstration of the sun's substance, based on modern investigation and accompanied by astronomical tables; "Sheḥok ha-Shak" (Wilna, 1880), a manual of chess, based upon A. von Breda's method; "Der Ewige Kalender" (Riga, 1884); "'Iddan 'Olamim" (Warsaw, 1888), a perpetual calendar for Jews, Christians, and Mohammedans, with tables for comparison; "Ha-Ma'or" (*ib.* 1889), an essay on Jewish religious philosophy, containing, besides, notes on Biblical and Talmudical exegesis.

Bibliography: *American Jewish Year Book*, 5665 (1905), p. 192; B. Eisenstadt, *Ḥakme Yisrael be-Amerika*, pp. 43 *et seq.*; Sokolow, *Sefer Zikkaron*, p. 41; Zeitlin, *Bibl. Post-Mendels.* pp. 375–376.

E. C. M. Sel.

SOṬAH ("Faithless Wife"; "Woman Suspected of Unfaithfulness"): Treatise in the Mishnah, Tosefta, and Babylonian and Palestinian Talmuds, devoted in the main to an exact definition of the rules of procedure in the case of a wife either actually or supposedly unfaithful (Num. v. 11-31). In most editions this treatise is the sixth in the order Nashim, and is divided into nine chapters containing sixty-seven paragraphs in all. The following is a summary of the contents:

Ch. i.: On the manner in which the husband should manifest his jealousy and restrain his wife from improper relations with another man; the consequences to the wife if she does not heed her husband's warnings (§§ 1–2); how the suspected wife is brought before the Sanhedrin in Jerusalem, how exhorted to confess, if she is guilty, and how admonished (§§ 3–6); with what measure one metes, it is meted unto him also; if a woman adorns herself for sin, God renders her hideous (§ 7); Biblical examples of recompense both of good and of evil: Samson followed whither his eyes led, and they were pierced (Judges xvi. 21), while Miriam stood for an hour on the river-bank because of Moses (Ex. ii. 4), and, as stated in Num. xii. 15, all Israel waited for her seven days (§§ 8–9).

Contents: Ch. i.-v.

Ch. ii.: How the offering of jealousy is prepared (§ 1); how the priest pours the consecrated water into an earthen vessel and whence he takes the earth which he puts in the water (§ 2; comp. Num. v. 17); how he writes the book (comp. Num. v. 23), the verses which are written in it, and the material employed (§§ 3–4); the time and the cases to which the confirmation of the oath on the part of the wife refers (§§ 5–6; comp. Num. v. 22).

Ch. iii.: Way in which the jealousy-offering is brought (§§ 1–2); cases in which the woman has a right to refuse to drink the bitter water (§ 3); commencement of the efficacy of the water of bitterness, and the problem whether a meritorious deed performed by the woman at some previous time may protect her from the action of the water; discussion, in this connection, of the admissibility of instructing women in the Law (§§ 4–5); cases in which the jealousy-offering is burned; distinctions between Israelites and priests and between men and women with regard to certain rights and punishments (§§ 6–8).

Ch. iv.: Women to whom the water of bitterness is not given (§§ 1–4); cases in which the court itself warns the woman against questionable relations with a man (§ 5).

Ch. v.: The water of bitterness affects the adulterer as well as the adulteress (§ 1); list of several textual interpretations that were delivered by R. Akiba and R. Joshua b. Hyrcanus on the day on which Gamaliel II. was deposed and Eleazar b. Azariah was elected "nasi" (§§ 2–5; comp. Ber. 28a).

Ch. vi.: The amount of testimony regarding the unfaithfulness of a woman which prevents her from drinking the bitter water, and testimony which causes her to lose her Ketubah.

Ch. vii.: Prayers which may be said in any language, such as the "Shema'" and the daily prayer (§ 1); what may be said only in the holy tongue (Hebrew), such as most of the sections of the Torah, and the formula spoken at the ḥalizah by the woman whom her brother-in-law refuses to marry (§ 2); the method of reciting these formulas, and the time and the mode

Ch. vi.-ix.

of reading the portions of the Law (§§ 3–7); the story of King Agrippa II., who wept when he heard the words "Thou mayest not set a stranger over thee, which is not thy brother" (Deut. xvii. 15), since he was himself a descendant of Herod and consequently an Idumean, and to whom the people cried out: "Thou art our brother" (§ 8).

Ch. viii.: The address by the priest anointed for war, delivered to the army before battle (§ 1; comp. Deut. xx. 2 *et seq.*); interpretation of Deut. xx. 5–9; those who are ordinarily exempt from military service, and wars from which they are not exempt (§§ 2–7).

Ch. ix.: The breaking of the neck of a heifer in case the assassin of a man found murdered is unknown (§§ 1–8; comp. Deut. xxi. 1–9); the time of the abolition both of this custom and of the use of the water of bitterness in the trial of women suspected of adultery (§ 9); the discontinuance of other customs, things, and virtues; on many ordinances proclaimed at various times; the gloomy portents of the Messianic time (§§ 10–14); an enumeration of the different grades of holiness and piety, the highest being the gift of the Holy Spirit (§ 15).

The Tosefta.

The Tosefta is divided into fifteen chapters and contains a large number of haggadic and exegetic interpretations, as well as various historical statements and narratives. Particularly noteworthy is the exegesis of several passages, including Deut. xxi. 7–8 (Toset. ix. 2–9), I Sam. iv. 8–9, Nah. i. 1–2, and Cant. viii. 5–6. Certain sections of interest are devoted to the explanation of contradictions between Biblical statements; for example, Tosef. xi. 11 seeks to harmonize I Sam. x. 2, a passage locating Rachel's grave "in the border of Benjamin," and Gen. xxxv. 19, which describes her burial-place as being near Beth-lehem, in the district of Judah. In like manner xi. 18 and xii. 3 seek to harmonize II Sam. xxi. 8 with iv. 23, and II Chron. xxii. 2 with II Kings viii. 17 respectively. The narratives of special interest are those concerning Simeon the Just—who received, while in the Temple, a premonition of the death of the emperor Caligula (xiii. 6), and who prophesied his own end (xiii. 8)—and the account of the despair which seized the people after the destruction of the Temple, so that many refused to eat meat or to drink wine, until R. Joshua taught them to observe restraint even in their mourning for the loss of their independence (xv. 11).

The Two Gemaras.

Both Gemaras contain many tales and legends, haggadic interpretations, sayings, and proverbs, in addition to their elucidations of mishnaic passages. The following examples may be cited from the Babylonian Gemara: "Heaven destines a wife for every man according to his merits" (2a); "Whoso is jealous of his wife must be filled with an evil demon" (3a); "The proud man is even as the unbeliever and the idolater" (4b); "Adultery is the most grievous sin, nor can atonement be made for it by any merit or good act" (*ib.*); "Whoso neglecteth his wife and is untrue to her causeth her to become unfaithful and to commit adultery" (10a).

Other points of interest in the Babylonian Gemara are the introductory words on the position of the treatise Sotah among the other tractates of Nashim (2a), and the stories relating to the coffin of Joseph (13a), the grave of Moses (13b–14a), and the attitude of Joshua b. Perahyah toward one of his pupils, who, according to some expositors, was Jesus (47a in the uncensored editions of the Talmud).

With regard to the Palestinian Gemara, special mention may be made of the story of the modesty of R. Meïr, who would disregard his own rank and dignity in his eagerness to restore peace between husband and wife (i. 4, 16d). The very interesting statement is also made that there was indeed a man named Job; but that the calamities described in the book which bears his name never befell him, for he was made its hero simply on account of his sincere and profound piety (v. 5, 20a).

W. B. J. Z. L.

SOUL (נִשְׁמָה, נֶפֶשׁ, from נָשַׁם and נָפַשׁ = "he breathed"; equivalent to the Latin "anima" and "spiritus"): The Mosaic account of the creation of man speaks of a spirit or breath with which he was endowed by his Creator (Gen. ii. 7); but this spirit was conceived of as inseparably connected, if not wholly identified, with the life-blood (*ib.* ix. 4; Lev. xvii. 11). Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism and find its expression in the later Biblical books, as, for instance, in the following passages: "The spirit of man is the candle of the Lord" (Prov. xx. 27); "There is a spirit in man" (Job xxxii. 8); "The spirit shall return unto God who gave it" (Eccl. xii. 7) The soul is called in Biblical literature "ruah," "nefesh," and "neshamah." The first of these terms denotes the spirit in its primitive state; the second, in its association with the body; the third, in its activity while in the body.

Biblical and Apocryphal Views.

An explicit statement of the doctrine of the preexistence of the soul is found in the Apocrypha: "All souls are prepared before the foundation of the world" (Slavonic Book of Enoch, xxiii. 5); and according to II Esd. iv. 35 *et seq.* the number of the righteous who are to come into the world is foreordained from the beginning. All souls are, therefore, preexistent, although the number of those which are to become incorporated is not determined at the very first. As a matter of fact, there are souls of different quality. Solomon says (Wisdom viii. 19 *et seq.*, R. V.): "Now I was a child of parts, and a good soul fell to my lot; nay, rather, being good, I came into a body undefiled." The body returns to earth when its possessor "is required to render back the soul which was lent him" (*ib.* xv. 8, R. V.). The Syriac Apocalypse of Baruch xxx. 2-3 (Kautzsch, "Apokryphen," ii. 423) distinguishes between righteous and common souls in the following passage, which describes the Messianic period and which is characteristic of the concept of preexistence: "The storehouses in which the foreordained number of souls is kept shall be opened, and the souls shall go forth, and the many souls shall appear all at once, as a host with one mind. And the first shall rejoice, and the last shall not be sad."

There are no direct references in the Bible to the

origin of the soul, its nature, and its relation to the body; but these questions afforded material for the speculations of the Alexandrian Jewish school, especially of Philo Judæus, who sought in the allegorical interpretation of Biblical texts the confirmation of his psychological system. In the three terms "ruah," "nefesh," and "neshamah" Philo sees the corroboration of the Platonic view that the human soul is tripartite (τριμερής), having one part rational, a second more spiritual, and a third the seat of desire. These parts are distinguished from one another both functionally and by the places occupied by them in the body. The seat of the first is the head; of the second, the chest; and of the third, the abdomen ("De Allegoriis Legum," § [ed. Mangey, i. 110]).

Philo's Views.

Both the rational and the irrational sprang like two scions from one root, and yet are so strongly contrasted in their natures that one is divine, while the other is corruptible. The rational part, or the mind (νοῦς), which is the leading and sovereign principle of the soul, is a fragment of the Divinity; and as such it is preexistent and immortal. It corresponds to the outermost and indivisible sphere of the fixed stars, and though it introduces unending divisions into the objects of its intelligent apprehensions, is itself without parts. It belongs to the same genus as those incorporeal spirits by which the air is inhabited, and is to the soul what the eyes are to the body, only its vision transcends the sphere of the senses and embraces the intelligible (*idem*, "De Opificiis Mundi," i. 648). As a fountain sends off streams in various directions, so the mind, a spiritual nomad, not only pervades the body, but brings itself in contact with various objects of creation, and makes its way even to God Himself. In this manner the mind transcends space and frees itself from the limitations of time which it anticipates (*idem*, "De Eo Quod Deterius Potiori Insidiatur," i. 208).

However, it is not the mind that acts, but its powers; these, according to Philo, are not mere properties, but independent spiritual essences in which the individual mind has its appointed share. In accordance with his fundamental division of the soul, Philo divides these powers into rational and irrational, or rational and perceptive, because the irrational powers are derived from sensible perception. Even before entering the body, the mind possesses not only rational faculties, but also ascending powers which distinguish the lower orders of creation, the habitual, the organic, the vital, and the perceptive. In order to awaken the sensible perception, the higher energies of the mind must for the time being cease to be active. However, a union between the mind and perception can be effected only through the mediation of a third principle; for the senses can not perceive without the intervention of the mind, nor can the mind discern material objects without the instrumentality of the senses. This third principle is pleasure, which is symbolized in the Bible by the serpent.

Philo recognizes the unity of human consciousness; and he confines knowledge strictly to the mind itself. As a divine being the soul aspires to be freed from its bodily fetters and to return to the heavenly spheres whence it came. Philo does not say why the soul is condemned to be imprisoned for a certain time in the body; but it may be assumed that, as in many other points, he shares also in this one the views of Pythagoras and Plato, who believed that the soul undergoes this ordeal in expiation of some sin committed by it in its former state (see Philo Judæus).

This belief was rejected by the scholars of the Talmud, who taught that the body is in a state of perfect purity (Ber. 10a; Mek. 43b), and is destined to return pure to its heavenly abode. When God confides the soul to man He says, according to the Haggadah, "The soul I have given thee is pure; if thou givest it back to Me in the same state, it is good for thee; if not, I will burn it before thee" (Eccl. R. xii. 7; with some variations in Niddah 30a). Probably it was as a protest against the belief in a sin committed by the soul that the daily morning prayer was instituted: "My God, the soul which Thou didst place in me is pure [comp. Shab. 152b]. Thou hast created it, formed it, and breathed it into me. Thou preservest it in me. Thou wilt take it from me and wilt give it back to me in the world to come" (comp. also Shab. 32b; B. B. 16a).

Talmudical Views.

In rabbinical literature the dualism of body and soul is carried out consistently, as in Ber. 10a, 43b; Shab. 113b, 152b; Yoma 30b; Ned. 32a (the body is a small city); Sanh. 91a, 108 (the body is a scabbard), 110b; and elsewhere. "The soul of man comes from heaven; his body, from earth" (Sifre, Deut. 306 [ed. Friedmann, p. 132, below]).

The Rabbis hold that the body is not the prison of the soul, but, on the contrary, its medium of development and improvement. Nor do they hold the Platonic view regarding the preexistence of the soul. For them "each and every soul which shall be from Adam until the end of the world, was formed during the six days of Creation and was in paradise, being present also at the revelation on Sinai. . . . At the time of conception God commandeth the angel who is the prefect of the spirits, saying: 'Bring Me such a spirit which is in paradise and hath such a name and such a form; for all spirits which are to enter the body exist from the day of the creation of the world until the earth shall pass away.' . . . The spirit answereth: 'Lord of the world! I am content with the earth, where I have lived since Thou didst create me.' . . . God speaketh to the soul, saying: 'The world into which thou enterest is more beautiful than this; and when I made thee I intended thee only for this drop of seed.'" Two angels are assigned to the soul, which is finally shown, among other things, the spirits in heaven which have been perfected on earth (Tan., Pekude, 3). The entry of the soul into the embryo (see Golem) is similarly described in a conversation between Judah the patriarch and the emperor Antoninus (*c.* 200; Sanh. 91b; comp. *ib.* 16b and Niddah 31a). The spirits which are to descend to earth are kept in 'Arabot, the last of the seven heavens (Hag. 12b, below), while the souls of the righteous dead are beneath the throne of God (Shab. 152b). Associated with this belief is the Talmudic saying that the Messiah will not come till all the souls in the

"guf" (the superterrestrial abode of the souls) shall have passed through an earthly existence ('Ab. Zarah 5a; comp. Gen. R. viii. and Ruth R., Introduction).

The Platonic theory that study is only recollection, because the soul knew everything before entering the world, is expressed in a hyperbolic fashion in the Talmud, where it is said that a light burns on the head of the embryo by means of which it sees from one end of the world to the other, but that at the moment of its appearance on earth an angel strikes it on the mouth, and everything is forgotten (Niddah 30b). The Rabbis question whether the soul descends to earth at the moment of conception or after the embryo has been formed (Sanh. 90a).

Spirit and Soul.

The tripartite nature of the soul as conceived by Philo is taught in the Talmud also; it divides the non-physical part of man into spirit and soul. Indeed, the "active soul" which God breathed into man and the "vital spirit" with which He inspired him are mentioned as early as Wisdom xv. 11. This differentiation is clearly and plainly expressed by Paul in I Thess. v. 23 and Heb. iv. 12 (comp. Delitzsch, pp. 90 *et seq.*, and Hastings, "Dict. Bible," iii. 166b–167a, where "nefesh" is incorrectly used for "ruaḥ"); and the same idea is found in Ḥag. 12a, where it is said that "spirits and souls" dwell in the seventh heaven, while Niddah 31a, above, prays: "May God give spirit and soul to the embryo" (see Rashi on Ḥag.; Brecher, "Das Transcendentale," etc., p. 64; and Weber, "Jüdische Theologie," p. 228). In the foregoing passage cited from Tanḥuma the same distinction is drawn between soul and spirit, although no very clear theory is advanced concerning the difference between the two. Every Friday God gives the Jew another individual soul, which He takes back again at the end of the Sabbath (Beẓah 16a).

A parallel is established between the soul and God. As the world is filled with God, so is the body filled with the soul; as God sees, but can not be seen, so the soul sees, but is not to be seen; as God is hidden, so also is the soul (Ber. 10a). The Rabbis seem to have considered discernment, reflection, and recollection as faculties of the soul; but they held that the power by which man distinguishes between right and wrong and the inclination to one or to the other are two real essences which God places in the heart of man. These are called "yeẓer ṭob" (good inclinations) and "yeẓer ha-ra'" (evil propensities). The soul has control over these, and, therefore, is responsible for man's moral conduct. The soul's relation to the body is an external one only: when man sleeps the soul ascends to its heavenly abode (Lam. R. iii. 23). There it sometimes receives communications which appear to the sleeper as dreams. Although, like all ancient peoples, the Jews believed in dreams, there were advanced rabbis who explained them psychologically. An example of this is related in the Talmud (Ber. 56a), on the part of Joshua ben Hananiah. A Roman emperor (probably Hadrian) asked the tanna what he (Hadrian) would dream about. Joshua answered: "You will dream that the Persians will vanquish and maltreat you." Reflecting on this the whole day, the emperor dreamed accordingly.

K. I. Br.—L. B.

Among the Jewish Philosophers.

With the transplantation of the Greco-Arabic philosophy to Jewish soil, psychology began to be treated scientifically. Saadia devoted the sixth chapter of his "Emunot we-De'ot" to questions concerning the human soul. After having passed in review the various opinions on the subject current at that time, he gives his own theory, which he endeavors to support by Biblical quotations. According to him, the soul is created by God at the same time as the body. Its substance resembles that of the spheres; but it is of a finer quality. This, Saadia says, is evident from the fact that it is possessed by a thinking power which is lacking in the spheres. This thinking power is not inherent in any way in the body, which becomes lifeless as soon as the soul leaves it. However, like every created thing, the soul needs a medium through which to attain activity; and this medium is the body. Through its union with the body three powers which are latent in it are set in motion: intelligence, passion, and appetite or desire. These powers or faculties are not to be considered as three separate parts of the soul, each having a different seat in the body, but as belonging to the one and indivisible soul, which has its seat in the heart. It is to the advantage of the soul to be united with the body. Without this medium it could not attain paradise and eternal bliss, because these are vouchsafed to it only as a recompense for its obedience to the will of God. This obedience can be performed only through the instrumentality of the body, just as fire needs fuel before it can burn. Saadia is a strong opponent of Plato, who taught the preexistence of the soul and considered its powers of intelligence, passion, and appetite as three distinct parts of it, of which the first was derived from God, and the second and third from matter.

Influence of Platonic Doctrine.

Owing to the influence of the Arabic Neoplatonists, especially the Encyclopedists known as the "Brethren of Sincerity," the Platonic psychology as interpreted and amplified in those schools prevailed among the Jews of the tenth and eleventh centuries. It was propounded in a special work attributed to Baḥya ben Joseph ibn Paḳuda, and entitled "Ma-'ani al-Nafs" (translated into Hebrew under the title "Torat ha-Nefesh" by I. Broydé, Paris, 1896). According to him, man possesses three distinct souls, the vegetative, the animal, and the rational: the first two derived from matter, and the last emanating from the active intellect. At the moment of conception a ray of the rational soul penetrates into the embryo, where it supervises the development of the vegetative and animal powers until they become two distinct souls. The principal agent in the formation of the body is the vegetative soul, which derives its forces from the sun and the moon. Supervised by the stars and their spiritual principles, the vegetative soul constructs the body in the shape of the spheres, and exerts on it the same influence as that exerted by the universal soul on the spheres. Each of these three souls has its own attribute: that of the vegetative soul is chastity; of the animal, energy; and of the rational,

wisdom. From these is derived another attribute, justice.

These theories respecting the soul seem to have been shared by Ibn Gabirol and Joseph ibn Zaddik, who repeatedly asserted in their respective works the existence of three distinct souls in man. A less fanciful psychological system was elaborated by the Jewish Peripatetics, especially by Maimonides. It was substantially that of Aristotle as propounded by his commentators. According to this system the soul is a concrete unit having various activities or faculties. It is the first principle of action in an organized body, possessing life potentially. Its faculties are five: the nutritive, the sensitive, the imaginative, the appetitive, and the rational; the superior comprehending the inferior potentially. The sensitive faculty is that by which one perceives and feels: it does not perceive itself or its organs, but only external objects through the intervention of sight, hearing, smell, taste, and touch. The senses perceive species, or forms, but not matter, as wax receives the impression of a seal without retaining any part of its substance. The imaginative faculty is the power to give quite different forms to the images impressed upon the soul by the senses. Memory is derived from fancy, and has its seat in the same power of the soul. The appetitive faculty consists in the ability to feel either a desire or an aversion. The rational faculty is that which enables man to think, to acquire knowledge, and to discern evil actions from good ones. The action of the intellect is either theoretical or practical: theoretical, when it simply considers what is true or false; and practical, when it judges whether a thing is good or evil, and thereby excites the will to pursue or to avoid it.

Maimonides, except in a few instances, closely followed Aristotle with regard to the ontological aspect of the soul. The life of the soul, which is derived from that of the spheres, is represented on earth in three potencies: in vegetable, in animal, and in human life. In the vegetable it is confined to the nutritive faculty: in the animal it combines, in addition, the sensitive, the appetitive, and, in animals of a higher organism, also the imaginative; while in human life it comprises, in addition to all these faculties, the rational. As each soul, constituting the form of the body, is indissolubly united with it and has no individual existence, so the soul of man and its various faculties constitute with the body a concrete, inseparable unit. With the death of the body, therefore, the soul with all its faculties, including the rational, ceases to exist. There is, however, something in the human soul which is not a mere faculty, but a real substance having an independent life. It is the acquired intellect, the ideas and notions which man obtains through study and speculation.

Levi ben Gershon.

Levi ben Gershon, in "Milḥamot Adonai," followed Maimonides in his psychological system, but differed from him with regard to the knowledge which constitutes the acquired intellect. He divided human knowledge into three classes: (1) that which is acquired directly by the perception of the senses and which relates to the individuals of this world; (2) that which is the product of abstraction and generalities—*i.e.*, of that process of the mind which consists in evolving from knowledge concerning the individual general ideas concerning its species, genus, or family; (3) that which is obtained by reflection and which is relative to God, the angels, etc. There can be no doubt as to the objective reality of the knowledge of the first and third classes; but there is a question as to that of the knowledge of the second class. Levi ben Gershon differs from Maimonides, holding not only that the generic forms of things exist in themselves and outside of these things, "ante rem," in the universal intellect; but that even mathematical theories are real substances and contribute to the formation of the acquired intellect.

Ḥasdai Crescas vehemently attacked, both on theological and on philosophical grounds, the principle of the acquired intellect upon which the psychological system of Maimonides and Levi ben Gershon is based. "How," asked he, "can a thing which came into existence during man's lifetime acquire immortality?" Then, if the soul is to be considered a mere faculty of the body, which ceases with the death of the latter, and only the acquired intellect is a real substance which survives, there can be no question of reward and punishment, since that part of man which committed the sin or performed the good deed no longer exists. "Maimonides," argues Crescas, "asserts that the future reward will consist in the enjoyment derived from objects of which the intellect is cognizant; but since the soul, which is the seat of joy, will no longer be in existence, what is to enjoy?" According to Crescas, the soul, although constituting the form of the body, is a spiritual substance in which the faculty of thinking exists potentially.

Psychology of the Cabala.

The influence exercised by Neoplatonism on the development of the Cabala is particularly noticeable in the psychological doctrines found in the Zohar; these, but for the mystic garb in which they are clothed and the attempt to connect the soul with the all-pervading Sefirot, are the same as those professed by the Neoplatonists. The soul, teaches the Zohar, has its origin in the Supreme Intelligence, in which the forms of the living existences may already be distinguished from one another; and this Supreme Intelligence may be termed "universal soul." "At the time the Holy One, blessed be He! desired to create the world, it came in His will before Him, and He formed all the souls which were prepared to be given afterward to the children of men; and all were formed before Him in the identical forms in which they were destined to appear as the children of the men of this world; and He saw every one of them, and that the ways of some of them in the world would become corrupt" (Zohar i. 96b). The soul is constituted of three elements: the rational ("neshamah"), the moral ("ruah"), and the vital ("nefesh"). They are emanations from the Sefirot; and as such each of them possesses ten potencies, which are subdivided into a trinity of triads. Through the rational element of the soul, which is the highest degree of being, and which both corresponds to and is operated upon by the highest Sefi-

rah, the "Crown," man belongs to the intellectual world (עולם השכל); through the moral element, which is the seat of the ethical qualities, and which both corresponds to and is operated upon by the Sefirah "Beauty," man pertains to the moral world (עולם היצירה); and through the vital element, which is the lowest of the three, being directly connected with the body, and which both corresponds to and is operated upon by the Sefirah "Foundation," man is associated with the material world (עולם העשיה). In addition to these three elements of the soul there are two others of a different nature: one is inherent in the body without mingling with it, serving as an intermediary between the latter and the soul; and the other is the principle which unites them both. "At the moment," says the Zohar, "when the union of the soul and the body is being effected the Holy One sends on earth an image engraved with the Divine Seal. This image presides over the union of man and wife; a clear-sighted eye may see it standing at their heads. It bears a human face; and this face will be borne by the man who is about to appear. It is this image which receives us on entering the world, which grows as we grow, and which quits the earth when we quit it" (*ib.* iii. 104a). The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate creation, to become conscious of itself and its origin, and, finally, to return, after having completed its task in life, to the inexhaustible fountain of light and life—God.

According to the Zohar, there are male souls and female souls, the former proceeding from the masculine Sefirot, which are concentrated in the Sefirah of "Grace," the latter from the feminine Sefirot, which are concentrated in that of "Justice." Before their descent to earth they are paired; but at the moment of their appearance in this world they become separated (*ib.* i. 91b). The relation of the three elements of the soul to one another and to the body is compared by the Zohar to a burning lamp. Two lights are discernible in the flame of the lamp: a white and a dim one. The white light is above and ascends in a straight line; the dim one is below, and seems to be the seat of the other. Both, however, are so indissolubly connected that they form one flame. On the other hand, the dim light proceeds directly from the burning material below. The same phenomenon is presented by the human soul. The vital or animal element resembles the dim light which springs directly from the burning material underneath; and just as that material is gradually consumed by the flame, so the vital element consumes the body, with which it is closely connected. The moral element is comparable to the higher, white light, which is always struggling to disengage itself from the lower one and to rise higher; but so long as the lamp continues to burn it remains united to it. The rational element corresponds to the highest, invisible part of the flame, which actually succeeds in freeing itself from the latter and rises in the air (*ib.* i. 83b). See Eschatology; Immortality; Transmigration of Souls.

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K. I. Br.

SOULS, TRANSMIGRATION OF. See Transmigration of Souls.

SOUSA. See Sosa.

SOUTH AFRICA: Jewish concern with South Africa began, indirectly, some time before the discovery of the Cape of Good Hope, by the participation of certain astronomers and cartographers in the Portuguese discovery of the sea-route to India. There were Jews among the directors of the Dutch East India Company, which for 150 years administered the colony at the Cape of Good Hope. During the seventeenth and the greater part of the eighteenth century the state religion alone was allowed to be publicly observed; but on July 25, 1804, the Dutch commissioner-general Jacob Abraham de Mist, by a proclamation whose provisions were annulled at the English occupation of 1806 and were not reestablished till 1820, instituted in the colony religious equality for all persons, irrespective of creed.

Jews did not arrive in any numbers at Cape Town previous to the twenties of the nineteenth century. Benjamin Norden, Simeon Markus, together with a score of others arriving in the early thirties, were commercial pioneers, to whom is due the industrial awakening of almost the whole interior of Cape Colony; thus, the development of the wool and hide trades will always be associated with the names of Julius, Adolph, and James Mosenthal. By their enterprise in going to Asia and returning with thirty Angora goats in 1856 they became the originators of the mohair industry; Cape Colony yields now more than one-half of the world's supply of mohair. Aaron and Daniel de Pass were the first to open up Namaqualand, and for many years (1849–86) were the largest shipowners in Cape Town, and leaders of the sealing, whaling, and fishing industries. Jews were among the first to take to ostrich-farming (*e.g.*, Joel Myers, in the Aberdeen district); and the first rough diamond

Introduce Mohair Industry.

discovered on the Kimberley Diamond Fields was bought by Lilienfeld of Hopetown. Jews are among the directors of the De Beers Consolidated Diamond Mines, which controls a great part of the world's diamond output to-day.

These pioneers did not, however, confine their activity to trade. Capt. Joshua Norden was shot at the head of his Mounted Burghers in the Kafir war of 1846; Lieut. Elias de Pass fought in the Kafir war of 1849. Julius Mosenthal (1818–80), brother of the poet S. Mosenthal of Vienna, was a member of the Cape Parliament in the fifties. Simeon Jacobs, C.M.G. (1832–83), who was judge in the Supreme Court of the Cape of Good Hope, as the acting attorney-general of Cape Colony introduced and carried in 1872 the Cape Colony Responsible Government Bill and the Voluntary Bill (abolishing state aid to the Anglican Church), for both of which bills Saul Solomon, the member for Cape Town, had fought for decades. Saul Solomon (b. St. Helena May 25, 1817; d. Oct. 16, 1892), the leader of the Liberal party, has been called the "Cape Disraeli." He several times declined the premiership and was invited into the first responsible ministry, formed by Sir John Molteno. Like Disraeli, too, he early left the ranks of Judaism, but always remained a lover of his people. He went to Cape Town when a lad, where, with his brother Henry, he started a printing-office and, later, founded and edited the "Cape Argus." Descendants of these two brothers, Justice Solomon, Sir Richard Solomon (attorney-general of the Transvaal), and E. P. Solomon, are to-day among the most eminent men in South Africa. The few other St. Helena Jews who settled there during Napoleon's banishment, the Gideon, the Moss, and the Isaacs families, were all related to the Solomons, and, like the members of the last-named family, most of them drifted from Judaism.

The Solomons.

The first congregation in South Africa was founded in Cape Town in Nov., 1841, and the initial service was held in the house of Benjamin Norden, at the corner of Weltevreden and Hof streets. Later a room was hired at the corner of Bouquet and St. John streets, S. Rudolph, a German merchant, conducting the services. He was succeeded by a minister of the name of Pulver, who soon left for Australia. In 1859 the congregation, consisting then of about fifteen families, extended a call to Joel Rabbinowitz (1829–1902), who for twenty-three years worked indefatigably for his congregation, and for the scattered Jewish families in the coast towns and the interior of Cape Colony and the Orange Free State. Through his efforts the first synagogue in South Africa was erected in "The Gardens," in 1862. His successor was A. P. Ornstein (1836–1896) of Melbourne. In 1895 A. P. Bender (b. 1863; M.A. Cambridge) became the minister of the congregation. Bender, as did Rabbinowitz, takes a leading part in every humanitarian endeavor in Cape Town. There are now (1905) three other synagogues in Cape Town—the Beth Hamidrash, the New Hebrew Synagogue, and the Wynberg Synagogue; there are also a Zionist hall, a Hebrew public school, and various social, philanthropic, and literary societies. The present president of the Old Hebrew Congregation, H. Liberman, is mayor of Cape Town.

Synagogues and Congregations.

There are synagogues in **Worcester Road, Robertson,** and **Steytlersville**; **Graaf Reinet** (with a congregation since 1861) and **Grahamstown** (seventy years ago an important Jewish settlement) have no synagogues. **Oudtshorn,** with a Jewish population of 400, has a congregation (founded 1883), a synagogue (built 1890; M. Woolfson, minister), a bet ha-midrash, and a Jewish public school. **Port Elizabeth** (Jewish population 600) has had a congregation since 1862 and a synagogue since 1870, the rabbinate having been filled by S. Rappaport, D. Wasserzug, and J. Philips. Jewish services were begun in **Kimberley** in 1869, a regular congregation being formed in 1873, with Col. David Harris, C.M.G. (served under General Warren in 1885, and in various native wars; prominent in the defense of Kimberley in 1899–1900), and G. H. Bonas, J.P., for many years alternate presidents. In the new synagogue (1901), to which Cecil Rhodes was a large donor, is a memorial tablet to all Jewish officers and soldiers who fell in the late Anglo-Boer war; its ministers were M. Mendelsohn, A. Ornstein (who died very young and was given a public funeral), M. L. Harris, and E. Joffe; the present incumbent is H. Isaacs. Alfred Mosely, C.M.G., of Koffyfontein and Kimberley, established the Princess Christian Hospital at Pinetown, Natal, in 1900, and equipped and conducted the Mosely Industrial and Educational Commissions which were sent to the United States in 1902 and 1903.

In Natal, Nathaniel Isaacs, in 1825, was among the first to venture into the realms of Tchaka, the Attila of South Africa. Dr. Theal, the eminent historian of South Africa, pronounces Isaacs' "Travels in Eastern Africa" indispensable to a student of early events in Natal. Isaacs left Natal in 1831, when Tchaka's successor had prepared to massacre the few whites living there; and he spent the remainder of a long life in Gambia and on an island in the Gulf of Guinea. But seventeen years before the formal annexation of Natal by the British, and ten years before it was reached by the Boers, Nathaniel Isaacs was its "Principal Chief." The importance of the following document warrants its reproduction in full.

Natal.

"At Tchaka's Principal Residence,
Toogooso, near the River Magatee.
Sept. 17, 1828.

"I, Tchaka, King and Protector of the Zooloos, do hereby create, in presence of my principal chiefs and strangers assembled, my friend, Mr. Nathaniel Isaacs, Induna Incoola, or Principal Chief of Natal, and do grant and make over to him, his heirs or executors, a free and full possession of my territory from the Umlass River westwards of Natal to the Umshloti eastwards of Natal, with 100 miles inland from the sea, including the Bay of Natal, the islands in the bay, the forests and the rivers between the boundaries here enumerated. I also make over to him the people he now has in his service together with the Maluban tribe. I also grant him a free and exclusive right to traffic with my nation and all people tributary to the Zooloos. So does the powerful King Tchaka of the Zooloos recompense Mr. Nathaniel Isaacs for the services rendered to him to subdue 'Batia en Goma,' for presents received from him and for the

great attention to my people in the mission sent with him and Captain King to conclude an alliance with his Britannic Majesty. All this and my former gifts I do confirm, and, wishing peace and friendship, I sign myself,

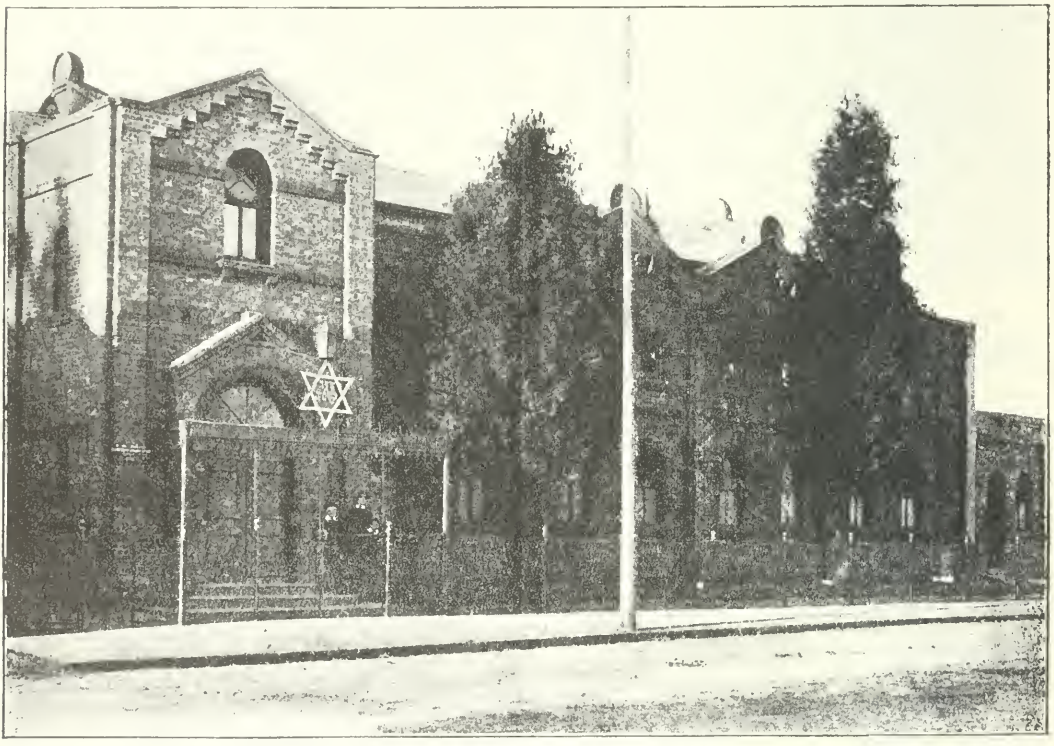
his
Tchaka × Esenzengercona
mark
his
John × Jacob, interpreter [a Hottentot]."
mark

Later Jewish events in Natal merely reproduce, on a smaller scale, those in Cape Colony. Daniel de Pass was among the first sugar-planters in Natal, and Jonas Bergthal (1820–1902) took his seat in the Natal legislative assembly years before Jews were admitted to Parliament in England. In the nineties A. Fass was member of Parliament and M. G. Levy mayor of Maritzburg. Congregational life began at the time of the Zulu war. Services were held in **Maritzburg**, J. Kram ministering to the religious requirements of the few Jews in the entire colony. Services were held in **Durban** in 1874, a cemetery was laid out in 1878, and a synagogue was dedicated on Jan. 1, 1884. The ministers have been Feinstock, J. Kram, and the present incumbents, A. Levy and S. Pincus. The Durban Jewish population, which before the late Anglo-Boer war was only about 200, now numbers 1,250; a new synagogue was dedicated there in June, 1904. Durban has a Zionist hall and various subsidiary communal organizations. Through the annexation of the **Vryheid** district to Natal in 1902, that colony has at Vryheid a second synagogue, which was dedicated in April, 1904.

Orange River Colony.

Jews settled in what was formerly the Orange River Sovereignty, when its white population did not exceed 4,000. Isaac Baumann, born in 1813, arrived at Graaf Reinet in 1837 and moved to Bloemfontein in 1847. He and Martin Pincus were for a long time the principal merchants in the Orange Free State. For forty years after the establishment of the Orange Free State in 1855, one or two German Jewish families, many of them from Hesse-Cassel, were to be found in nearly every hamlet, together controlling the larger portion of the trade of the Free State. An annual Yom Kippur service was instituted in Isaac Baumann's house in 1871, in which year the first Jewish funeral occurred. The **Bloemfontein** congregation was established in 1887; a beautiful synagogue was consecrated in March, 1904, in the presence of the lieutenant-governor, the executive council, and the justices of the colony.

Despite their small number Jews have from the first occupied an enviable position in the Orange Free State. Isaac Baumann was twice mayor of Bloemfontein and also director of the national bank. M. Leviseur, a veteran of the Basuto war (1864–66), has been connected with the State Museum, the Volkshospital, and nearly all other state institutions since their respective foundations; and W. Ehrlich, the president of the congregation, is also deputy-



SYNAGOGUE OF THE WITWATERSRAND OLD HEBREW CONGREGATION, JOHANNESBURG; OLDEST SYNAGOGUE IN THE TRANSVAAL.
(From a photograph.)

mayor of Bloemfontein, chairman of the Chamber of Commerce, and member of the Inter-Colonial Railway Conference. The Jewish population of Bloemfontein is nearly 800.

A few Jews lived in the territory across the Vaal even before the seventies. M. de Vries, a Dutch Jew, was public prosecutor of the Transvaal in 1868 and chairman of the Volksraad in 1872, and participated in the Potchefstroom convention of 1870. Daniel F. Kisch (1840–98) held Yom Kippur services in Pretoria after 1876; he was justice of the peace and auditor-general of the Transvaal from 1877 to 1881. Largely through the influence of Alois Nelmapius, a Magyar Jewish friend of Krüger, Rhodes, and Beit, a Jewish cemetery was consecrated at Pilgrimsrest in 1878, and a congregation established on the Barberton Goldfields in 1883.

Transvaal.

In the following year Samuel Marks (born in Neustadt-Sugind, Russia) went to the Transvaal, and through his coal-, copper-, gold-, and diamond-mines, model farms, and glass, jam, brick, and spirits factories, accumulated great wealth. An intimate friend of President Krüger, and enjoying the confidence of Generals Botha, De Wett, and Delarey, and the respect of Earl Roberts, Lord Kitchener, and Lord Milner, he played no inconsiderable part in the negotiations for the cessation of Anglo-Boer hostilities at Vereeniging, May 29, 1902. Of the big mining-houses which, since the discovery of gold, control the output in the Transvaal, the Barnatos (see BARNATO, BARNETT ISAACS), Neumann, Albu, and several members of the firm of H. Eckstein & Co., are Jews. For the rise and history of Jewish life on the Witwatersrand Goldfields see JOHANNESBURG.

The **Pretoria** community, numbering over 1,000, has a synagogue (erected 1898) and a Jewish public school (opened 1905), the former largely maintained by, and the latter the gift of, Samuel Marks. M. Rosenberg is minister and head master. There are synagogues in **Heidelberg** and **Volksrust** (since 1901), **Krügersdorp, Klerksdorp,** and **Germiston** (1903), and **Roodepoort** (1905). A dramatic interest attaches to the struggle, continued during a decade, for the removal of the special Jewish disabilities which existed beside those to which the other Uitlanders were subject. Though freedom of worship was granted to all residents in 1870, the revised "Grondwet" of 1894 still debarred Jews and Catholics from military posts, from the positions of president, state secretary, or magistrate, from membership in the First and Second Volksraad, and from superintendencies of natives and mines. All instruction was to be given in a Christian and Protestant spirit, and Jewish and Catholic teachers and children were to be excluded from state-subsidized schools. Though there were servile flatterers and concession-hunters who thought lightly of these restrictions, there were seven Jews among the sixty-four "Reformers" imprisoned at Pretoria in 1896: Lionel Phillips (sentenced to death), Captain Bettelheim, Karri Davies, A. Goldring, S. B. Joel, Max Langerman, and Fritz Mosenthal.

The mass of Jews especially felt the educational disability very grievously. President Krüger and the executive council were frequently petitioned in every possible manner. A blunt non possumus, or at best an admonition to trust to God and the good-will of the president, was the usual reply. During the franchise discussions consequent upon the Bloemfontein conference, a mass-meeting of the Jewish inhabitants was called, June 28, 1899, to protest against the exclusion of Russian and Rumanian Jews from the benefits of the franchise which was about to be extended. For addressing that meeting, as well as the Uitlander meeting of July 26, 1899, the Rev. Dr. J. H. Hertz was expelled from the Transvaal, Dec., 1899. Some weeks before the outbreak of hostilities, in the middle of August, when the "Grondwet" was again being revised, the president urged the substitution of the words "those who believe in the revelation of God through His Word in the Bible" for the word "Protestant" in all the above-mentioned articles of the "Grondwet," which change would have largely modified the illiberal provisions; but the Volksraad, both in secret and in open session, rejected his proposals.

Some of the most heroic deeds of the three years' Boer war—as the Gun Hill incident before Ladysmith—were due to the dash and daring of Jewish soldiers like Major Karri Davies. Nearly 2,800 Jews fought on the British side, and, according to careful enumeration, the London "Spectator" declared that the percentage of Jewish soldiers killed (125) in the war was relatively the largest of all. Within the Boer ranks the story of the Jew is much the same. They were with the "Vierkleur" on every battle-field; Jewish "Irreconcilables" fought to the bitter end, and several Jewish prisoners were to be found at St. Helena, Bermuda, and Ceylon.

Among the most ardent supporters of Cecil Rhodes' "Cape to Cairo all British Route" were Jews like Alfred Beit and, later, the Weil family at Mafeking. Jews lived with Lobengula about 1865, and D. F. Kisch, later of Pretoria, was his chief adviser from 1868 to 1873, and immediately after his fall in 1893 Jewish congregations were established in **Buluwayo** and even as far north as **Salisbury.** The former has now a Jewish population of 330, with a synagogue (I. Cohen, B.A., minister), a Zionist society, and charitable organizations. In the Matabele rebellion of 1896 fourteen Jews fought, and their proportion among the defenders of Mafeking was exceptionally large. Annual services are held in a few places in Bechuanaland and the Kalahari Desert. In Portuguese territory, some Sephardic Jews in Lourenço Marques are attempting the formation of a permanent congregation, with synagogue, bet hayyim, and hazzan.

Rhodesia and Non-British Territories.

Jewish congregational life throughout South Africa is growing not only extensively, but intensively. The Zionists have established seventy-four societies, forming the South-African Zionist Federation (S. Goldreich, president, to whom Lord Milner entrusted the gradual readmission, after the war, of nearly the whole alien Jewish population of the Rand). Intermarriage, alarmingly prevalent in former years, is diminishing, and Jewish religious education, at present seriously neglected, is the most insistent topic of discussion in every Jewish

center. When it was found that the war had left behind it a spirit of prejudice against the poorer Russian Jew, the Jewish Board of Deputies for the Transvaal and Natal was formed in order successfully to vindicate him from false and imaginary charges (Jews furnish but 5 per cent of the offenders against the illicit liquor laws in such a large Jewish center as Johannesburg). The other objects of the board are to Anglicize and naturalize the poorer alien immigrant and to prove to the coast authorities that Judæo-German is a European language (one of the requisites for immigration). The inaugural public meeting of the board was held July 28, 1903, at which the high commissioner delivered a memorable address. A similar board for Cape Colony was established the following year in Cape Town.

No complete and reliable data as to the exact size of the Jewish population in the various colonies are available, as the answer to the denominational question on the census enumeration paper is not compulsory. Approximately, Cape Colony has 20,000 Jews; Natal, 1,700; Rhodesia, 600; the Orange River Colony, 1,500; Portuguese territory, 200; and the Transvaal, 25,000 (7,988 males over 21): a total for South Africa of 47,000 in a white population of 1,100,000.

Statistics.

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J. J. H. H.

SOUTH CAROLINA: One of the thirteen original states of the United States. Most of the events relating to Jews occurring in this state have been connected with the town of Charleston, and will be found treated under that caption. It is only necessary here to deal with matters relating to the state in general, and to give additional information regarding Charleston which has become accessible since that article was written.

The very beginnings of the constitution of South Carolina should have encouraged Jewish immigration to that state from England, since the original charter drawn up by John Locke, in 1669, granted liberty of conscience to all, including "Jews, Heathen, and Dissenters." However, advantage does not seem to have been taken of this liberality till the year 1695, when a Jew is referred to as living in Charleston—probably Simon Valentine, who is actually mentioned three years later as holding land in the state. There must have been others, since as early as 1703 protest was raised against "Jew strangers" voting in the election of members to the Common House of Assembly. Most of the early Jewish settlers of South Carolina seem to have come from London or the English colonies, and some of them appear to have been connected with the Barbados trade in rum and sugar. In 1740, owing to the refusal of the trustees of Georgia to allow the introduction of slaves into that state, a number of Jews removed from Georgia to South Carolina, and in 1748 some London Jews connected with the Da Costas and Salvadors, who had sent a number of Jews out to Georgia, proposed a plan for the acquition of a large tract of about 200,000 acres of land in South Carolina. After considerable correspondence with the Colonial Office, through General Hamilton, the project was dropped as a concerted plan; but on Nov. 27, 1755, General Hamilton sold to Joseph Salvador 100,000 acres of land, situated near Fort Ninety-six, for £2,000. Twenty years later Joseph Salvador sold to thirteen London Sephardic Jews 60,000 acres of land for £3,000, and transferred 20,000 acres of the remainder to Rebecca Mendes da Costa, in settlement of a claim which she had upon him. This land was known as the "Jews' lands." Prior to this, Salvador's nephew Francis had arrived at Charleston (Dec., 1773), and purchased a great deal of landed property in the same neighborhood, some of it from his uncle and father-in-law. A Jew from London, Moses Lindo, was one of the chief instruments in increasing the indigo manufacture of the state. He arrived in 1756, and spent in the following year £120,000 in purchasing indigo; and as a consequence of his activity this industry quintupled in the state between 1756 and 1776. Lindo was appointed inspector-general of indigo.

Early History.

During the Revolutionary war Jews of South Carolina were found on both sides. Francis Salvador was a delegate to the Second Provincial Congress, which met in 1775–76 and in which South Carolina was declared an independent state. Most (nearly 40 out of 60) of the members of the Charleston company of militia commanded by Richard Lushington were Jews, for it was drawn chiefly from the district in which they lived. This gave rise to the tradition of an entirely Jewish regiment, or company, fighting in behalf of the Revolution. One of them, Joseph Solomon, was killed at the battle of Beaufort, 1779, and another, David Cardozo, distinguished himself in the attempt to recapture Savannah. Among those who petitioned General Lincoln to surrender Charleston, in May, 1780, were several of the prominent Jews of the town; and during its occupation by Sir Henry Clinton several Jews proved their "loyalty," being reported favorably by a committee appointed by Clinton. The majority, however, were on the "patriot" side, and left Charleston after the surrender. They returned in 1783, several of them becoming auctioneers or brokers. It is recorded that Meyer Moses succored the American wounded, while Mordecai Meyers furnished supplies for the colonial army.

A "Jewish" Company.

The internal affairs of the Jews centered in the Congregation Beth Elohim Unveh Shalom, founded in 1750 for the Sephardic Jews of Charleston. It would appear that another congregation, formed by the Jews of the German rite, and also called Beth Elohim, came into existence somewhat later. The

Sephardic congregation worshiped in Union street from 1750 to 1757; in King street from 1757 to 1764; in Bedersford street in 1764; and in Hasell street, in the "Old Synagogue," from 1764 to 1781. By 1791 it consisted of more than 400 persons. The "New Synagogue" was built in 1794. In connection with this congregation a Hebrew benevolent society had been founded in 1784.

Owing to the liberal constitution of South Carolina and the fortunate position of the Jews at Charleston, that city by 1800 had the largest Jewish population in North America. Beth Elohim had 107 contributing members in that year, and 125 members two years later. The most distinguished member of the community in the early part of the century was Meyer Moses. He was a member of the legislature in 1810, and commissioner of free schools later.

Largest American Congregation in 1800.

The influence of the Jews in South Carolina at this time was shown by the fact that they were intimately connected with the introduction of freemasonry into the state, Emanuel de la Motta, who was educated at Charleston, being one of its leading exponents, while Abraham Alexander, who was honorary reader of the Beth Elohim congregation, was one of those who introduced the Scottish rite into America.

In the War of 1812 a Jewish youth named Jacob Valentine, a descendant probably of the first Jew mentioned in the annals of South Carolina, served in the Palmetto regiment, and in the Mexican war he was wounded in the storming of Cherubusco. Jacob de la Motta served as surgeon in the United States army during the War of 1812.

In 1822 a congregation known as the "Tree of Life" seems to have been established in **Columbia,** which also has a Hebrew benevolent society dating from that year.

South Carolina was the earliest state in the Union to show Reform tendencies. In 1824 twenty-seven members of the Congregation Beth Elohim of Charleston petitioned the vestry for the use of the vernacular in the prayers, and for their shortening, as well as for the preaching of English sermons. On the rejection of the petition a number of the petitioners resigned and organized the Reform Society of Israelites. A second split in the congregation, for a similar reason, took place in 1840, owing to the attempted introduction of the organ into the service, and a new congregation was formed, known as Shearith Israel.

During the Civil war Jews from South Carolina joined the Confederate army to the number of 182, of whom no less than twenty-five were killed. Five brothers of the Moses family joined the Confederate ranks. Benjamin Mordecai, the father of one of the soldiers, is stated to have been the first material contributor to the Southern cause, having donated $10,000 to South Carolina at the beginning of the war. During the reconstruction period many South Carolina Jews removed northward. The total number of Jews in the state at the present day (1905) is estimated at 2,500. Besides Charleston and Columbia, communities exist at **Darlington, Florence, Orangeburg,** and **Sumter.**

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A. J.

SOUTH AND CENTRAL AMERICA: Certain portions of the American continent which were first colonized by the Spaniards and Portuguese, and which still remain Spanish- and Portuguese-speaking. As regards the period during which these countries were under Spanish dominion their interest for Jewish history is concerned almost entirely with the Maranos, or Neo-Christians, secret Jews who nominally professed the Catholic religion; for settlements there were made only subsequent to the expulsion of the Jews from Spain in 1492, and Spanish law did not permit the existence of professing Jews on the soil of Spanish colonies. The same exclusion was enforced in the Portuguese colony of Brazil after the formal expulsion of the Jews from Portugal in 1508. Both in Spanish and in Portuguese America, therefore, the chief external events referring to Jews are connected with the Inquisition, but as this was never formally established in Brazil, there is a notable difference between the fortunes of the Jews in Portuguese and those of the Jews in Spanish America, which regions will accordingly be treated separately.

Though the Inquisition was never established in Brazil, it had its "familiars" in that country, who spied upon secret Jews, and, in case of detection, seized them and sent them to Lisbon to be tried by the tribunal there. On the other hand, a favorite method of punishment by the Inquisition of Lisbon was to transport convicted relapsed Jews to the colony of Brazil, it is said, twice every year. The earliest notice of Jews in the country refers to some who had been thus banished in 1548.

Portuguese America: Brazil.

In the same year, however, several Portuguese Jews transplanted sugar-cane from Madeira to Brazil, and Jews were connected with the sugar industry of the country for the following two centuries. During the twenty years following the arrival of the first Jewish settlers they were joined by many volunteer exiles of the same faith, until their prominence in trade became noticeable; and edicts were issued by Don Henrique, regent of Portugal, on June 20, 1567, and March 15, 1568, forbidding Maranos to settle in Brazil. This edict, however, was repealed for the sum of 1,700,000 crusados ($714,000) given by the Maranos of Lisbon and Brazil, and the privileges of residence and free commerce were granted to Neo-Christians by an edict of May 21, 1577.

When Portugal was seized by Philip II. in 1580, Spanish regulations against the existence of Jews, secret or other, in Spanish dominions applied to Brazil also; but the insecure hold of Spain on the great Portuguese colony prevented a rigid application of the Spanish rule, and in 1610 mention is made of Jewish physicians in Bahia, then the capital of Brazil; it is stated also that the richest persons there were Jews, owning property amounting to from 60,000 to 100,000 crusados. The Dutch West India Company, founded in 1620, was largely re-

cruited from the Maranos of Brazil, and it was undoubtedly due to the troubles in that country that no branch of the Inquisition was established there.

From 1618 to 1654 the Dutch made repeated attempts to take possession of Brazil, and during the whole time the Jewish element in that country remained friendly to the Dutch and inimical to the Spanish and, after 1640, to the Portuguese. Thus, as early as 1618 Francisco Ribiero, a Portuguese Jewish captain who had relatives in Holland, is said to have assisted the Dutch in their attempts upon the Brazilian coast. When Bahia was captured in 1624 the Dutch were welcomed by about 200 Jews, to whom freedom of worship had been promised. The capital, however, was recaptured the following year by the Portuguese. Most of the Jews of Bahia moved to Recife (Pernambuco) when the latter city was captured by the Dutch in 1631. So promising was the position of the Jews in Brazil that Ephraim Sueiro, brother-in-law of Manasseh b. Israel, emigrated to that country in 1638, and was to have been followed by Manasseh himself, who dedicated the second part of his "Conciliador" to the community at Recife (1640). Two years later no less than 600 Jews from Amsterdam, including Isaac Aboab da Fonseca and Moses Raphael Aguilar, embarked for Recife. They spread throughout the country, forming congregations at Tamarico, Itamaraca, Rio de Janeiro, and Parahiba; and in 1646 some of them raised large sums to assist the Dutch in defending the coast.

There were said to be no less than 5,000 Jews in Recife when it capitulated to the Portuguese, special clauses of the capitulation referring to the Jews. They found it, however, impossible to remain in Pernambuco, and scattered throughout North America, though a large number, including Aboab and Aguilar, the Pereyras, the Mezas, Abraham de Castro, and Joshua Zarfati, returned to Amsterdam, while Jacob de Velosino, the first Hebrew author born on American soil, settled at The Hague. Others went to Cayenne and Curaçao, and it is generally assumed that the first Jewish settlers in New Amsterdam came directly from Pernambuco (see, however, NEW YORK). There still remained a number of Maranos on Brazilian soil, whose existence is known mainly through the actions of Brazilian "familiars." Thus Isaac de Castro Tartas, who lived there, was transported to Lisbon Dec. 15, 1647. The number of Brazilian Maranos was augmented by exiles transported from Portugal between 1682 and 1707 for the crime of Judaizing. These were closely watched, and in case of relapse they were returned to Lisbon. Thus, on Oct. 10, 1723, five Jews who had been returned from Rio de Janeiro were punished at an auto da fé at Lisbon. On Oct. 19, 1739, Antonio José da SILVA, poet and dramatist, who was originally from Brazil, was burned at the stake, together with his mother and wife. Nevertheless, the Jews flourished in Brazil throughout the eighteenth century, and it is reported that in 1734, after the discovery of diamonds, they controlled the market for those gems. The action of the Inquisition in returning so many Jews from Brazil to Lisbon had a deleterious effect upon the sugar trade, which the Jews almost monopolized; and many sugar-mills were closed at Rio de Janeiro until Pombal put an end to the transportation of Maranos from Brazil to Lisbon.

Spanish America: Mexico.

As early as Oct., 1511, Queen Joan of Spain issued an edict restricting the Maranos from immigrating into New Spain; and the activity of the Inquisition in the Spanish colonies of America was specifically directed against the Maranos and their descendants. Thus, Charles V., under date of Oct. 15, 1538, directed the Inquisition to attend not to the natives, but to the European immigrants and their offspring; and at an uncertain date before 1604 Philip III. issued a rescript forbidding any newly converted persons, or the offspring of such persons, to settle in the Spanish possessions in the East or West Indies. As a matter of fact, the first auto da fé in the New World took place in Mexico in 1574. Four years later three Jews were dealt with by the Mexican Inquisition. The most distinguished of the Mexican Maranos was Luis de Carabajal, who was for some time governor of one of the provinces of Mexico. He was charged with Judaizing on the accusation of Doña Isabel de Herrera in 1590, certain members of the Caceres family being included in the same charge. Carabajal's nephew of the same name was actually executed at an auto da fé in Mexico, Sept. 8, 1596. On the strength of a confession, still extant, which he wrote while a prisoner of the Inquisition he is said to have been the first Jewish author in America (see CARABAJAL). In 1607 a relative of his, Jorge de Almeida, was tried by the Inquisition of Mexico on the charge of Judaizing, and during the proceedings no less than thirty-two residents of Mexico were denounced as Judaizers. On March 22, 1609, Almeida was condemned to be executed in effigy. At the trial of Gabriel de Granada, which took place in Mexico between 1642 and 1645, no less than 107 persons were charged with Judaizing, showing a considerable increase in the Jewish population of that city. Among those thus charged were members of the families Rivera, Rodriguez, Perez, Espinosa, Tinoco, Nuñez, Del Bosque, De Castro, Da Costa, Sylva, Oliviera, and Sobremonte. The last person referred to, Thomas Trebiño de Sobremonte, appears to have been kept in prison for many years, and to have suffered a martyr's death on April 11, 1649.

Peru and Chile.

The Inquisition was established in Peru on Jan. 9, 1570, when Don Diego de Espinosa was inquisitor-general. Altogether thirty-four autos da fé were held at Lima from 1573 to July 17, 1806, after which the Inquisition ceased its activity. It appears that 131 Jews were condemned during this period, twenty-four of whom were burned at the stake. The most important auto da fé from a Jewish standpoint was that of Jan. 23, 1639, on which occasion no less than sixty-three Jews were condemned, ten of them to death by fire. Among the latter was Manuel Bautista Perez, reported to have been the richest man in Peru at the time, a sum equivalent to no less than $1,000,000 falling into the coffers of the Inquisition through his death. The most distinguished victim of the Chilean Inquisition was Francisco Maldonado de Silva, surgeon, poet, and

philosopher (born in 1592), who was seized at Concepcion, Chile, April 29, 1627, on information which was given by his own sister. He remained in the dungeons of the Inquisition for nearly twelve years, during which time his constancy to his faith was conspicuous; while in prison he even converted two Catholics to Judaism. He was executed at Lima Jan. 23, 1639. After the wholesale slaughter of 1639 a respite, in consideration of the sum of 200,000 ducats paid to the governor, Conde de Chinchon, was given to the 6,000 Jews who are said to have remained in Peru at that time. In the early part of the seventeenth century a number of Peruvian Jews went to Chile, possibly for purposes of trade. Between 1636 and 1641 five of these were punished for Judaizing. In 1680 a certain Leon Gomez de Silva, born in Portugal, was accused of Judaizing at Santiago, and although he cleared himself of the charge he was again accused in 1700. The Jews of Peru and Chile are said to have owned all the dry-goods stores and to have controlled almost the entire commerce of these states. They monopolized the retail trade, and established an extensive merchant marine, their agents being scattered throughout the country.

Only occasional references are found to Jews of Argentine and La Plata, the other chief seat of Jewish activity being Colombia, where an inquisitorial tribunal was established at Cartagena in 1610. At the fifty-four autos da fé held in that state up to Aug. 16, 1819, 767 persons were condemned. The proportion of Jews or Maranos among these can not be estimated.

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A. J.

Since the abolition of the Inquisition and the series of revolutions by which the various states of South and Central America effected their independence of Europe, the Maranos have become absorbed in the general population. Jews are to be found throughout the more prosperous cities of the South-American continent, although, with one notable exception, not in large numbers. The Jews of the central states are largely descendants of Sephardim, who once had flourishing communities in the West Indies; but in the south they are mostly traders from Germany, Russia, and Poland, with a few from England. Except in the Argentine Republic there are no synagogues. In Panama there are a few Jews, who have a burial-ground of their own about a mile outside the city; this cemetery is kept in good order, and many of the tombstones bear Hebrew inscriptions of historic value. In Peru, Bolivia, and Chile there are very few Jews; even in the capitals of these states there are hardly enough to form a minyan for public worship. At Lima and Santiago the chief jewelers are German Jews, and one of the prominent Chilean dentists is a Danish Jew. At Valparaiso one of the leading merchants is an English Jew (Jacob Caro). In Dutch Guiana and in Venezuela there are between 200 and 300 Jews, mostly from the Dutch colonies of Surinam and Curaçao. Lately the Jewish Colonization Association has established agricultural colonies in Rio Grande do Sul, Brazil, and has sent thirty-seven Russian and Rumanian families to those settlements. There was an agency of the Alliance Israélite Universelle in Rio de Janeiro, but this was closed in 1902 on the death of the local representative.

In the Argentine Republic the Jewish population may be estimated at about 20,000. That such a comparatively large number of Jews live there is due almost entirely to the Jewish Colonization Association (see Agricultural Colonies in the Argentine Republic). For every Jewish colonist who settles on the land at least six find their way to the large cities: Buenos Ayres, Cordova, Santa Fé, Rosario, and Mendoza.

In Buenos Ayres there are two synagogues, both in the Calle Liberdad; and the central office of the Jewish Colonization Association is located in the Calle Callao.

The following is a rough estimate of the Jewish population of the various states of South America:

Argentine Republic	20,000
Brazil	2,000
Guiana, Venezuela, and Colombia	2,000
Ecuador, Bolivia, Peru, Chile, and Uruguay	1,000

A. E. N. A.

SPAETH, JOHANN PETER (MOSES GERMANUS): Convert to Judaism; born at Venice in the first half of the seventeenth century; died at Amsterdam April 27, 1701. On account of rumors of impending war, his father, who was a poor shoemaker, sought refuge, between 1642 and 1645, at Augsburg; and there, as a pious Catholic, he confided Peter to the Jesuits, who took charge of his education. Peter later went to Vienna and earned his living as a private tutor. Becoming dissatisfied with many Catholic dogmas, he embraced Lutheranism (1680). On that occasion he wrote his first work: "Ἐκλαγραφία, Theologico-Philosophico Ænigmatica." The work found much favor with M. Spitzel, head of the board of theological studies at Augsburg, who recommended Spaeth to many influential personages in Strasburg and afterward to others in Frankfort-on-the-Main.

Leaves Catholicism for Lutheranism.

In 1683 Spaeth returned to Catholicism, which he defended and praised in a work entitled "Judicium Amoris de Fundamentalibus Quibusdam, Qui Feruntur Erroribus Ecclesiæ Romanæ." But this reconciliation with the Church of Rome did not last. New doubts assailed his mind; and after having mingled with the members of certain mystic sects, such as the Socinians and Mennonites, and after having taken up the study of Hebrew literature and the cabalistic writings, he renounced Christianity and vehemently attacked it. Even the Sermon on the Mount, as requiring an impossible ideality, did not escape his criticism (Schudt, "Jüdische Merckwürdigkeiten," iv. 194). As for the Christian writings other than the New Testament, he held that until Constantine founded Christianity they were all drawn from Jewish tradition.

It seems that Spaeth did not intend to become a proselyte to Judaism, and that his conversion was

brought about, as he himself relates, through the following incident: Once a crucifix dropped from his pocket, and it was picked up by a Jew, who said: "It is Israel, the man of sorrow!" (Schudt, *l.c.* p. 195). Says Spaeth:

Renounces Christianity for Judaism.

"From those words I understood the 53d chapter of Isaiah: the Jews bore the sins of the heathen, while they were daily persecuted by them. From time immemorial they had been treated in a shameful manner. As the whole history of the Passion tended to render the Jews odious, so the same sort of thing happens nowadays. For instance, the Jews are said to have murdered a child, and to have distributed the blood in quills for the use of their women in childbirth. I have discovered this outrageous fraud in time; and, therefore, I abandon Christianity, which permits such things."

Spaeth became converted at Cleves, taking the name "Moses Germanus."

Besides the above-mentioned works, Moses published the following: a translation of Judah ha-Levi's poem "Mi Kamoka" into Latin, German, and Spanish, with an introduction in Spanish; also "Geistiger Dreieckiger Spiegel der Lehre von dem Weiblichen Geschlechte"); "Epistolæ ad Vindicandum Judaismum" (published by Wachter in his "De Spinosismo in Judaismo"; "A Groote Hosianna der Joden, te Verwellkommenden Messias"; "Maran Ata," a Jewish Christian mystical writing; "Jesus Christi Ehre und Lehre, Gerettet Wider Alle Christen"; "Solus ex Judæis Contra Spinosam"; and "De Ortu et Progressu Medicinæ per Judæos Diatribe."

BIBLIOGRAPHY: Diffenbach, *Judæus Conversus*, p. 130; Wachter, *De Spinosismo in Judaismo*; Spener, *Theologisch Bedenken*, iii. 534, 961; iv. 623; Zedler, *Universal-Lexicon*, xxxviii. 1398 *et seq.*; Samter, in *Monatsschrift*, xxxix. 178, 221, 271; Wolf, *Bibl. Hebr.* i. 1525, iii. 740; Fürst, *Bibl. Jud.* i. 63.

K. I. Br.

SPAIN (אספמיא, אספניא, אישפניא; also ספרד, the plural of which, ספרדים, was taken as the common name for Jews of Spanish origin): Jews lived in Spain in very early times, although the legend that Solomon's treasurer Adoniram died there, as well as the story that the Jews of Toledo, in a letter addressed to the Sanhedrin at Jerusalem, declared against the crucifixion of Jesus, can not be credited. Yet it is certain that the apostle Paul intended to visit Spain to proclaim his new teaching to the Jews living there, and that Vespasian, and especially Hadrian, who was himself a Spaniard, transported several Jewish prisoners to Spain. Several passages in the Talmud and in the Midrash (Leviticus Rabbah) which treat of אספמיא refer undoubtedly to Spain (Levy, "Neuhebr. Wörterb." i. 128; Kohut, "Aruch Completum," i. 188); and the Jewish coins unearthed in ancient Tarragona give evidence of an early settlement of the Jews in Spain, either voluntary or involuntary.

Early Settlement.

The earliest Jewish tombstone with a Latin inscription and discovered in Spain is that unearthed at Adra; it is of a Jewish girl, and dates back to the third century (Hübner, "Inscriptiones Hispaniæ Latinæ," p. 268, Berlin, 1869; Rios, "Hist." i. 68). The Jews spread rapidly over the Pyrenean peninsula, and were well treated under the sovereignty of the Arian Visigoths; they lived on an equality with the other inhabitants, engaged in trade and agriculture, and were often entrusted with judicial offices. The first attempt to disturb the friendly relations that existed between Jews and Christians originated with the Council of Elvira (303–304), which consisted of nineteen bishops and twenty-four presbyters, the bishops being chosen from Cordova, Seville, Toledo, Saragossa, and other cities inhabited by Jews. This council under pain of excommunication prohibited the Christians from living with Jews or eating in their company; it forbade also the blessing of the produce of Jewish fields "in order that the ecclesiastical benediction might not appear fruitless and vain."

The position of the Jews became even less favorable when King Recared (586–589), for political reasons, abjured the Arian faith before the third Council of Toledo and entered the Catholic Church. In order to confirm the converted Arians in the Catholic faith and to win the clergy over to his side, he endeavored to prevent the Christians from associating with the Jews, who, as the allies of those opposed to his conversion, might have proved dangerous opponents of his religious plans. At the Council of Toledo in 589 he issued an order to the effect that Jews might not acquire or own Christian slaves, nor fill public offices, nor have intercourse with Christian women; the circumcision of a slave or of a Christian was punished with confiscation of property. Recared did not, however, succeed in enforcing his laws. The Arians, recently converted to the Catholic faith, were true allies of the Jews, who were oppressed like themselves; and the Jews were therefore protected by the Arian bishops and by the independent Visigothic nobility. The successors of Recared were, as a rule, better disposed toward the Jews, King Sisebut being the first who endeavored to enforce fully the laws enacted by Recared. He ordered that the Jews, on pain of the loss of their property, should release all their Christian slaves within a short time, and that in the future they might not hold any slaves.

Under Recared.

Sisebut decreed the first persecution of the Jews in Spain. Whether he was influenced by Emperor Heraclius, or whether the clergy brought it about, is unknown, but he ordered that within a year all Jews should either submit to baptism or leave the Visigothic kingdom forever. Many Jews fled; but the greater number, more than 90,000, saved their property and their homes by embracing Christianity, though at heart they remained Jews. On account of this forcible conversion the king was severely criticized by Isidor of Seville, the most learned Spaniard of the time. During the reign of Suintala the fugitives returned to their country and the baptized Jews openly professed Judaism again. Forced to abdicate his throne, Suintala was succeeded by Sisenand. The latter was the tool of the clergy, and at the fourth Toledan Council (633) he ordered that the children of baptized Jews should be taken from their parents and given to Christians or to the cloisters for education. He ordered also that all Jews who had been forcibly baptized and who practised Jewish ceremonies should be given away as slaves.

Under the Visigoths.

The council called at Toledo by Chintila not only confirmed all the previously enacted anti-Jewish laws, but it ordained that no Jew might remain in the country, and that in the future every king at his accession should promise on oath to proceed with the greatest severity against all relapsing baptized Jews. The pseudo-Christians presented to the king a written statement declaring that they would live as good Catholics; but under Chindaswind they openly returned to the fold of Judaism. King Receswind was more severe than any of his predecessors. He ordered that Jews who practised the rites of their faith should be beheaded, burned, or stoned to death. The Jews of Toledo promised (653) to observe the Church regulations, including that ordering them not to abstain from eating pork. Nevertheless, they continued to observe the Jewish festivals and to ignore the Christian, so that the clergy at length insisted upon their celebrating the Christian holy days under the supervision of the Church authorities.

The severe measures taken by the Visigothic civil officers as well as by the councils were mainly directed against the secret Jews, whom the clergy considered more dangerous than the unbaptized ones; the latter were, therefore, left in peace. Erwig, however, attempted to force these to accept baptism, threatening them with the confiscation of their property or with expulsion if they refused; he pronounced the severest punishments for the reading of anti-Christian writings and for practising the rite of circumcision. All the anti-Jewish laws proposed by this king were accepted by the twelfth Toledan Council, presided over by Archbishop Julian of Toledo, who had published several writings against the Jews, although he was himself of Jewish origin and kept a Jewish servant.

Egica, the son-in-law and successor of Erwig, in the beginning of his reign showed himself mild toward the Jews. When, however, they allied themselves with the Arabs, who threatened the kingdom (which already was suffering from internal disturbances), the king confiscated all their property, and, in order to render them harmless for all time, declared all Jews, baptized or not, to be slaves and distributed them as gifts among Christians. Jewish children over seven years of age were taken from their parents and similarly dealt with (end of 694).

The Arrival of the Moors.

Witiza, the son of Egica, is described sometimes as a paragon of virtue and sometimes as a veritable fiend; the latter description of him is the one generally given by ecclesiastical writers. Lucas de Tuy, Archbishop Rodrigo, Ambrosio de Morales, Juan de Mariana, and other Spanish historians hold that this king, to further heretical ends, misused the previous decisions of the councils, that he recalled the exiled Jews, granted them privileges, and even entrusted them with public offices. Whether this be true, or whether, as is more probable, he oppressed them as his predecessors had done, it remains a fact that the Jews, either directly or through their coreligionists in Africa, encouraged the Mohammedans to conquer Spain and that they greeted them as their deliverers. After the battle of Jerez (711), in which African Jews fought bravely under Kaula al-Yahudi, and in which the last Gothic king, Rodrigo, and his nobles were slain, the conquerors Musa and Ṭariḳ were everywhere victorious. The conquered cities Cordova, Malaga, Granada, Seville, and Toledo were placed in charge of the Jewish inhabitants, who had been armed by the Arabs. The victors removed the disabilities which had oppressed the Jews so heavily, and granted them full religious liberty, requiring them to pay only the tribute of one golden dinar per capita (Adolf de Castro, "Historia de los Judios en España," pp. 33 *et seq.*; Rios, "Hist." i. 106 *et seq.*; G. van Vlooten, "Recherches sur la Domination Arabe," Amsterdam, 1894).

Under 'Abd al-Raḥman I. and Al-Ḥakim.

A new era now dawned for the Jews of the Pyrenean peninsula, whose number had been considerably augmented by those who had followed the Arab conquerors, as well as by later immigrants from Africa. Hardly a decade after the conquest, however, many Jews left their new home in order to follow a man named Serenus (Zanora, Zonaria) who had appeared in Syria and had proclaimed himself the Messiah (721), the governor, Anbasa (Ambisa), who was collecting enormous sums for the fiscus, confiscated the property of the emigrating Jews for this purpose. Under the Ommiad 'Abd al-Raḥman I., whose greatness is said to have been foretold by a learned Jew who became his adviser, a flourishing kingdom was established, of which Cordova was the center. During 'Abd al-Raḥman's reign the Jews devoted themselves to the service of the califate, to the study of the sciences, and to commerce and industry, especially to trading in silk and slaves, in this way promoting the prosperity of the country. Southern Spain became an asylum for the oppressed Jews of other parts. Bodo-Eleazar, a convert to Judaism, went to Cordova, where he is said to have endeavored to win proselytes for Judaism from among the Spanish Christians; but that the mass of the Spanish Jews of the period in question hated the Christians and aimed at making proselytes is not correct.

The reigns of 'Abd al-Raḥman I. (called Al-Nasir; 912-961) and his son Al-Ḥakim were the golden era for the Spanish Jews and Jewish science. 'Abd al-Raḥman's court physician and minister was Ḥasdai ben Isaac ibn Shaprut, the patron of Menahem ben Saruḳ, Dunash ben Labraṭ, and other Jewish scholars and poets. During his term of power the scholar Moses ben Enoch was appointed rabbi of Cordova, and as a consequence Spain became the center of Talmudic study, and Cordova the meeting-place of Jewish savants. After the downfall of Al-Ḥakim, who likewise favored the Jews, a struggle for the throne broke out between Sulaiman ibn al-Ḥakim and Mohammed ibn Hisham. Sulaiman solicited the assistance of Count Sancho of Castile, while Mohammed, through the agency of wealthy Jewish merchants in Cordova, obtained the aid of Count Ramon of Barcelona. For this Sulaiman took fearful revenge upon the Jews, expelling them mercilessly from city and country (1013).

With the overthrow of the Banu Amir the power of the Mohammedan state in Spain came to an end,

the mighty califate of Cordova being divided into twelve minor states under different califs. The Abbadites ruled in Seville, the Hammudites in Malaga, the Zayrids in Granada, the Beni-Hud in Saragossa, and others in Almeria, Toledo, Valencia, Niebla, etc. Several Jews left Cordova for Malaga, Granada, Toledo, Murcia, and Saragossa.

Samuel ibn Nagdela.

Among those who fled from Cordova was the Talmudist and linguist Samuel ha-Levi ibn Nagdela (Nagrela), who went to Malaga, which, together with the towns of Jaen, Ronda, etc., belonged to the kingdom of Granada, founded by the Barbary tribe of Sinhagah. Samuel won the favor of the vizier of King Ḥabus of Granada; he appointed him his private secretary and recommended him to the king as counselor, and upon the death of the vizier the king made Samuel his minister and entrusted him with the administration of diplomatic affairs. Samuel, who resided in Granada, officiated as rabbi also, and took an active interest in the sciences and poetry. He retained his court position under King Ḥabus' son Badis, whom he aided against his elder brother Balkin. Samuel remained the protector of his coreligionists, who in Granada enjoyed full civic equality, being eligible for public offices and for service in the army.

A position similar to that of Samuel's was occupied, though only for a short time, by Jekuthiel ibn Ḥasan in Saragossa. Jekuthiel shared the fate of Samuel's son Abu Ḥusain Joseph ibn Nagdela, who succeeded his father as minister upon the latter's death (1055); Abu Ḥusain was accused by his enemies of treason after having held office for eleven years, and was crucified before the gate of Granada on Dec. 30, 1066. On this occasion all the Jews of Granada who had not sought salvation in flight, fifteen hundred families in number, fell victims to the rage of the populace. This was the first persecution of Jews on the Peninsula while under Islamic rule. All Jews were compelled to leave Granada, several finding refuge in Lucena. In the year of the persecution in Granada the talented philosopher Abu al-Faḍl ibn Ḥasdai was appointed vizier in Saragossa; he was the son of the poet Joseph ibn Ḥasdai, who had fled from Cordova in 1013, and he held the office of vizier until Abu Amir Yusuf al-Mu'tamir ascended the throne. The scholar Isaac ibn Albalia, who had escaped the butchery in Granada, was appointed astronomer to Mohammed al-Mu'tamid in Seville, who was a patron of science and poetry; Isaac was appointed also rabbi of all the congregations in that city. At the same time Al-Mu'tamid employed Joseph ibn Migas on diplomatic missions.

Under the Almoravides.

Terrified by the conquests of King Alfonso VI. of Castile, Al-Mu'tamid, heedless of the remonstrances of his son, called to his aid the ambitious Yusuf ibn Tashfin of North Africa. In the terrific battle of Zallaḳa (Oct., 1086), in which Jews fought bravely both in the Christian and in the Moorish army, Yusuf won a victory and the sovereign power. The Almoravides, a warlike, fanatical religious sect, now became the rulers of southern Spain; they did nothing to improve the welfare of the Jews. Yusuf ibn Tashfin endeavored to force the large and wealthy community of Lucena to embrace Islam. Under the reign of his son Ali (1106–43) the position of the Jews was more favorable. Some were appointed "mushawirah" (collectors and custodians of the royal taxes). Others entered the service of the state, holding the title of "vizier" or "nasi"; among these may be mentioned the poet and physician Abu Ayyub Solomon ibn al-Mu'allam of Seville, Abraham ibn Meïr ibn Ḳamnial, Abu Isaac ibn Muhajar, and Solomon ibn Farusal (murdered May 2, 1108). The old communities of Seville, Granada, and Cordova prospered anew.

Under the Almohades.

The power of the Almoravides was of short duration. A fanatic of North Africa, Abdallah ibn Tumart, appeared about 1112 as the upholder of Mohammed's original teachings concerning the unity of God, and became the founder of a new party called the Almohades, or Muzmotas ("Shebeṭ Yehudah," p. 3, gives the correct date as 4872 [= 1112]). Upon the death of Abdallah, 'Abd al-Mu'min took the leadership and endeavored with sword and brand to exterminate the Almoravides as political and religious enemies. In North Africa he won victory after victory. In the same year in which the Second Crusade brought new distress to the German Jews, 'Abd al-Mu'min passed over to southern Spain in order to wrest that country from the Almoravides. He conquered Cordova (1148), Seville, Lucena, Montilla, Aguilar, and Baena, and within a year the whole of Andalusia was in the possession of the Almohades. As in Africa, so in Spain, the Jews were forced to accept the Islamic faith; the conquerors confiscated their property and took their wives and children, many of whom were sold as slaves. The most famous Jewish educational institutions were closed, and the beautiful synagogues everywhere destroyed.

The terrible persecutions by the Almohades lasted for ten years. On account of these persecutions many Jews made a pretense of embracing Islam, but a great number fled to Castile, whose tolerant ruler, Alfonso VII., received them with hospitality, especially in Toledo. Others fled to northern Spain and to Provence, in which latter country the Ḳimḥis sought refuge. Various attempts on the part of the Jews to defend themselves against the Almohades were unsuccessful; the courageous Abu Ruiz ibn Dahri of Granada especially distinguished himself in such a conflict (1162; see "Al-Maḳḳari," ed. Gayangos, ii. 23). The part taken by the Jews in the struggle against the Almohades must not be underestimated; the latter's power was broken in the battle of Navas de Toledo on July 16, 1212.

In Castile and Leon.

The first Christian princes, the counts of Castile and the first kings of Leon, treated the Jews as mercilessly as did the Almohades. In their operations against the Moors they did not spare the Jews, destroying their synagogues and killing their teachers and scholars. Only gradually did the rulers come to realize that, surrounded as they were by powerful enemies, they could not afford to turn the Jews against them. Garcia Fernandez, Count of Castile, in the fuero of Castrojeriz (974), placed

INTERIOR VIEW OF ST. MARIA LA BLANCA, FORMERLY A SYNAGOGUE, TOLEDO, SPAIN.

the Jews in many respects on an equality with Christians; and similar measures were adopted by the Council of Leon (1020), presided over by Alfonso V. In Leon, the metropolis of Christian Spain until the conquest of Toledo, many Jews owned real estate, and engaged in agriculture and viticulture as well as in the handicrafts; and here, as in other towns, they lived on friendly terms with the Christian population. The Council of Coyanza (1050) therefore found it necessary to revive the old Visigothic law forbidding, under pain of punishment by the Church, Jews and Christians to live together in the same house, or to eat together.

Ferdinand I. of Castile set aside a part of the Jewish taxes for the use of the Church, and even the not very religious-minded Alfonso VI. gave to the church of Leon the taxes paid by the Jews of Castro. Alfonso VI., the conqueror of Toledo (1085), was tolerant and benevolent in his attitude toward the Jews, for which he won the praise of Pope Alexander II. To estrange the wealthy and industrious Jews from the Moors he offered the former various privileges. In the fuero of Najara Sepulveda, issued and confirmed by him (1076), he not only granted the Jews full equality with the Christians, but he even accorded them the rights enjoyed by the nobility; this fuero was applied also in other cities, as Toledo (1085), Leon (1090), Miranda de Ebro (1099), etc. The example set by Alfonso was followed in Aragon and Navarre, as is evidenced by the fueros of Jaca (1100), Tudela (1115), Belforado (1116), Carcastello (1129), Calatayud (1131), and Daroca (1142). To show their gratitude to the king for the rights granted them, the Jews willingly placed themselves at his and the country's service. Alfonso employed Jews for diplomatic errands, as, for example, the scholar Amram ben Isaac ibn Shalbib, whom the king sent with a delegation to Mohammed al-Mu'tamid at Seville (1082; according to some sources, not before 1085). A prominent position at Alfonso's court was held probably by the otherwise unknown Samuel ben Shealtiel ha-Nasi, who died on the 16th of Elul (Aug. 27, 1097), or by his father, whose tombstone has but recently been discovered in Arevalo ("Boletin Acad. Hist." xxv. 489 *et seq.*).

The Battle of Zallaka.

Alfonso's army contained 40,000 Jews, who were distinguished from the other combatants by their black-and-yellow turbans; for the sake of this Jewish contingent the battle of Zallaḳa was not begun until after the Sabbath had passed. Before the battle the king sent not only to the bishops, but to the Jewish scholars and astrologers also, to hear their predictions for the future (Fernandez y Gonzalez, "Las Mudejares de Castilla," pp. 41 *et seq.*). The king's body-physician and confidant was the Jew Cidelo (Cidelus), who placed before the king a petition from the counts and grandees of the kingdom which neither of these ventured to address to his majesty. The king's favoritism toward the Jews, which became so pronounced that Pope Gregory VII. warned him not to permit Jews to rule over Christians, roused the hatred and envy of the latter. After the unfortunate battle of Ucles, at which the infante Sancho, together with 30,000 men, were killed, an anti-Jewish riot broke out in Toledo; many Jews were slain, and their houses and synagogues were burned (1108). Alfonso intended to punish the murderers and incendiaries, but died before he could carry out his intention (June, 1109). After his death the inhabitants of Carrion fell upon the Jews; many were slain, others were imprisoned, and their houses were pillaged.

Alfonso VII., who assumed the title of Emperor of Leon, Toledo, and Santiago, curtailed in the beginning of his reign the rights and liberties which his father had granted the Jews. He ordered that neither a Jew nor a convert might exercise legal authority over Christians, and he held the Jews responsible for the collection of the royal taxes. Soon, however, he became more friendly, confirming the Jews in all their former privileges and even granting them additional ones, by which they were placed on an equality with Christians. Considerable influence with the king was enjoyed by Judah ben Joseph ibn Ezra (Nasi). After the conquest of Calatrava (1147) the king placed Judah in command of the fortress, later making him his court chamberlain. Judah ben Joseph stood in such favor with the king that the latter, at his request, not only admitted into Toledo the Jews who had fled from the persecutions of the Almohades, but even assigned many fugitives dwellings in Flascala (near Toledo), Fromista, Carrion, Palencia, and other places, where new congregations were soon established. In recognition of his faithful services Judah received, a year after Alfonso's death (1157), from his son Sancho, five yokes of land in Azaña (Illescas) for himself and his children (Fidel Fita, "La España Hebrea," i. 20 *et seq.*).

Under Alfonso VIII.

After the brief reign of King Sancho III. a war broke out between Fernando II. of Leon (who granted the Jews special privileges) and the united kings of Aragon and Navarre. Jews fought in both armies, and after the declaration of peace they were placed in charge of the fortresses. Alfonso VIII. of Castile (1166–1214), who had succeeded to the throne, entrusted the Jews with guarding Or, Celorigo, and, later, Mayorga, while Sancho the Wise of Navarre placed them in charge of Estella, Funes, and Murañon. During the reign of Alfonso VIII. the Jews gained still greater influence, aided, doubtless, by the king's love of the beautiful Jewess Rachel (Fermosa) of Toledo. When the king was defeated at the battle of Alarcos by the Almohades under Yusuf Abu Ya'ḳub al-Manṣur, the defeat was attributed to the king's love-affair with Fermosa, and she and her relatives were murdered in Toledo by the nobility (Rios, "Hist." i. 336 *et seq.*; Grätz ["Gesch." vi. 228] does not accept the traditional belief concerning the murder of the king's paramour). After the victory at Alarcos the emir Mohammed al-Naṣir ravaged Castile with a powerful army and threatened to overrun the whole of Christian Spain. The Archbishop of Toledo summoned the Crusaders to the aid of Alfonso. In this war against the Moors the king was greatly aided by the wealthy Jews of Toledo, especially by his "almoxarife mayor," the learned and generous Nasi Joseph ben Solomon ibn Shoshan (Al-Ḥajib ibn Amar).

The king's debt to the latter amounted in 1204, shortly before Joseph's death, to 18,000 golden maravedis ("Vida del Santa Rey D. Fernando," iii. 233). Joseph stood high in the king's favor, and his sons Solomon and Isaac benefited thereby after their father's death.

The Crusaders ("Ultrapuertos") were hailed with joy in Toledo, but this joy was soon changed to sorrow, as far as the Jews were concerned. The Crusaders began the "holy war" in Toledo (1212) by robbing and butchering the Jews, and if the knights had not checked them with armed forces all the Jews in Toledo would have been slain. When, after the sanguinary battle of Navas de Tolosa (1212), Alfonso victoriously entered Toledo, the Jews went to meet him in triumphal procession. Shortly before his death (Oct., 1214) the king issued the fuero de Cuenca, settling the legal position of the Jews in a manner favorable to them.

Under Ferdinand III. of Castile and James I. of Aragon.

A turning-point in the history of the Jews of Spain was reached under Ferdinand III. (who united permanently the kingdoms of Leon and Castile), and under James I., the contemporary ruler of Aragon. The clergy's endeavors directed against the Jews became more and more pronounced. The Spanish Jews of both sexes, like the Jews of France, were compelled to distinguish themselves from Christians by wearing a yellow badge on their clothing; this order was issued to keep them from associating with Christians, although the reason given was that it was ordered for their own safety. The Jews did all in their power to secure the repeal of this order. James I. of Aragon and Theobald I. of Navarre, however, compelled them to wear the badge, and Innocent IV. admonished Ferdinand III. to see that no Jew appeared in public without it.

But in spite of papal bulls and royal decrees the Jews were often freed from this degradation. Pedro III. of Aragon granted some Jews in Valencia, Tarragona, Barcelona, and other cities exemption from wearing the badge, this privilege being especially extended to physicians ("R. E. J." vi. 91 *et seq.*). Ferdinand III. of Castile and James I. of Aragon (each called "the Conqueror," the former with reference to Cordova and Seville, the latter with reference to the Balearic Isles, Valencia, and Murcia) were religiously inclined, and did not feel particularly friendly toward the Jews, whose conversion they favored. Nevertheless, they made use of the Jews in time of war, and rewarded them for the important services they rendered as secretaries and dragomans, tax-collectors, and tax-farmers. In the cities conquered by him Ferdinand confirmed the Jews in their existing rights and privileges, and after the conquest of Seville he distributed land among them; moreover, in spite of the objections of the clergy he allowed the Jews of Cordova to erect a new and magnificent synagogue. James acted similarly after his conquest of Valencia.

That Ferdinand's death was mourned by the Jews is evidenced by the Hebrew epitaph which appears on his tombstone, together with inscriptions in Latin, Castilian, and Arabic (the Hebrew epitaph is reprinted in Kayserling's "Ein Feiertag in Madrid," p. 12).

Disputations and Translations.

The death, also, of James I. (1276), who had arranged a religious disputation between Moses ben Naḥman (the "Rab de España") and the neophyte Pablo Christiano, and who had compelled the Jews to listen to conversionist sermons, was publicly mourned by the Jews. Ferdinand's son, Alfonso X. (the Wise), who was a lover of the sciences, maintained relations with the Jews even before his accession to the throne (1252). He had astronomical and astrological writings translated from Arabic into Spanish by Judah ben Moses (Mosca) Kohen, a physician of Toledo, and by the physicians Abraham and Samuel Levi. Zag (Isaac) ibn Sid, the ḥazzan of Toledo, was the editor of the famous astronomical tables called, after the king, the Alfonsine Tables (regarding the astronomical congress see Steinschneider in "Magazin für die Literatur des Auslandes," 1848, No. 58; *idem*, "Cat. Bodl." cols. 1356 *et seq.*; *idem*, "Hebr. Uebers." pp. 979 *et seq.*; Grätz, "Gesch." vii. 467). According to his nephew Juan Manuel, Alfonso did not have the Talmud translated (Rios, "Hist." i. 450); but, probably, he had a translation made of "Toda la Ley de los Judios," as he had the Koran rendered into Spanish. The version of the Bible in that language, the subsequent "Ferrarian Bible," was made probably in the thirteenth century (see Bible Translations).

Alfonso, who employed Meïr de Malea and his sons Isaac (Zag) and Joseph as treasurers, and Todros ha-Levi, Solomon ibn Albagai, and other Jews as tax-collectors, granted to the Jews of his domains several privileges and other favors. He permitted the Aljama in Toledo to build a magnificent synagogue, the largest and most beautiful one in Spain; he gave all Jews permission to visit the yearly market in Seville; and in 1264 he assigned houses, vineyards, and lands to the Jews who settled in St. Maria del Puerto (Rios, "Hist." i. 451 *et seq.*). Notwithstanding this he subjected the Jews to the strictest limitations, especially in his Fuero Real or Fuero Juzgo, as well as in other laws, contained in the large collection "Siete Partidas," which was issued in the Castilian language and in which the influence of the Lateran Council is unmistakable.

Bull of Innocent IV., 1250.

The bull issued by Innocent IV. in April, 1250, to the effect that Jews might not build a new synagogue without special permission, was placed on the statute-books by this king (reprinted in Rios, "Hist." i. 557). To make proselytes was forbidden to the Jews under pain of death and confiscation of property. They might not associate with the Christians, live under the same roof with them, eat and drink with them, or use the same bath; neither might a Christian partake of wine which had been prepared by a Jew. The Jews might not employ Christian nurses or servants, and Christians might use only medicinal remedies which had been prepared by competent Christian apothecaries. Every Jew should wear the badge, though the king reserved to himself the right to exempt any one from this obligation; any Jew apprehended without the badge was liable to a fine of ten gold maravedis or to

the infliction of ten stripes. The Jews were forbidden to appear in public on Good Friday. Alfonso, called "the Wise," was so deluded that he not only used as a theme for his "Libro de las Cantigas" the false legend that the Jews every year on Good Friday crucified a Christian child, but he ordered that every Jew accused of such a crime should be brought before him and, if convicted, slain. Alfonso requested the Jews to live peacefully in their Juderia and to observe conscientiously their religious laws; he ordered that they should not be disturbed in their religious ceremonies or summoned before courts on Sabbaths or festivals; that their synagogues and their sacred furniture should be in every way respected; and that they should be neither forced nor bribed into embracing Christianity.

The last years of Alfonso's reign were sad ones, as well for himself as for the Jews in his dominion. The king condemned to death his faithful "almoxarife" Zag de Malea, because the latter had given to the infante Sancho, who had quarreled with his father, a large sum of money which the king had intended to use in the subjugation of Algeciras (see MALEA). Incensed by the act of Malea, the king, in direct opposition to his previous enactments, ordered that on a certain Sabbath all Castilian Jews should be taken prisoners while in their synagogues; he levied upon them a tribute of 12,000 gold maravedis, imposing an additional fine of the same amount for every day the tribute remained unpaid (Rios, "Hist." i. 494). Four years later (1281) the king was dethroned by his son Sancho, with the sanction of the Cortes. Alfonso died in 1284, forsaken by his children, and even by the clergy to which he had made liberal concessions.

Social Position.

The Jews in Spain were Spaniards, both as regards their customs and their language. They owned real estate, and they cultivated their land with their own hands; they filled public offices, and on account of their industry they became wealthy, while their knowledge and ability won them respect and influence. But this prosperity roused the jealousy of the people and provoked the hatred of the clergy; the Jews had to suffer much through these causes. The kings, especially those of Aragon, regarded the Jews as their property; they spoke of "their" Jews, "their" Juderias, and in their own interest they protected the Jews against violence, making good use of them in every way possible. The aljamas of Catalonia, Aragon, and Valencia, for example, were in 1281 ordered by King Pedro III. to furnish 185,000 sueldos in subsidies, and, three years later, a further sum of 130,000 sueldos (order reprinted in Rios, "Hist." ii. 530). In addition to these extraordinary disbursements, the Jews of Aragon and Castile had to pay very large taxes, the money thus obtained being often expended by the kings in gifts to queens, infantes, knights, and bishops, as well as to churches and cloisters.

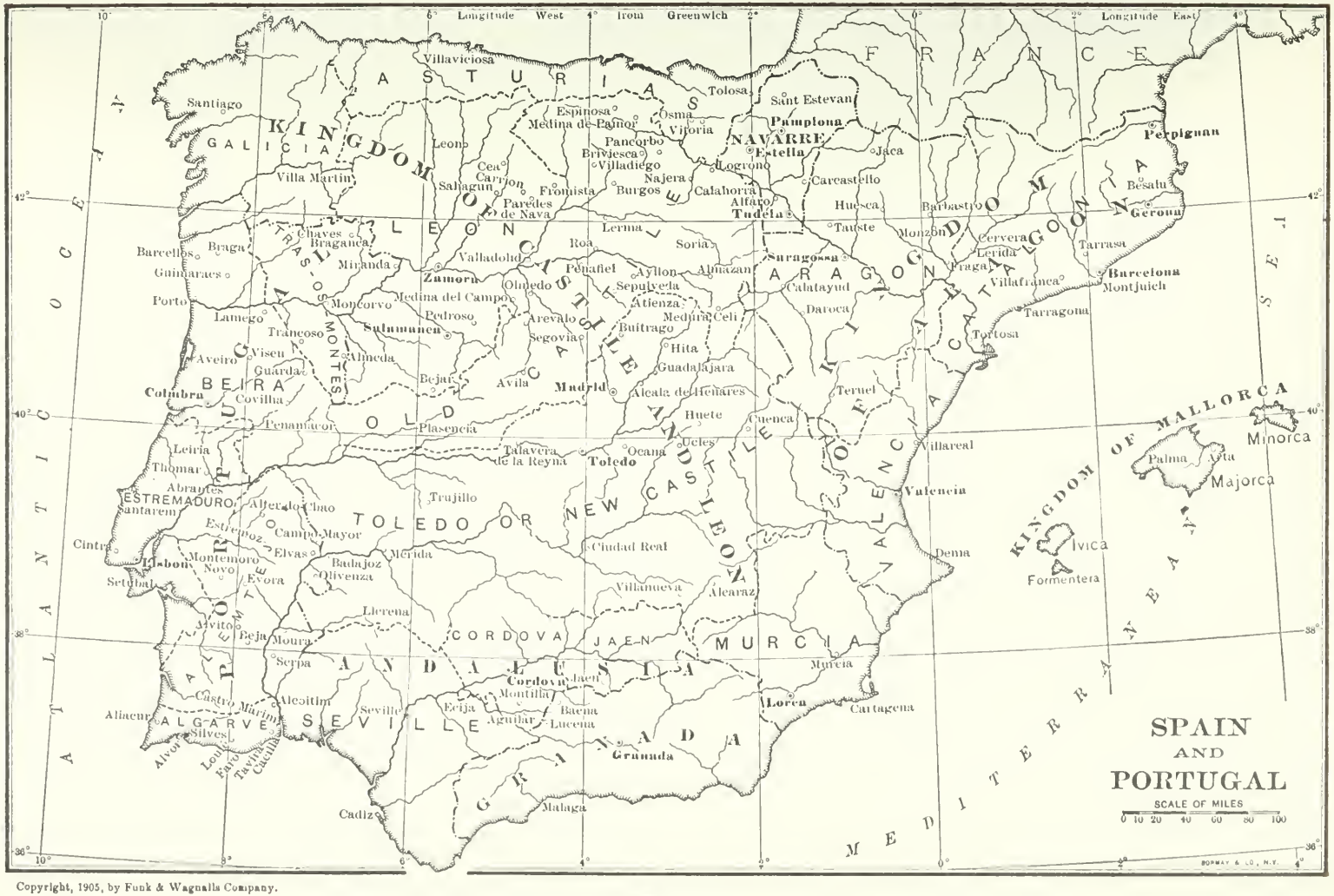
Sancho IV., the son and successor of Alfonso X., was the first king who, with the aid of his Jewish tax-collectors, levied and regulated the taxes payable by the aljamas to the crown of Castile, under which belonged the provinces of Old and of New Castile, Leon, Galicia (sparsely inhabited by Jews), Estremadura, Murcia, and Andalusia. All Jews of twenty —according to other sources, sixteen or fourteen was the age limit—were required to pay a tax of thirty dineros to remind them of the "thirty pieces of silver" alleged to have been paid by their ancestors to bring about the death of Jesus. This tax, called the "servicio," was not imposed upon the Jews of the archbishopric of Toledo, the bishoprics of Cuenca and Plasencia, the provinces of Murcia and Leon, and the frontier district of Andalusia. The Jews paid also the "encabezamiento," or poll-tax. The apportionment of the taxes among the various communities was entrusted by the king to a committee consisting of Jacob ben Yahya (not Jahjon) of Niebla, Isaac ben Azor of Jerez, and Abraham Abenfar of Cordova (the representative from Jaen did not appear), which met in Huete in 1290. If these failed to agree upon the apportionment, David Abudarham the Elder and the aljama of Toledo were to decide.

Population and Dispersion.

The total yearly taxes paid by the Jews of Castile amounted to 2,801,345 maravedis. To base upon this amount any calculation as to the number of Jews then living in the kingdom is not possible; the total of 854,951 given by Rios, or that of 850,000 by Grätz, is surely too large, while 233,784, the estimate of Loeb, must be considered too small. There were about 120 Jewish communities, of which the following were the most important: Toledo, Hita, Almoguera, Burgos, Carrion, Avila, Medina del Campo, Valladolid, Cuenca, Huete, Atienza, Paredes de Nava, Logroño, Almazan, Soria, Villanueva, Ucles, Pancorbo, Sahagunt, Sepulveda, Olmedo, Murcia, Osma, Najera, Talavera, Villa Real, Guadalajara, Arevalo, Plasencia, Villa Diego, and Sant Estevan. Among the communities of lesser importance were the following: Maqueda, Briviesca, Alcaráz, Calahorra, Aguilar, Ayllon, Belforado, Badajoz, Alcalá, Zurita, Vitoria, Buitrago, Albelda, Peñafiel, Trujillo, Roa, Bejar, Miranda, Cea, Castiello, Lerma, Medina de Pomar, Olmeda, Pedraza, Alfaro, Fuendidueña, and Verlanga (the "Repartimiento de Huete," reprinted from the original in Rios, "Estudios," pp. 40 *et seq.*, and "Hist." ii. 53; the foregoing list, with some deviations, is found in "Hist." ii. 531 *et seq.*; a faulty list is given by Asso y del Rio and Manuel y Rodriguez in "Discorso Sobre el Estado de los Judios en España," p. 150, Madrid, 1771, which work has been followed by Lindo, "History of the Jews of Spain and Portugal," p. 109, where the names of the towns are misspelled; see also "R. E. J." xiv. 161 *et seq.*; Grätz, "Gesch." vii. 168 *et seq.*, where some incorrect statements are made).

Catalonia, Aragon, and Valencia were more sparsely inhabited by Jews. The largest congregations were found in Tortosa, Gerona, Barcelona, and Valencia; then followed Saragossa, Calatayud, Monzon, Lerida, Teruel, Jaca, Fraga, Huesca, and Barbastro. Smaller congregations existed in Exea de los Caballeros, Tauste, Besalu, Cervera, Tarragona, Ruesca, Manresa, and Villafranca.

The Jews were burdened with various other taxes in addition to those already mentioned. Whenever the kings of Aragon or Castile stayed in a city in



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IBERIAN PENINSULA, SHOWING PLACES WHERE JEWS RESIDED BEFORE THE EXPULSION.

which a Jewish community existed, the Jews were required to provide the royal household with beds and other furniture; this duty involved many hardships and led to ill treatment of the Jews by royal servants; it could be escaped, however, by the payment of a specified sum, which was called "yantares" in Castile, "cenas" (= "table expenses") in Aragon. The taxes were so oppressive that in 1354 the representatives of the Jewish communities of Aragon resolved to petition the king to relieve them of this burden ("He-Ḥaluz," i. 25). On the occasion of a royal visit to a city inhabited by Jews they paid a tribute to the royal guard, the "Monteros de Espinosa"; for a long time this payment amounted to twelve maravedis for each copy of the Torah; later it was fixed at four silver reals. In addition to all these taxes the Jews paid a coronation-tax ("coronaciones"), pasture-tax, tithes on houses for the bishops and their households, special customs duties and bridge-tolls, etc.

Occupations.

Although the Spanish Jews engaged in many branches of human endeavor—agriculture, viticulture, industry, commerce, and the various handicrafts—it was the money business that procured them their wealth and influence. Kings and prelates, noblemen and farmers, all needed money, and could obtain it only from the Jews, to whom they paid from 20 to 25 per cent interest. This business, which, in a manner, the Jews were forced to pursue in order to pay the many taxes imposed upon them as well as to raise the compulsory loans demanded of them by the kings, led to their being employed in special positions, as "almoxarifes," bailiffs, tax-farmers, or tax-collectors. Jews were employed as "almoxarifes" by Sancho, as well as by the infante Manuel and by the latter's consort Beatriz. Among Jews holding such positions may be mentioned Samuel, Abraham al-Barchilon, and Cag and Abraham ibn Susan. Without the material assistance of the Jews King Sancho, whose secretary was Cag de Toledo, would hardly have succeeded in collecting the taxes.

The "almoxarife mor," or treasurer, of King Ferdinand IV., the son and successor of Sancho, was Samuel, who exercised unlimited authority in diplomatic affairs, thereby incurring the animosity of the queen-mother, Maria de Molina, to such a degree that he narrowly escaped assassination. Queen Maria had full confidence in Todros Abulafia, and her "almoxarife" was Isaac (Samuel?) ibn Ya'ish. Judah Abravanel was for several years financial adviser to Infante Pedro. The jealousy and hatred with which the Christian population regarded the Jews were often openly revealed at the meetings of the Cortes in Aragon, as, for example, in Lerida (1300), and in Saragossa and Alagon (1301). Upon the motion of the Cortes in Valladolid (1293) Sancho IV. decreed that Jews might no longer acquire or own real estate; the Cortes of Burgos (1301) and that of Medina del Campo (1305) demanded that they be no longer employed as tax-farmers or -collectors; and complaints of the usury practised by Jews were frequent. Whenever their own interests were at stake the kings of Aragon protected the Jews, and for extraordinary services rendered by the latter (as, for example, by the aljamas of Tortosa) they often conferred special privileges upon them. On account of the accruing taxes a number of Jewish families that had been expelled from France were admitted into Aragon. Actuated by similar motives, Ferdinand IV. of Castile also protected the Jews of his domains, whom he termed "his own Jews," against arbitrary oppression by the clergy, since he could not dispense with their assistance at the conquest of Gibraltar.

Opposition of the Cortes.

Upon Ferdinand's death (1312) Maria de Molina assumed the reins of government. She employed Jews as tax-collectors, and she even had a Jew, Rabbi Don Mosse (Moussi), as "despensoro" (steward of the household) as late as 1320. At the request of the Cortes of Burgos, the queen, with the infante and the guardians of the young king, and under the direct influence of the Council of Zamora, decreed that Jews might no longer bear Christian names, nor associate in any way with Christians, and that Jewesses might wear no ornaments whatever, whether pearls, gold, or silver. The claims of Jewish creditors were reduced, but no Christian debtor might appeal to a papal bull for the cancelation of his indebtedness to a Jewish creditor. The queen put a fine on usury, and she limited the rate of interest that might be charged. She ordered also that all processes, civil as well as criminal, should be brought before the local magistrate for adjudication. Infante John Manuel, who, like Ferdinand IV., employed the Jew Abraham as his body-physician, restored criminal jurisdiction to the rabbinate; this he did at the request of Judah b. Isaac ibn Waḳar of Cordova, who stood high in the royal favor (Asheri, Responsa, xvii. 8).

Under Alfonso XI.

Complaints against the Jews continued to be made in the Cortes, and in the beginning of the fourteenth century their position was precarious throughout Spain; many Jews emigrated from Castile and from Aragon. It was not until the reigns of Alfonso IV. and Pedro IV. of Aragon, and of the young and active Alfonso XI. of Castile (1325), that an improvement set in. The last-named king protected the Jews against arbitrary enactments and violence, especially in the archbishopric and city of Seville, where Jew-hatred had been nurtured for a long time and where the Jews had been oppressed in every imaginable way by the clergy. The king ordered that in those places every Jew of sixteen or over should pay a tax of thirty dineros, or three maravedis. As his "almoxarife" the king selected Joseph ben Ephraim Benveniste ha-Levi; he was the king's confidant and used his influence with him in favor of his coreligionists in such a manner that the Cortes of Madrid complained bitterly about it. The hatred of the populace grew still deeper, especially against Joseph Benveniste, who, through the intrigues of a lady of the court, came near losing his life (1326).

When, therefore, one of the king's favorites, Garcilaso de la Vega, had been murdered in Soria, and another, Count Alvar Nuñez, had been deposed from office, the grandees of the kingdom endeavored to bring about Joseph's downfall. But instead, he was raised to a higher position; the title of

"almoxarife" was abolished, and that of "tesorero" (treasurer) substituted; and it was resolved that thenceforth no Jews should be employed as tax-collectors. Quarrels, which finally led to their ruin, broke out between Joseph Benveniste, who had retained his place in the king's confidence, and Alfonso's body-physician and favorite, Samuel ibn Waḳar, who had obtained permission to mint coins of small denominations. A nobleman and minister of state, Gonzalo Martinez, whom Joseph had helped to obtain high positions, brought against both the accusation that they had enriched themselves while in his Majesty's service, imprisoned them, and confiscated their fortunes. Joseph died in prison, and Samuel suffered torture on the rack. Two other Jews, Moses Abudiel and Ibn Ya'ish, who stood in high favor with the grandees, succeeded in disproving the same accusation by sacrificing large sums of money; Ibn Ya'ish is probably identical with the above-mentioned "almoxarife" of Maria de Molina.

Gonzalo Martinez was contemplating the extermination of all Castilian Jews when Alfonso XI. unexpectedly found himself involved in war. The Emir of Granada, who had declared war against the King of Castile on account of a decree issued upon the advice of Ibn Waḳar, and prohibiting the importation of cereals from Granada, called to his assistance 'Abd al-Malik, the son of Abu al-Ḥasan (Albohacen), King of Morocco, who came to his aid with a large army. Alfonso appointed Gonzalo Martinez commander-in-chief, and as money for carrying on the war was lacking, the latter advised the confiscation of the property of the Jews and their expulsion from the country. The Archbishop of Toledo, however, opposed this proposition, as did, probably, the king himself. In this war, which ended with the victory of Salado and the conquest of the fortress of Algeciras (1339), the Jews rendered very important services, for which the king highly praised them. Gonzalo Martinez, the arch-enemy of the Jews, was sentenced to death as a traitor and burned at the stake. When King Alfonso returned triumphantly from the war the Jews greeted him everywhere with great enthusiasm ("Shebeṭ Yehudah," ed. Wiener, pp. 30 *et seq.*; Rios, "Hist." ii. 133 *et seq.*; see MARTINEZ).

Gonzalo Martinez.

Alfonso XI. favored the conversion of the Jews, and upon the appeal of the apostate Abner of Burgos (Alfonso de Valladolid) he forbade the Castilian Jews, on pain of a fine of one hundred maravedis, to continue the reading of a prayer directed against the slanderer; the king did not, however, as Grätz ("Gesch." vii. 344) writes, declare canceled the promissory notes held by the Jews, but he released the Christians of one-fourth of their indebtedness to the former, and he forbade all Jews of his kingdom to practise usury in any form. On the other hand, the king allowed the Jews to acquire real estate—to the value of 30,000 maravedis beyond the Douro, and to the value of 20,000 maravedis on cisriparian soil ("Ordenamiento de Alcala," 1348).

Pedro I., the son and successor of Alfonso XI. (according to his enemies Pedro Gil, the substituted child of a Jewess), was favorably disposed toward the Jews, who under him reached the zenith of their influence. For this reason the king was called "the heretic"; he was often called "the cruel." Pedro, by nature passionate and impetuous, spent his youth in seclusion in Seville, together with his mother, the Portuguese infanta Maria, who, humiliated by Leonora de Guzman, Alfonso's paramour, had been put away by the king. In the meantime Pedro's half-brother and Leonora's illegitimate son, Henry de Trastamara, was being brought up under his father's supervision, and gave, while still a boy, evidence of his courage. Pedro, whose education had been neglected, was not quite sixteen years of age when he ascended the throne (1350). From the commencement of his reign he so surrounded himself with Jews that his enemies in derision spoke of his court as "a Jewish court." The Jews remained ever his true adherents. On the recommendation of his educator and all-powerful minister, the hated John Alfonso de Albuquerque, the king appointed the latter's former agent Samuel Levi as his own "tesorero mayor" (chief treasurer), and Samuel soon became the king's confidant and companion.

Pedro the Cruel.

It can not be ascertained to what extent Samuel favored Pedro's infatuation for the beautiful Maria de Padilla after the young king had been married against his inclination to the Bourbon princess Blanca, who hated the king's Jewish confidant and would have banished all the Jews from the country. When Pedro, two days after his marriage, left the bride that had been forced upon him, and hastened to his mistress in Toledo, the minister, Albuquerque, prepared to set out with a large retinue and bring back the deserting bridegroom, but he was stopped by Samuel Levi, who brought him a message from the king advising him to desist from his plans. Blanca, who had taken sides with Pedro's half-brother, was kept in confinement, and Albuquerque was deposed from office.

These unhappy family relations, which were primarily brought about by Alfonso XI., resulted in the bloody civil wars that brought disaster to Castile and especially to the Jews. With the alleged intention of freeing Queen Blanca, who was being held prisoner in Alcazar, Henry de Trastamara and his brother, at the head of a rapacious mob, invaded (Sabbath, May 7, 1355) that part of the Juderia of Toledo called the Alcana; they plundered the warehouses and murdered about 12,000 persons, without distinction of age or sex. The mob did not, however, succeed in overrunning the Juderia proper, where the Jews, reenforced by a number of Toledan noblemen, defended themselves bravely.

The more friendly Pedro showed himself toward the Jews, and the more he protected them, the more antagonistic became the attitude of his illegitimate half-brother, who, when he invaded Castile in 1360, murdered all the Jews living in Najera and exposed those of Miranda de Ebro to robbery and butchery.

The days of Samuel Levi were numbered. He was ever active in the interests of the state and the king, and his skilful financial operations placed large sums at the latter's disposal. But he had many

enemies, and the animosity engendered toward him soon extended to all the Jews. A malicious satire, "Rimado del Palacio," by the contemporary poet and historian Pedro Lopez de Ayala, gives evidence of the deep hatred toward Samuel Levi and his family. Together with many other favorites of the king, Samuel was suddenly deposed from his exalted position, but not, as has been asserted, because Maria de Padilla withdrew her favor from him; the king's paramour remained for several years in the cloister in Astudillo, near Castrojeriz, to which she had been sent, and where she maintained communication with Jews ("R. E. J." xxxiii. 147 *et seq.*). Whether envious coreligionists accused him before the king, whether he was involved in the detected "Ricos hombres" conspiracy, or whether Pedro desired to win the favor of the clergy is not known; the fact remains that in 1360 Samuel was seized and taken to Seville, where, in November of that year, he died on the rack. His enormous fortune, consisting of 70,000 doubloons, 4,000 marks in silver, 20 (according to some sources 120) chests filled with jewelry and costly garments, and 80 Moorish slaves, was confiscated by the state. All Samuel's relatives, several of whom were tax-collectors, were arrested with him, and their property, to the value of 300,000 doubloons, seized. Samuel's successor in the office of treasurer, Martin Yañez de Sevilla, claimed to have found vast hoards of silver and gold in the underground cellars of the former's palace, which is still known as the "Palacio del Judio."

Samuel Levi.

Pedro did not lack the means for carrying on warfare, but good fortune had deserted him. In order to win the Castilian throne, Henry called to his aid the dreaded "Grand Company," led by the valiant Bertrand du Guesclin. Wherever his ferocious soldiers went they fell upon the Jews; in Briviesca, near Burgos, not one living soul was left of the 200 Jewish families which had lived there. Having been proclaimed king in Calahorra, Henry entered Burgos triumphantly on March 31, 1366, the city surrendering willingly. The king levied a tax of 30,000 doubloons on the Jews there, who, in order to raise this enormous sum, were compelled to sell all their property, even the ornaments on their Torah scrolls. The Jews of Segovia and Avila also were bereft of their property, while those of Toledo, who had remained loyal to Pedro, were punished by being saddled with the maintenance of the troops in addition to being fined 1,000,000 maravedis. In his distress Pedro solicited aid from the Prince of Wales, the victor of Poitiers. Henry was forced to flee, but soon returned to Castile with fresh troops; and the Jews of Burgos, who for a long time had defended their Juderia against his attacks, were forced to pay 1,000,000 maravedis for permission to remain in the city.

Everywhere the Jews remained loyal to Pedro, in whose army they fought bravely; the king showed his good-will toward them on all occasions, and when he called the King of Granada to his assistance he especially requested the latter to protect the Jews. Nevertheless they suffered greatly. Villadiego (whose Jewish community numbered many scholars), Aguilar, and many other towns were totally destroyed. The inhabitants of Valladolid, who paid homage to Henry, robbed the Jews, destroyed their houses and synagogues, and tore their Torah scrolls to pieces. Paredes, Palencia, and several other communities met with a like fate, and 300 Jewish families from Jaen were taken prisoners to Granada. The suffering, according to a contemporary writer, Samuel Zarza of Palencia (see Joseph ha-Kohen, "'Emek ha-Baka," ed. Wiener, Appendix, p. 131), had reached its culminating point, especially in Toledo, which was being besieged by Henry, and in which no less than 8,000 persons died through famine and the hardships of war. This terrible civil conflict did not end until the death of Pedro, to whom the victorious brother said, derisively, "Dó esta el fi de puta Judio, que se llama rey de Castilla?" Pedro was beheaded by Henry and Du Guesclin on March 14, 1369. A few weeks before his death he reproached his physician and astrologer Abraham ibn Zarzal for not having told the truth in prophesying good fortune for him.

Massacres of 1366.

When Henry de Trastamara ascended the throne as Henry II. there began for the Castilian Jews an era of suffering and persecution, culminating in their expulsion. Prolonged warfare had devastated the land; the people had become accustomed to lawlessness, and the Jews had been reduced to poverty. The king, who began his reign by having new coins minted, considerably reduced in value (Isaac ben Sheshet, Responsa, No. 197; Rios, "Hist." ii. 307), was unable to meet his obligations to Du Guesclin and his troops. For this reason, on June 6, 1369, two months and a half after his accession, he levied a tribute of 20,000 gold doubloons (about 10,000,000 dineros) on the plundered and poverty-stricken Jews of Toledo, as a punishment for their loyalty to Pedro; he ordered his treasurer Gomez Garcia to sell at public sale all property, movable or immovable, belonging to the Toledan Jews, and to imprison all the latter, women as well as men, and starve and otherwise torture them until they had raised this immense sum (see Toledo).

But in spite of his aversion for the Jews Henry could not dispense with their services. He employed wealthy Jews—Samuel Abravanel and others—as financial counselors and tax-collectors. His "contador mayor," or chief tax-collector, was Joseph Pichon of Seville. The clergy, whose power became greater and greater under the reign of the fratricide, stirred the anti-Jewish prejudices of the masses into clamorous assertion at the Cortes of Toro in 1371. It was demanded that the Jews should be kept far from the palaces of the grandees, should not be allowed to hold public office, should live apart from the Christians, should not wear costly garments nor ride on mules, should wear the badge, and should not be allowed to bear Christian names. The king granted the two last-named demands, as well as a request made by the Cortes of Burgos (1379) that the Jews should neither carry arms nor sell weapons; but he did not prevent them from holding religious disputations, nor did he deny them the exercise of criminal jurisprudence. The latter prerogative was not taken from them until the reign of John I., Henry's son and successor; he with-

drew it because certain Jews, on the king's coronation-day, by withholding the name of the accused had obtained his permission to inflict the death-penalty on Joseph Pichon, who stood high in the royal favor; the accusation brought against Pichon included "harboring evil designs, informing, and treason."

In the Cortes of Soria (1380) it was enacted that rabbis, or heads of aljamas, should be forbidden, under penalty of a fine of 6,000 maravedis, to inflict upon Jews the penalties of death, mutilation, expulsion, or excommunication; but in civil proceedings they were still permitted to choose their own judges. In consequence of a slanderous accusation that the Jewish prayers contained clauses cursing the Christians, the king ordered that within two months, on pain of a fine of 3,000 maravedis, they should remove from their prayer-books the objectionable passages—which did not exist. Whoever caused the conversion to Judaism of a Moor or of any one confessing another faith, or performed the rite of circumcision upon him, became a slave and the property of the treasury. The Jews no longer dared show themselves in public without the badge, and in consequence of the ever-growing hatred toward them they were no longer sure of life or limb; they were attacked and robbed and murdered in the public streets, and at length the king found it necessary to impose a fine of 6,000 maravedis on any town in which a Jew was found murdered. Against his desire, John was obliged (1385) to issue an order prohibiting the employment of Jews as financial agents or tax-farmers to the king, queen, infantes, or grandees. To this was added the resolution adopted by the Council of Palencia ordering the complete separation of Jews and Christians and the prevention of any association between them.

Anti-Jewish Enactments.

The execution of Joseph Pichon and the inflammatory speeches and sermons delivered in Seville by Archdeacon Ferrand Martinez, the pious Queen Leonora's confessor, soon raised the hatred of the populace to the highest pitch. The feeble King John I., in spite of the endeavors of his physician Moses ibn Zarzal to prolong his life, died at Alcalá de Henares on Oct. 9, 1390, and was succeeded by his eleven-year-old son. The council-regent appointed by the king in his testament, consisting of prelates, grandees, and six citizens from Burgos, Toledo, Leon, Seville, Cordova, and Murcia, was powerless; every vestige of respect for law and justice had disappeared. Ferrand Martinez, although deprived of his office, continued, in spite of numerous warnings, to incite the mob against the Jews, and encourage it to acts of violence. As early as Jan., 1391, the prominent Jews who were assembled in Madrid received information that riots were threatening in Seville and Cordova. A revolt broke out in Seville in 1391. Juan Alfonso de Guzman, Count of Niebla and governor of the city, and his relative, the "alguazil mayor" Alvar Perez de Guzman, had ordered, on Ash Wednesday, March 15, the arrest and public whipping of two of the mob-leaders. The fanatical mob, still further exasperated thereby, murdered and robbed several Jews and threatened the Guzmans with death. In vain did the regency issue prompt orders; Ferrand Martinez continued unhindered his inflammatory appeals to the rabble to kill the Jews or baptize them. On June 6 the mob attacked the Juderia in Seville from all sides and killed 4,000 Jews; the rest submitted to baptism as the only means of escaping death.

The Massacre of 1391.

At this time Seville is said to have contained 7,000 Jewish families. Of the three large synagogues existing in the city two were transformed into churches. In all the towns throughout the archbishopric, as in Alcalá de Guadeira, Ecija, Cazalla, and in Fregenal, the Jews were robbed and slain. In Cordova this butchery was repeated in a horrible manner; the entire Juderia was burned down; factories and warehouses were destroyed by the flames. Before the authorities could come to the aid of the defenseless people, every one of them—children, young women, old men—had been ruthlessly slain; 2,000 corpses lay in heaps in the streets, in the houses, and in the wrecked synagogues.

From Cordova the spirit of murder spread to Jaen. A horrible butchery took place in Toledo on June 20. Among the many martyrs were the descendants of the famous Toledan rabbi Asher ben Jehiel. Most of the Castilian communities suffered from the persecution; nor were the Jews of Aragon, Catalonia, or Majorca spared. On July 9 an outbreak occurred in Valencia. More than 200 persons were killed, and most of the Jews of that city were baptized by the friar Vicente Ferrer, whose presence in the city was probably not accidental. The only community remaining in the former kingdom of Valencia was that of Murviedro. On Aug. 2 the wave of murder visited Palma, in Majorca; 300 Jews were killed, and 800 found refuge in the fort, from which, with the permission of the governor of the island, and under cover of night, they sailed to North Africa; many submitted to baptism. Three days later—Saturday, Aug. 5—a riot began in Barcelona. On the first day 100 Jews were killed, while several hundred found refuge in the new fort; on the following day the mob invaded the Juderia and began pillaging. The authorities did all in their power to protect the Jews, but the mob attacked them and freed those of its leaders who had been imprisoned. On Aug. 8 the citadel was stormed, and more than 300 Jews were murdered, among the slain being the only son of Hasdai Crescas. The riot raged in Barcelona until Aug. 10, and many Jews (though not 11,000 as claimed by some authorities) were baptized. On the last-named day began the attack upon the Juderia in Gerona; several Jews were robbed and killed; many sought safety in flight and a few in baptism.

The last town visited was Lerida (Aug. 13). The Jews of this city vainly sought protection in Alcazar; seventy-five were slain, and the rest were baptized; the latter transformed their synagogue into a church, in which they worshiped as Maranos (see bibliography, at end, for sources for the persecutions of 1391).

Thousands of Jews had perished, many of their communities had been annihilated; but the country

itself was the main sufferer. The Archdeacon of Ecija, the instigator of this butchery—which even as late as the nineteenth century was described as a "guerra sacra contra los Judios," or as a social eruption—although he was imprisoned four years later, after the accession of Henry III., was soon set free; and from then until his death (1404) he was honored as a saint on account of his piety. In the whole of Castile the agitators remained unpunished. More justice was exercised by John I. of Aragon, who caused twenty-five of the ringleaders—merchants, apothecaries, and tradesmen—to be taken to Barcelona from Palma, Lerida, and other towns, and publicly executed.

The year 1391 forms a turning-point in the history of the Spanish Jews. The persecution was the immediate forerunner of the Inquisition, which, ninety years later, was introduced as a means of watching the converted Jews. The number of those who had pretended to embrace Chris-

The "New Christians."

tianity in order to escape death was very large; Jews of Baena, Montoro, Baeza, Ubeda, Andujar, Talavera, Maqueda, Huete, and Molina, and especially of Saragossa, Barbastro, Calatayud, Huesca, and Manresa, had submitted to baptism. Among those baptized were several wealthy men and scholars who scoffed at their former coreligionists; some even, as Solomon ha-Levi, or Paul de Burgos (called also Paul de Santa Maria), and Joshua Lorqui, or Geronimo de Santa Fé, became the bitterest enemies and persecutors of their former brethren.

After the bloody excesses of 1391 the popular hatred of the Jews continued unabated. The Cortes of Madrid and that of Valladolid (1405) mainly busied themselves with complaints against the Jews, so that Henry III. found it necessary to prohibit the latter from practising usury and to limit the commercial intercourse between Jews and Christians; he also reduced by one-half the claims held by Jewish creditors against Christians. Indeed, the feeble and suffering king, the son of Leonora, who hated the Jews so deeply that she even refused to accept their money ("Sumario de los Reyes de España," xlii. 77; "Shebeṭ Yehudah," p. 87), showed no feelings of friendship toward them. Though on account of the taxes of which he was thereby deprived he regretted that many Jews had left the country and settled in Malaga, Almeria, and Granada, where they were well treated by the Moors, and though shortly before his death he inflicted a fine of 24,000 doubloons on the city of Cordova because of a riot that had taken place there (1406), during which the Jews had been plundered and many of them murdered, he prohibited the Jews from attiring themselves in the same manner as other Spaniards, and he insisted strictly on the wearing of the badge by those who had not been baptized. Henry, who employed Moses ben Zarzal and Meïr Alguades as his body-physicians, died in 1406, twenty-seven years of age. In his testament the king appointed Paul de Burgos executor of his will and guardian of his son John, who was barely two years old. The regency was in the hands of the queen-mother Catalina, a bigoted, light-hearted young matron, and the infante Fernando de Antequera.

Renewed sufferings were inflicted upon the Jews when the Dominican friar Vicente Ferrer, a friend and companion of the anti-Jewish Pedro de Luna, set himself up as antipope to Benedict XIII.; Ferrer traveled from one end of Castile to the other, and everywhere zealously urged the Jews to embrace Christianity, appearing with a cross in one hand and the Torah in the other. His impassioned sermons won him great influence, and he accomplished his ends in Murcia, Lorca, Ocaña, Illescas,

Vicente Ferrer.

Valladolid, Tordesillas, Salamanca, and Zamora. He spent the month of July, 1411, in Toledo; he invaded the large synagogue, which he transformed into the Church of Santa Maria la Blanca, and he is said to have baptized more than 4,000 Jews in that city. Toward the end of the same year he went to Ayllon, where Catalina and Fernando received him with great festivities.

At Ferrer's request a law consisting of twenty-four clauses, which had been drawn up by Paul de Burgos, was issued (Jan., 1412) in the name of the child-king John II. The only object of this law was to reduce the Jews to poverty and to further humiliate them. They were ordered to live by themselves, in enclosed Juderias, and they were to repair, within eight days after the publication of the order, to the quarters assigned them under penalty of loss of property. They were prohibited from practising medicine, surgery, or chemistry, and from dealing in bread, wine, flour, meat, etc. They might not engage in handicrafts or trades of any kind, nor might they fill public offices, or act as money-brokers or agents. They were not allowed to hire Christian servants, farm-hands, lamplighters, or grave-diggers; nor might they eat, drink, or bathe with Christians, or hold intimate conversation with them, or visit them, or give them presents. Christian women, married or unmarried, were forbidden to enter the Juderia either by day or by night. The Jews were allowed no self-jurisdiction whatever, nor might they, without royal permission, levy taxes for communal purposes; they might not assume the title of "Don," carry arms, or trim beard or hair. Jewesses were required to wear plain, long mantles of coarse material reaching to the feet; and it was strictly forbidden Jews as well as Jewesses to wear garments made of better material. On pain of loss of property and even of slavery, they were forbidden to leave the country, and any grandee or knight who protected or sheltered a fugitive Jew was punished with a fine of 150,000 maravedis for the first offense (for the "Pragmatica" see Rios, "Hist." ii. 496, 618 *et seq.*; and Lindo, *l.c.* pp. 196 *et seq.*; see also "Shebeṭ Yehudah," p. 88). These laws, which were rigidly enforced, any violation of them being punished with a fine of from 300 to 2,000 maravedis and flagellation, were calculated to compel the Jews to embrace Christianity.

Having accomplished his purpose in Castile, Vicente Ferrer went to Aragon, where the above-mentioned infante Fernando de Antequera, who had been newly elected king, partly through the instrumentality of the Dominican friar, willingly lent himself to the latter's cause. Ferrer's fanatic zeal succeeded also in Aragon in leading many Jews to pre-

tended conversion, especially in Saragossa, Daroco, and Calatayud. Besides the places mentioned, he made proselytes in Albacete, Astorga, Avila, Benevent, Burgos, Leon, Mayorga, Majorca, Palencia, Paredes, Toro, Segovia, etc. The total number of Jews converted by him in Spain was, according to Mariana, 35,000; according to Zacuto ("Yuḥasin," p. 225), more than 200,000. The latter statement is greatly exaggerated; according to Usque ("Consolacem," p. 188b), the number of converts in Aragon and Catalonia was only 15,000 ("mais de quinze mil almas Judaicas"); and this figure has been accepted by Joseph ha-Kohen ("'Emek ha-Baka," p. 71) and by Cardoso. The number 16,000 mentioned by Verga ("Shebeṭ Yehudah," p. 87) refers probably to Aragon. Regarding the baptisms see the elegy in the introduction to Duran's "Magen Abot" (ed. Jellinek), which has been reprinted by Grätz ("Gesch." viii. 121).

Number of Converts.

One of Vicente Ferrer's most zealous assistants in the work of conversion was Joshua ibn Vives Lorqui, or Geronimo de Santa Fé, who aimed at nothing less than baptisms en masse. Lorqui, who was the body-physician of Pope Benedict XIII., influenced the latter to arrange public religious disputations. With the sanction of Fernando of Aragon, the pope issued in Nov., 1412, a request to the larger Jewish communities of Aragon and Catalonia to send two or more of their foremost scholars to Tortosa, there to hold public disputations with Joshua Lorqui regarding certain religious dogmas selected by the pope. The following representatives attended this disputation: Vidal Benveniste, Zerahiah ha-Levi Saladin, and Mattathias ha-Yizhari, of Saragossa; the religious philosopher Joseph Albo of Monreal; Astruc ha-Levi of Alcañiz (not of Daroca); Samuel ha-Levi (the nasi) and R. Moses ben Musa, of Calatayud; Joseph ha-Levi and Yom-Ṭob Carcosa, of Monzon; the scholar Bonastruc Desmaëstre (whose presence had been especially requested by the pope, and whose expenses were refunded him), Todros ibn Yaḥya, and Nissim Ferrer, of Gerona; and various representatives from Montalban, Huesca, etc. That the poet Solomon ben Reuben Bonfed, who is not mentioned in any of the sources, accompanied Solomon Maimon as a representative of the community of Tortosa is very unlikely (Steinschneider, "Hebr. Bibl." xiv. 95).

This disputation, the most remarkable ever held, commenced on Feb. 7, 1413, and lasted, with many interruptions, until Nov. 12, 1414. The first meeting, which was opened by the pope, took place before an audience of more than a thousand, among whom were several cardinals, grandees, and members of the city's aristocracy. The disputation mainly concerned the question as to whether the Messiah had already appeared, and whether the Talmud regarded him as such. Geronimo de Santa Fé, who had made false charges against the Talmud, especially opposed Vidal Benveniste (who had thoroughly mastered the Latin language and whom the other Jewish representatives had selected as their leader), Zerahiah ha-Levi, Joseph Albo, Bonastruc Desmaëstre, and Nissim Ferrer; and he was assisted by the learned neophyte Garci Alvarez de Alarcon and the theologian Andreas Beltran of Valencia, who later became Bishop of Barcelona. At the sixty-fifth meeting Joseph Albo and Astruc ha-Levi tendered a memorial in defense of the Talmud, and on Nov. 10, 1414, Astruc, in the name of all the representatives with the exception of Joseph Albo and Nissim Ferrer, declared that the haggadic passages which had been cited as evidence against the Talmud were not considered as authoritative by them. This, however, was in no way equivalent to the acceptance of Jesus as the Messiah and the abandonment of Judaism, as some Spanish historians assert. (Regarding the so-called disputation of Tortosa, which really took place in San Mateo, near Tortosa, see "Shebeṭ Yehudah," ed. Wiener, pp. 67 *et seq.*, and Rios, "Hist." ii. 433 *et seq.* Rios claims to have made use of a Spanish manuscript from the Provincial Library in Segovia, in addition to the Latin protocol which is extant in manuscript in the Escorial. See also Zurita, "Anales de Aragon," iii. 108 *et seq.*, and Grätz, "Gesch." viii. 416 *et seq.*, where several false hypotheses are made.)

Disputation at Tortosa.

According to the not always reliable historian Zurita, more than 3,000 Jews were baptized during the year 1414; this probably was not due so much to the disputation as to the forcible conversions by Vicente Ferrer, who had returned to Aragon. In Guadalajara, as well as in Calatayud, Daroca, Fraga, Barbastro, Caspe, Maella, Tamarite, and Alcolea, many Jewish families submitted to baptism. The persecution of the Jews was now pursued systematically. In the hope of mass-conversions, Benedict issued, on May 11, 1415, a bull consisting of twelve articles, which, in the main, corresponded with the decree ("Pragmatica") issued by Catalina, and which had been placed on the statutes of Aragon by Fernando. By this bull Jews and neophytes were forbidden to study the Talmud, to read anti-Christian writings, in particular the work "Macellum" ("Mar Jesu"), to pronounce the names of Jesus, Maria, or the saints, to manufacture communion-cups or other church vessels or accept such as pledges, or to build new synagogues or ornament old ones. Each community might have only one synagogue. Jews were denied all rights of self-jurisdiction, nor might they proceed against "malsines" (accusers). They might hold no public offices, nor might they follow any handicrafts, or act as brokers, matrimonial agents, physicians, apothecaries, or druggists. They were forbidden to bake or sell mazzot, or to give them away; neither might they dispose of meat which they were prohibited from eating. They might have no intercourse with Christians, nor might they disinherit their baptized children. They should wear the badge at all times, and thrice a year all Jews over twelve, of both sexes, were required to listen to a Christian sermon on the Messiah (the bull is reprinted, from a manuscript in the archives of the cathedral in Toledo, by Rios ["Hist." ii. 627–653]).

The persecutions, the laws of exclusion, the humiliation inflicted upon them, and the many conversions among them had greatly injured the Jews, but with them suffered the whole kingdom of

Spain. Commerce and industry were at a standstill, the soil was not cultivated, and the finances were disturbed. In Aragon entire communities—as those of Barcelona, Lerida, and Valencia—had been destroyed, many had been reduced to poverty and had lost more than half of their members. In order to restore commerce and industry Queen Maria, consort of Alfonso V. and temporary regent, endeavored to draw Jews to the country by offering them privileges, while she made emigration difficult by imposing higher taxes. After the persecutions of 1391 there were in Aragon and Castile, in addition to "Judios infides," as Paul de Burgos called them, many converts ("conversos"), or Neo-Christians. On account of their talent and wealth, and through intermarriage with noble families, the converts gained considerable influence and filled important government offices. The highest positions and dignities were held by the following Aragon families: Zaporta, Santangel, Villanova, Almazan, Caballeria, Cabrero, Sanchez, and Torrero.

Effects of the Persecutions.

The position of the Jews of Castile became somewhat more favorable under John II., who ascended the throne at the age of fourteen, upon the death of his mother, Catalina (1418); this improvement was chiefly due to the influence of the king's powerful minister, Alvaro de Luna. In order to bring system into the finances of the state, the king sought the advice of Abraham Benveniste, who enjoyed his full confidence; he appointed the Neo-Christian Diego Gonzales as treasurer; and as chief tax-farmer he installed the scholar Joseph Nasi (identical with Joseph ibn Shem-Ṭob, the philosopher and author; see the document from the archives of Vitoria in Rios, "Hist." iii. 573 *et seq.*; "Shebeṭ Yehudah," pp. 21, 25). Other Jews, as Samuel Alhadar, acted as tax-farmers. The favors thus shown the Jews roused the anger of the old Paul de Santa Maria and his two sons, who, despite the fact that they were greatly indebted to Alvaro de Luna, hated him no less than they hated the Jews. Paul's son Alfonso de Santa Maria, who represented Spain at the Congress of Basel, brought it about that Pope Eugene IV. issued a bull against the Jews (Aug. 10, 1442). This bull, which was published in Toledo during the king's absence, was used by the enemies of the Jews as a pretext for oppressing and ill-treating them and for discontinuing all association with them.

In the interest of the Jews, as well as of the country, Alvaro de Luna induced the king to issue a decree in Aravalo on April 6, 1443, which annulled several clauses in the laws of Queen Catalina as well as in the papal bull. The Jews were allowed to engage in the various trades, as well as in commercial pursuits; and, under certain conditions, they were permitted to practise medicine. They were, however, to continue to live in their Juderias, apart from the Christians, and to wear the badge. The king made it the duty of the authorities to protect the Jews from injustice of any kind; he regarded them as his property and as standing under his immediate protection, and he ordered that any Christian assailing them should be punished with imprisonment and loss of property (this decree is reprinted from manuscript in Rios, "Hist." iii. 583 *et seq.*; less correctly by Lindo, *l.c.* pp. 221 *et seq.*). The intrigues of the sons of Paul de Burgos, however, were finally successful in securing the death of Alvaro de Luna in Valladolid.

During the period of peace under John II. it was the first care of the Jews to reorganize their religious and communal affairs. The statesman and scholar Abraham Benveniste, who had been elected chief rabbi, called a meeting in Valladolid (April, 1432) of rabbis, representatives of communities, and other prominent men; at this meeting taḳkanot were adopted relating to the study of Jewish law, to divine service, to the system of taxation, etc., and these rules afford an insight into the condition of the communal affairs of that time.

Under John II.

The Jews of Spain formed in themselves a separate political body. They lived almost solely in the Juderias, various enactments being issued from time to time preventing them from living elsewhere. From the time of the Moors they had had their own administration. At the head of the aljamas in Castile stood the "rab de la corte," or "rab mayor" (court, or chief, rabbi), also called "juez mayor" (chief justice), who was the principal mediator between the state and the aljamas. These court rabbis were men who had rendered services to the state, as, for example, David ibn Yaḥya and Abraham Benveniste, or who had been royal physicians, as Meïr Alguadez and Jacob ibn Nuñez, or chief tax-farmers, as the last incumbent of the court rabbi's office, Abraham Senior. They were appointed by the kings, no regard being paid to the rabbinical qualifications or religious inclination of those chosen ("David Messer Leon," in "R. E. J." xxiii. 135).

The duties of the court rabbis consisted in levying the public taxes, in adjusting complaints brought by the aljamas or by individual members, or in bringing such complaints to a higher court, and, in cases of dispute, in appointing the dayyanim (magistrates); they were, in short, to represent the aljamas before the kings and to defend their interests. As in Castile, so also in Navarre—the chief rabbis were appointed by the kings. The communal rabbi ("talmid ḥakam"), who at times practised medicine, and who in Aragon was confirmed in his office by the kings, was expected to teach Talmud, Halakah, and Haggadah, deliver Talmudic lectures, instruct the members of his congregation, and sometimes officiate as dayyan. The larger communities had several rabbis, also a bet din (corrupt Spanish, "hedines") consisting of dayyanim, whom the Christians called "rabbis." At times the archbishops appointed or dismissed the rabbis and dayyanim of the aljamas within their archbishoprics. Thus Rabbi Zulema Alfahan was dismissed from his office by Archbishop Pedro of Toledo, and the latter's physician was appointed in his place (1388), the appointment being confirmed by the king (Rios, "Hist." ii. 577 *et seq.*, 590 *et seq.*).

Organization.

The Jews of Castile had their own judicial system. This fact gave them a certain independence and spared them many expenses and difficulties; nor were they obliged to trouble the Christian justices

with their quarrels. At various sessions of the Cortes, however, attempts were made to withdraw this privilege; the right to jurisdiction in criminal matters was withdrawn from them in 1380; and in 1412 this was followed by the suspension, though for a short time only, of the right to adjudicate civil cases. In the fifteenth century the Jews of Aragon likewise were deprived of independent jurisdiction; but even then the Christian alcaldes tried cases according to Jewish law. Whoever instituted proceedings before a Christian judge—with the exception of cases referring to customs, etc.—was liable to a heavy fine. The communities paid special attention to the suppression of the system of delation which had become wide-spread among the Spanish Jews (see Moser). The wealthy and influential members of the community often abused their powers by accusing coreligionists before the regents and grandees of the kingdom in order to gain special privileges or avoid taxation.

Restrictions on Autonomy.

The taxes imposed were many and heavy. Besides the taxes payable to the kings (the "cabeza," "cena," "yantar," "servicio"), the Jews were required to pay tribute to their local administration, as well as to the archbishops and the Church. These taxes were assessed, according to property and income, by trusted men appointed by the aljama, and they were levied collectively on each community; small communities, or individual Jews, were considered, for the purposes of taxation, as a part of the nearest larger community. In order to escape taxation many Jews procured from the kings, queens, or princes letters of exemption; others left the royal domains and settled elsewhere; while still others endeavored to have their taxes reduced by threatening the tax-commissioners. The taxes on wine and meat ("almahona," "alcabala," "gabela"), which articles were often subjected also to royal taxation, served to maintain the Talmud Torah and to provide for the various needs of the community.

The Spanish Jews differed but little from the Christian population with regard to customs and education. They were fond of luxury, and the women wore costly garments with long trains, also valuable jewelry; this tended to increase the hatred of the populace toward them. They were quarrelsome and inclined to robbery, and often attacked and insulted one another even in their synagogues and prayer-houses, frequently inflicting wounds with the rapier or sword which they were accustomed to carry.

Culture and Education.

In their morals, and especially in regard to married life, the Jews maintained a loftier standard. With royal permission, however, a Jew might have two wives; and the Jews often won their wives in subtle ways, or through the agency of influential Christians, so that it became necessary to order that betrothals might take place only between adults, and with the express permission of the father or the brother of the bride.

Following the custom prevailing within the Church, the Spanish Jews often imposed sentences of excommunication upon members of their congregations. The Karaite sect, which had won numerous adherents in Castile through the instrumentality of Cid ibn Altaras and which had its headquarters in Carrion and Burgos, was persecuted by Judah ben Joseph ibn Ezra of Granada, whom Alfonso VIII. had placed in command of Calatrava after his conquest of that city in 1147; thirty years later Joseph ibn al-Fakhkhar (Farissol ?), who had great influence with Alfonso XI., succeeded in totally suppressing the sect.

Karaites in Spain.

The first Spanish author to undertake a polemic against the Karaites was Judah ibn Balaam ("R. E. J." xix. 206 *et seq.*). In Spain, for centuries an El Dorado for Jewish science, which had found there its most ardent cultivators, an inconceivable degree of ignorance of Jewish matters prevailed after the end of the fourteenth century. The Jews took up other studies; the number of schools was diminished; the children remained without education; and a great many adult Jews could not even read Hebrew. This ignorance did not fail to exert an influence upon the services, which were held according to a peculiar Spanish or Castilian ritual, in most points resembling the Aragonian. This ritual was simple and consistent, and it remained uninfluenced by the poets.

The number of Jewish scholars and rabbis of distinction was comparatively small during the fifteenth century. Talmudic study, once assiduously cultivated in Toledo, Barcelona, Gerona, Monzon, and other places, was then neglected, and the endeavors of Abraham Benveniste to reawaken an interest in Talmudic science were fruitless. The last rabbinical authority of Castile, likewise its last gaon, was Isaac Companton, among whose pupils were Isaac de Leon, Isaac Aboab, and Samuel Alvalensi. The last preachers of renown were the religious philosopher Joseph ibn Shem-Ṭob, his son Shem-Ṭob, Joseph Albo, and Isaac Arama.

The position of the Jews of Spain was fairly favorable in the second half of the fifteenth century, during the reigns of Henry IV. of Castile (1454–74) and John II. of Aragon (1456–79). Wealthy converted Jews occupied prominent positions at both courts. King Henry appointed Diego Arias Davila as "contador mayor" of the kingdom, and he employed as tax-farmers Davila's Neo-Christian relatives, as well as several Jews, among whom were Don Gaon (Chacon) of Vitoria, and Joseph and Moses Calés, Samuel Pachon, and Joseph ibn Ataf, all of Plasencia. The king, as well as the dukes and grandees, disregarded the various enactments of the Cortes which prohibited Jews from holding public offices; even bishopries employed Jews as tax collectors, as, for example, R. Abraham Joseph Castellano and Moses of Briviesca. John II. and Henry IV. employed Jews as body-physicians; the famous oculist Abiathar ibn Crescas served the former ruler; and Jacob ibn Nuñez, who, as "rab de la corte," assessed and collected the taxes payable by the aljamas, was employed by the latter.

In the Second Half of the Fifteenth Century.

The principal Jewish communities existed in the smaller places. The community of Toledo, formerly the largest in Spain, had grown unimportant; so

had that of Hita. Many Jews lived in the vicinity of Madrid (where no regular community existed), in such small towns as Ocaña, Guadalajara, Almazan, Bentrago, and Alcalá de Henares. The largest communities in Old Castile were those of Avila, Segovia, Soria, Aguilar del Campo, Herrera, Medina del Pomar, Calahorra, Villalon, Aranda, and Cuellar. Burgos had only a few Jews. The province of Estremadura was still thickly populated by them, comparatively large communities existing in Caceres, Badajoz, Truxillo, Xerez, Medelin, and Plasencia. Very few Jews lived in Seville, while Galicia had but one aljama—in the seaport town of Coruña. In the former kingdom of Leon, on the other hand, the Jewish population was much larger, among the most prominent communities being those of Zamora, Valladolid, Mayorga, Medina del Campo, Salamanca, Ponferrado, Bobadilla, Madrigal, and Ciudad Rodrigo. In 1374 the "servicio" taxes paid by all the Jews of Castile amounted to 450,300 maravedis—an amount considerably less than that paid two centuries before. As in Castile so also in Aragon and Catalonia the number of Jews had greatly diminished. In the last-named place only one community, that of Gerona, existed in 1438. Communities of medium size existed in Barbastro, Calatayud, Monzon, Saragossa, and Huesca; and smaller ones in Tansle, Jaca, Fraga, Egea de los Caballeros, Teruel, Almunca, and Alagon. Only a few Jews lived in Daroca (Rios, "Hist." iii. 81, 171, 590 *et seq.*; "R. E. J." xiv. 167 *et seq.*; Grätz, "Gesch." viii. 214).

Spread of the Jews in Spain.

When the various city administrations requested the Cortes held in 1462 to restrict the Jews in their intercourse with Christians the Jews left the cities and settled in places which were under the jurisdiction of the counts. The popular hatred toward the Jews was stirred anew by the fanaticism of the Franciscan friar Alfonso de Spina, the author of "Fortalitium Fidei"; this friar, who held the same views as Paul de Burgos, was a sworn enemy of his former coreligionists. He incited the people against the Jews as well as against the Maranos, whom he called "Judios ocultos" to distinguish them from the "Judios publicos." In order to rouse the anger of the people he declared that the Jews were in the habit of killing Christian children. This accusation was readily believed by the credulous populace, and in Tavara, Toro, and Avila plays illustrating the supposed crime were written and acted. In Sepulvedo R. Solomon Pichon was accused of the murder of a Christian boy, and in Medina del Campo Jews were murdered and burned under similar accusations.

The Cortes of 1462.

But the popular hatred toward the Neo-Christians exceeded that toward the professed Jews. In Toledo a bloody uprising against the Maranos took place in July, 1467, many being killed. On March 14, 1473, an outbreak occurred at Cordova, the houses of the Neo-Christians being invaded, plundered, and burned, and many of their inmates horribly butchered.*

G. M. K.

* Owing to the death of Dr. M. Kayserling before he had completed this article, its continuation has been written by Mr. Joseph Jacobs.

Thenceforward the history of the Jews in Spain is connected with the reciprocal relations of the "conversos" and the members of their families who had remained true to the old faith. The nobles of Spain found that they had only increased their difficulties by urging the conversion of the Jews, who remained as much a close corporation in the new faith as they had been in the old, and gradually began to monopolize many of the offices of state, especially those connected with tax-farming. At the Cortes of Fraga (1460) large numbers of "conversos" attended, much to the dismay of the hidalgos. In 1465 a "concordia" was imposed upon Henry IV. of Castile reviving all the former anti-Jewish regulations. So threatening did the prospects of the Jews become that in 1473 they offered to buy Gibraltar from this king: this offer was refused.

As soon as the Catholic monarchs Ferdinand and Isabella ascended their respective thrones steps were taken to segregate the Jews both from the "conversos" and from their fellow countrymen. At the Cortes of Toledo, in 1480, all Jews were ordered to be separated in special "barrios," and at the Cortes of Fraga, two years later, the same law was enforced in Navarre, where they were ordered to be confined to the Jewries at night. The same year saw the establishment of the Inquisition in Spain, the main object of which was to deal with the "conversos" (see Inquisition). Though both monarchs were surrounded by Neo-Christians, such as Pedro de Caballeria and Luis de Santangel, and though Ferdinand was the grandson of a Jewess, he showed the greatest intolerance to Jews, whether converted or otherwise, commanding all "conversos" to reconcile themselves with the Inquisition by the end of 1484, and obtaining a bull from Innocent VIII. ordering all Christian princes to restore all fugitive "conversos" to the Inquisition of Spain. One of the reasons for the increased rigor of the Catholic monarchs was the disappearance of the fear of any united action by Jews and Moors, the kingdom of Granada being at its last gasp. Yet these rulers had the duplicity to promise to continue to the Jews of the Moorish kingdom all rights that they then possessed there if they would assist the Spaniards in overthrowing the existing rule. This promise was dated Feb. 11, 1490, only two years before it was publicly repudiated by the decree of expulsion. See Ferdinand and Isabella.

Several months after the fall of Granada an edict of expulsion was issued against the Jews of Spain by Ferdinand and Isabella (March 31, 1492). It ordered all Jews and Jewesses of whatever age to leave the kingdom by the last day of July, but permitted them to remove their property provided it was not in gold, silver, or money. The reason alleged for this action in the preamble of the edict was the relapse of so many "conversos," owing to the proximity of unconverted Jews who seduced them from Christianity and kept alive in them the knowledge and practises of Judaism. No other motive is assigned, and there is no doubt that the religious motive was the main one. It is claimed that Don Isaac Abravanel, who had previously ransomed 480 Jewish Moriscos of Malaga from the Catholic mon-

Edict of Expulsion.

archs by a payment of 20,000 doubloons, now offered them 600,000 crowns for the revocation of the edict. It is said also that Ferdinand hesitated, but was prevented from accepting the offer by Torquemada, the grand inquisitor, who dashed into the royal presence and, throwing a crucifix down before the king and queen, asked whether, like Judas, they would betray their Lord for money. Whatever may be the truth of this story, there were no signs of relaxation shown by the court, and the Jews of Spain made preparations for exile. In some cases, as at Vitoria, they took steps to prevent the desecration of the graves of their kindred by presenting the cemetery to the municipality—a precaution not unjustified, as the Jewish cemetery of Seville was later ravaged by the people. The members of the Jewish community of Segovia passed the last three days of their stay in the city in the Jewish cemetery, fasting and wailing over being parted from their beloved dead.

Number of the Exiles.

The number of those who were thus driven from Spain has been differently estimated by various observers and historians. Mariana, in his history of Spain, claims as many as 800,000. Isidore Loeb, in a special study of the subject in the "Revue des Etudes Juives" (xiv. 162–183), reduces the actual number of emigrants to 165,000. Bernaldez gives details of about 100,000 who went from Spain to Portugal: 3,000 from Benevente to Braganza; 30,000 from Zamora to Miranda; 35,000 from Ciudad Rodrigo to Villar; 15,000 from Miranda de Alcantara to Marbao; and 10,000 from Badajoz to Yelves. According to the same observer, there were altogether 160,000 Jews in Aragon and Castile. Abraham Zacuto reckons those who went to Portugal at 120,000. Lindo asserts that 1,500 families of Jewish Moriscos from the kingdom of Granada were the first to leave the country. It may be of interest to give the following estimates of Loeb's of the numbers of those who were in Spain before the expulsion and of those who emigrated to different parts of the world:

Algeria	10,000
America	5,000
Egypt	2,000
France and Italy	12,000
Holland	25,000
Morocco	20,000
Turkey in Europe	90,000
Elsewhere	1,000
Total emigrated	165,000
Baptized	50,000
Died on the journey	20,000
Total in Spain in 1492	235,000

These estimates must be regarded as a minimum; it is probable that at least 200,000 fled the country, leaving behind them their dead and a large number of relatives who had been forced by circumstances to conceal their religion and to adopt the dominant creed. About 12,000 appear to have entered Navarre, where they were allowed to remain for a short time only. The ports of Cartagena, Valencia, and Barcelona were provided by Ferdinand with ships to take the fugitives where they would; but the Jews often found difficulty in landing, owing to disease breaking out among them while on board ship. Thus at Fez the Moors refused to receive them, and they were obliged to roam in an open plain, where many of them died from hunger; the rest in despair returned to Spain and were baptized. Nine crowded vessels arrived at Naples and communicated pestilence. At Genoa they were only allowed to land provided they received baptism. Those who were fortunate enough to reach Turkey had a better fate, the sultan Salim expressing his gratitude to Ferdinand for sending him some of his best subjects.

The Maranos.

The history of the Jews henceforth in Spain is that of the Maranos, whose numbers, as has been shown, had been increased by no less than 50,000 during the period of expulsion. As Spain got possession of the New World, the Maranos attempted to find a refuge from the Inquisition in both the East and the West Indies, where they often came in contact with relatives who had remained true to their faith, or had become reconverted in Holland or elsewhere. These formed business alliances with their relatives remaining in Spain, so that a large portion of the shipping and importing industry of that country fell into the hands of the Maranos and their Jewish relatives elsewhere. The wealth thus acquired was often sequestrated into the coffers of the Inquisition; but this treatment led to reprisals on the part of the Maranos abroad, and there can be no doubt that the decline of Spanish commerce in the seventeenth century was due in large measure to the activities of the Maranos of Holland, Italy, and England, who diverted trade from Spain to those countries. When Spain was at war with any of these countries Jewish intermediation was utilized to obtain knowledge of Spanish naval activity (see Intelligencers; Maranos).

In this indirect way the Maranos, who had been the occasion of the expulsion, became a Nemesis to the Spanish kingdom. It is, however, incorrect to suppose, as is usually done, that the immediate results of the expulsion of the Jews from Spain were disastrous either to the commerce or to the power of the Iberian kingdom. So far from this being the case, Spain rose to its greatest height immediately after the expulsion of the Jews, the century succeeding that event culminating in the world-power of Philip II., who in 1580 was ruler of the New World, of the Spanish Netherlands, and of Portugal, as well as of Spain. The intellectual loss was perhaps more direct. A large number of Spanish poets and other Jewish writers and thinkers who traced their origin from the exile were lost to Spain, including men like Spinoza, De Silva, Manasseh b. Israel, the Disraelis, and the Montefiores.

When Spain became a republic in 1858, a repeal of the edict of expulsion was secured from General Prim through the influence of H. Guedalla of London, and Jews were permitted to tread once more upon Spanish soil. Very few of them have availed themselves of this privilege, a small congregation at Madrid being the chief sign of renewed life. Even at the present day in Spain Jews are not allowed to have any public building in which to hold their religious services.

BIBLIOGRAPHY: On the general bibliography of the history of the Jews of Spain see Jacobs, *Sources of Spanish Jewish History*, pp. 213-244. There are three general histories: that of Lindo, *History of the Jews of Spain and Portugal*, London, 1848, founded to some extent on original researches in the archives; Amador de los Rios, *Historia Social, Politica y Religiosa de los Judios de España y Portugal*, Madrid, 1875-1876; and M. Kayserling, *Die Juden in Navarra*, Berlin, 1861, the latter only the beginning of a general treatment which was to have included all the separate states of Spain. It is founded mainly on Yanguas, *Diccionario*, Pamplona, 1842. Amador de los Rios' history is based mainly on the chronicles of Ayala and Balaguer and on local histories like those of Ascolono of Valencia, Zuñiga of Seville, Ximena of Jaen, and Landazurl of Vitoria. Much material is contained in the published transactions of the Cortes, as well as in the fueros. Fidel Fita, in the *Boletin de la Real Academia de la Historia*, Madrid, 1882-97, has published much from manuscript sources, and some of his writings have been republished under the title *Historia Hebrea*, Madrid, 1888. The Jews of Aragon are best described in Balaguer, *Historia de Cataluña*. Much material exists also in the works of Jewish chroniclers like Joseph Cohen and Solomon ibn Verga, as well as in Usque.

The chief sources for the persecutions of 1391 are: Ayala, *Cronica de D. Enrique III.*; Zuñiga, *Anales Ecclesiasticos de Sevilla* (contemporary chronicles); *Shebeṭ Yehudah*, Nos. 27, 48; Crescas letter in Appendix to *ib.*, ed. Wiener; *Estrigo de los Juderias Catalanes en 1391, Relacion Contemporanea*, in F. Fita, *La España Hebrea*, i. 166 *et seq.*; Vicente Boix, *Historia de la Ciudad de Valencia*, i. 440 *et seq.*; Rios, *Hist.* ii. 355 *et seq.*, 595 *et seq.*; Henry C. Lea, *Ferrand Martinez and the Massacres of 1391*, in *American Hist. Review*, i. 215 *et seq.*; Grätz, *Gesch.* viii. 62 *et seq.*

J.

SPALATO (SPALATRO): Commercial port of Dalmatia, and a city of note since the days of the Roman empire. Its earliest Hebrew inhabitants were immigrants from the Turkish provinces of Servia and Rumania; but many years passed before a Jewish community was established at Spalato. Eventually, however, when Jewish exiles settled there in numbers after the expulsion from Spain, the port contained the most important community in Dalmatia. It maintained relations with the Jews of Africa and Turkey, as well as with those on the eastern coast of the Italian peninsula, particularly with the Jews of Venice, Ancona, and Brindisi. The Spalato Jews were highly favored by the Venetian republic, local trade and finance being almost entirely in their hands. Among the noted Jewish families were those of Pardo and Macchiero.

The community possesses an ancient and beautiful synagogue, and has always had a cemetery of its own. Its benevolent societies have been numerous, and it has been governed by several rabbis of wide reputation. The Jews of Spalato now (1905), however, are scattered throughout Messina and Triest, and in various parts of the kingdom of Italy; and the community is in a state of decline.

S. V. C.

SPANIER, MEYER: German educationist and writer; born at Wunstorf, Hanover, Nov. 1, 1864; studied philosophy and Germanic philology at Heidelberg (Ph.D. 1894). For some years he acted as teacher in various schools in Altona and Hamburg, and in 1900 he was called to Münster, Westphalia, as director of the Jewish teachers' seminary there. Besides many scientific articles in various periodicals Spanier has published the following works: "Thomas Murner's Narrenbeschwörung" (Halle, 1894), with introduction, notes, and glossary; "Vom Alten und Modernen Sturm und Drang" (Berlin, 1896); "Künstlerischer Bilderschmuck für Schulen" (Leipsic, 1897; 3d ed. 1902); and "Gustav Falke als Lyriker" (Hamburg, 1900). S.

SPANISH TOWN. See JAMAICA.

SPARROW: Rendering given in the English versions (Ps. lxxxiv. 4 [A. V. 3], cii. 8 [A. V. 7]) for the word "ẓippor," which denotes birds in general, but is used especially of small passerine birds. Four species of sparrow are very numerous in Palestine. Tristram identifies the sparrow of Ps. cii. 8 with the *Monticola cyanus*, or blue thrush, from its habit of sitting solitary or in pairs on projecting ledges or on some other conspicuous perch. In the Talmud "ẓippor" is a generic name, always designating a clean bird (comp. Ḥul. 139b).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 200; Lewysohn, *Zoologie des Talmuds*, p. 187.

E. G. H. I. M. C.

SPECIFIC PERFORMANCE: Proceeding by which a court compels an obligor to carry out his contract rather than make him pay damages in money for the breach of it. In English-American law the phrase is used almost exclusively in reference to a contract to convey land at a future time or upon compliance with given terms. Rabbinical law was well acquainted with methods for compelling a defendant to obey decrees, and the phrase "they compel him" (כופין אותו) is often found in the Mishnah. The compulsion might be by excommunication, by imprisonment, or by flogging; there are, for instance, circumstances under which a man might be compelled to give a bill of divorce to his wife (Ket. vii. 10). But compulsion might not be applied to enforce a contract to convey or to buy land, or to complete a purchase or sale of anything in the future, because all such contracts were held to be void. There might be an action for not building or conveying a house, or for not transferring a garden of given dimensions (see SALE OF LANDS), which action would sound in damages; but there was no remedy, even in damages, for failure to sell or convey a specified house or lot; and the more efficient remedy of specific performance was out of the question. The codes ("Yad," Mekirah, i.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 189), at the very opening of the chapters on purchase and sale, declare that, unless title ("ḳinyan") has been conferred in the manner proper to each kind of property (see ALIENATION), either party to a contract may recede therefrom (lit. "turn back"). B. M. iv. 1 and the Gemara commenting thereon are conclusive for this position.

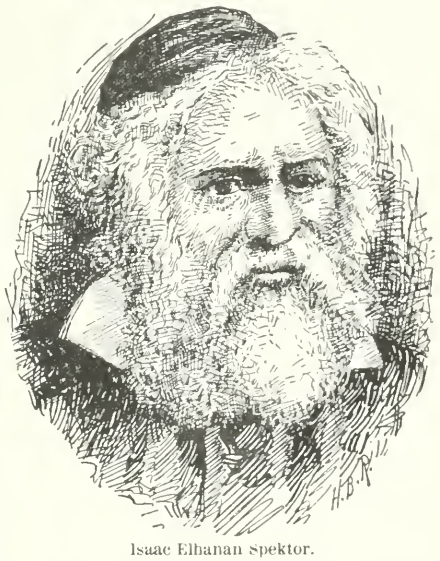
W. B. L. N. D.

SPECTOR, MORDECAI: Russian Judæo-German writer; born at Uman, government of Kiev, May 5, 1859. His earlier education was in the Ḥasidic spirit, and this made it possible for him afterward to write for both Ḥasidim and Mitnaggedim without any prejudice against either. From 1874 to 1877 he studied secular sciences under Colonel Winde, superintendent of government buildings in the district of Uman. In 1878 he made the acquaintance of Eliezer Zweifel, who encouraged him to write novels in the Judæo-German dialect, the first of these, "A Roman Ohn Liebe," appearing in the "Volksblatt" of 1883; and in 1884 he was called to St. Petersburg by Zederbaum as associate editor of the "Volksblatt." Besides numerous feuilletons which he contributed to this paper, he published several novels in book form; one of these,

entitled "Der Yüdisher Muzhik," aims at promoting agricultural pursuits among the Jews. The "Volksblatt" changed hands in 1887, whereupon Spector settled in Warsaw, where he founded the "Hausfreund" and the "Familienfreund." To both of these periodicals Spector contributed extensively, writing under his real name, as well as under the pseudonyms "Emes" and "Emeser Lamedvovnik."

Spector has enriched Judæo-German literature with numerous novels which have appeared in various periodicals. One of these, "Der Vetter," was afterward translated into Polish and published in the "Israelita." In the first two volumes of the "Hausfreund," Spector published a collection of 2,056 Jewish proverbs, alphabetically arranged. He also essayed writing in Hebrew, in which language he published "Otot u-Mofetim" (Warsaw, 1887), a reply to attacks made against him by Zederbaum in "Ha-Meliẓ"; and "Ha-Man'alim ha-Rishonim" (in Meisach's "Gan Peraḥim," 1890, ii. 116 *et seq.*), a tale of Jewish life. Some of his sketches depict the life of the middle classes, but more often he occupies himself with the artisans of the small towns who have not received a modern education. Spector is a dispassionate writer, who calmly observes the miseries of the Jewish masses, and endeavors to aid them without attacking their oppressors. His style is simple but graphic, and his writings are very popular.

Spector's wife (the daughter of Abraham Shalom Friedberg), whom he married in 1886, also is a clever Judæo-German writer. Under the pseudonym **Isabella** she has published in the "Hausfreund" and in the "Jüdische Bibliothek" some novels in which she points out the danger of superficialness in education, and ridicules the idea of assimilation.



Isaac Elhanan Spektor.

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, p. 80; L. Wiener, *Yiddish Literature*, pp. 177 *et seq.*, New York, 1899; Zeitlin, *Bibl. Post-Mendels.* p. 376.

E. C. M. SEL.

SPEETH, JOHANN PETER. See SPAETH, JOHANN PETER.

SPEKTOR, ISAAC ELHANAN: Russian rabbi and author; born at Rosh, government of Grodno, 1817; died at Kovno March 6, 1896. His father, Israel Issar, who was rabbi of Rosh and had a leaning toward Ḥasidism, was his first teacher. Young Isaac Elhanan made remarkable progress in his Talmudical studies, and was soon famous as an "'ilui," or prodigy. At the age of thirteen he married, and settled with his wife's parents in Vilkovisk, where he remained for six years. He was for a short time the pupil of R. Elijah Schick; and later he studied under Benjamin Diskin, rabbi of Vilkovisk, who, much impressed by his agreeable manners and great ability, accepted him as a pupil and as the fellow student of his son Joshua Löb Diskin, afterward rabbi of Brisk. Spektor received his "semikah," or ordination, from Benjamin Diskin and from R. Isaac Ḥaber of Tiktin (later of Suwalki). The 300 rubles which his wife had brought him as dowry having been lost through the bankruptcy of his debtor, Spektor, being unable to rely any longer on his father-in-law for support, became in 1837 rabbi of the small adjacent town of Sabelin, with a weekly salary of five Polish gulden. He remained there in great poverty for about two years, when he went to Karlin and introduced himself to R. Jacob of that town (author of "Mishkenot Ya'aḳob"), then considered one of the foremost rabbis of Russia. Jacob was so favorably impressed by the extensive learning and the carefulness of the young man that he recommended him to the first community desiring a rabbi, namely, that of Baresa, where the salary was one ruble a week. Spektor entered upon his new charge in 1839, and made rapid progress. A dispute which he had with Rabbi Isaac of Shavel concerning the formula of a document relating to divorce ended when Isaac, who was much older and better known than Spektor, acknowledged the latter to be in the right.

Early Struggles.

In 1846 Spektor was chosen rabbi of Nishvez, government of Minsk; but the community of Baresa was unwilling to let him go, and he was obliged to leave the town at night. The salary of his new position, four rubles a week, was a munificent one for those days; and at first many of the older members of the community objected to so young a rabbi. After he had become known, however, his popularity was such that when he decided to accept the rabbinate of Novohrodok (government of Kovno), whose community had exonerated him of a false charge made against him by an informer of Nishvez, the people of the latter town wished to restrain him; and he had to leave it, as he had left Baresa, stealthily at night. He went to Novohrodok in May, 1851, and remained there until the same month in 1864, when he accepted the rabbinate of Kovno, which he occupied until his death.

Rabbinical Positions.

Spektor was an indefatigable worker; and in the last forty years of his life, when he was steadily becoming more generally recognized as the foremost rabbinical authority in Russia, he maintained a large correspondence with rabbis, communities, philanthropists, and representative men in many parts of the world, who sought his advice and instruction on all conceivable subjects relating to Jews and Judaism. He early began to take an interest in general

Jewish affairs; and his sound reasoning, his liberal views, and his love of peace combined to establish him as one of the great leaders of Russian Jewry. In 1857 he was the youngest member of a committee of rabbis chosen to regulate the management of the yeshibah of Volozhin. Ten years later he settled a quarrel which threatened to ruin the yeshibah of Mir. In 1868 he stood at the head of a committee to help the poor during a drought which almost produced a famine; and he allowed as a temporary measure the use of peas and beans in the Passover of that year. In 1875 he decided against the use of "etrogim" (citrons) from Corfu, because of the exorbitant price to which they had risen. In 1879 he arranged, through Prof. A. Harkavy, his former pupil, that three rabbis, Reuben of Dünaburg, Lipa Boslansky of Mir, and Elijah Eliezer Grodzenski of Wilna, should be added to the official rabbinical commission, which had thitherto consisted entirely of men of affairs and secular scholars.

Relations with the Russian Government.

Twice Spektor visited St. Petersburg to take part in the conferences held there to consider the situation of the Jews after the riots of 1881. During his second visit, in the summer of 1882, Kovno was partly destroyed by fire; and Spektor collected in the capital a large sum for those who had been ruined by the conflagration. He succeeded in his opposition to the proposed establishment of a new rabbinical school on the plan of those in Wilna and Jitomir; but he failed in his attempt to induce the government to recognize as the real head of the Jewish communities the synagogue rabbi instead of the government rabbi, who was in reality only a civil functionary and a layman.

In 1889 Spektor was elected an honorary member of the Society for the Promotion of Culture Among the Jews of Russia; and in the same year he declared himself emphatically opposed to the proposed celebration of his rabbinical jubilee. His efforts to save the yeshibah of Volozhin from being closed by the government proved unsuccessful, but his sponsorship of the institution known as "Kovnoer Perushim" assisted to provide a substitute. He corresponded with the leading rabbis of western Europe, and was the anonymous friend who induced Samson Raphael Hirsch to write "Ueber die Beziehung des Talmuds zum Judenthum." In his later years he was revered by the Jews of Russia; and his death caused mourning in Orthodox communities throughout the world.

Spektor was the author of the following works, which are considered authoritative by rabbinical scholars: "Be'er Yiẓḥaḳ" (Königsberg, 1858), responsa; "Naḥal Yiẓḥaḳ" (part i., Wilna, 1872; part ii., *ib.* 1884), on parts of the Shulḥan 'Aruk, Ḥoshen Mishpaṭ; "'En Yiẓḥaḳ" (part i., Wilna, 1889; part ii., *ib.* 1895).

R. Isaac Elhanan had three sons: **Ḥayyim,** who was the son-in-law of R. Joseph Böhmer of Slutzk, and died in Kovno in 1874, aged forty; **Benjamin Rabinovich**; and **Hirsch Rabinovich,** who was maggid or preacher of Wilna, and later succeeded his father as rabbi of Kovno, which position he still (1905) holds. An only daughter, named Rachel, died at an early age in 1876.

Bibliography: Jacob ha-Levi Lipschitz (Spektor's secretary for twenty-six years), *Toledot Yiẓḥaḳ*, Warsaw, 1897 (in Yiddish, *Gaon Yiẓḥaḳ*, Wilna, 1899); *Der Israelit*, Mayence, 1897, No. 15; Eisenstadt, *Dor Rabbanuw we-Sofezraw*, iii. 31-33, Wilna, 1901; Eliezer Hillel Aronson, *Erez ha-Lebanon*, Frankfort-on-the-Main, 1879; Rosenfeld, *Sha'at ha-Kosher*, in *Aḥiasaf*, 5659 (1899), pp. 71-80.

E. C. P. Wi.

SPELL. See Incantation.

SPERLING, JACOB HIRSCH: Austrian teacher of religion at the Jewish school and the German gymnasium in Lemberg, where he was born in 1837; died Dec., 1899. He supported the Haskalah movement in Galicia and was a gifted Neo-Hebrew poet. He has been associated with the periodicals "Shomer Ẓiyyon," "Kokebe Yiẓḥaḳ," "Ha-'Ibri," "Ha-Shaḥar," and "Oẓar ha-Sifrut," was coeditor of the "Jüdische Presse" and the "Neuzeit," and was the founder of the societies Aḥawah we-Haskalah and Shomer Yisrael in Lemberg. In addition to minor writings he has published the following: "Haẓẓaiat Melek" (Lemberg, 1854), a poem on the occasion of Emperor Francis Joseph's escape from an assassin; "Ḥamishshah Ketarim" (*ib.* 1871), containing five poems; "Ḥokmat Shelomoh" (*ib.* 1878), a biography, in verse, of S. L. Rapoport; and "Horodot," an epic poem in five cantos (published in "Oẓar ha-Sifrut," 1887).

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S. S. O.

SPEYER (Hebrew, שפיירא, אשפירא, שפיירא): Bishopric of Rhenish Bavaria. The first mention of a Jewish community in Speyer occurs during the episcopate of Bishop Rüdiger, who officiated from 1073 to 1090. He admitted several Jewish refugees, and assigned them, together with the Jews already settled there, a special quarter, which he enclosed with a wall for the sake of protection. This quarter consisted of a hill and a valley outside the city proper. In order further to protect the Jews, he granted them, on Sept. 13, 1084, a special privilege on condition that they should pay 3½ pounds of Speyer money annually to the cloisters. The Jews were also allowed to trade in the harbor in all kinds of goods, and to exchange gold and silver; they received as their special property a burial-ground from the estates of the Church; the chief rabbi was given absolute jurisdiction in all cases arising among them; and they were permitted to hire Christian servants and nurses, and to sell to Christians such meat as they themselves did not use.

The Jewish Quarter.

Henry III. confirmed (Feb. 19, 1090) and even extended grants which had been made to the Jews, in particular to Judah ben Kalonymus, David ben Meshullam, and Moses ben Ghutiel (Jekuthiel). The forcible baptism of any of the children of those specifically mentioned was made punishable by a fine of twelve pounds gold, while the baptism of a heathen slave entailed a fine of three pounds silver and the return of the slave to his owner. The Jews in general were forbidden to purchase Christian slaves. It was enacted that in suits at law a Jewish witness might not be subjected to the ordeal of red-

hot iron or of water or to exceptionally harsh imprisonment. Violation of these decrees was declared punishable by a fine of three pounds silver. For injuries to a Jew not resulting in death a fine of one pound gold was imposed. If the guilty person was unable to pay the fine, his eyes were to be put out and his right hand cut off. In proceedings against Jews the Jew bishop or the bishop of the diocese was to preside. This privilege was signed by the emperor himself. But neither the original charter nor its reenactment proved sufficient to afford the Jews adequate protection.

The Charter.

In 1096 Speyer was the very first town in which Jews suffered at the hands of the Crusaders, eleven being slain ("Ben Chananja," 1864, No. 5; comp. Salfeld, "Martyrologium," p. 102). Of the Jews who escaped some sought refuge in the king's palace; others were protected by Bishop John (1090–1104) in the cathedral. The instigators of the riot were caught and executed. During the Second Crusade (1146) a fresh butchery occurred in the city, in which not only laymen but also members of the clergy took part. For this affair Bishop Günther received a letter of reproach from Bernard of Clairvaux. Among the martyrs who suffered death on this occasion was a woman named Minna, whose ears and tongue were cut off because she refused to submit to baptism (1146).

The Crusades.

Still worse were the excesses which took place fifty years later. During the rule of Bishop Otto (1195), a Christian having been found murdered outside the city walls, the Jews were relentlessly persecuted. The corpse of the recently murdered daughter of Rabbi Isaac bar Asher ha-Levi was disinterred and hanged in the market-place, a mouse being fastened to her hair; and only by paying a large sum of money did the father succeed in redeeming the body. On the following day the rabbi himself and eight other persons were murdered. Many Jews sought refuge on the high balcony of the synagogue, pulling the ladder up after their ascent; in this terrible position they were forced to remain until R. Hezekiah ben Reuben of Boppard and R. Moses ben Joseph ha-Kohen effected their release by paying an enormous ransom. The Jews thereupon fled in the darkness of night; and their houses were plundered and burned. But when Emperor Henry VI. returned from Apulia the murderers were compelled to pay damages to him as well as to the Jews. In 1282 the Jews were accused by Herbord, Ritter von der Ohm, of having murdered his grandson, and such a storm of rage broke out against them that Bishop Werner found himself compelled to lay the matter before the provincial synod of Aschaffenburg (Sept. 8). A direct account of these proceedings is not available, but in the following year (1283) Emperor Rudolph approved the decision reached, and ordered that all the property taken from the Jews should revert to the royal treasury. The persecution continued unabated, however, wherefore the Jews of Speyer decided to emigrate to the Holy Land; a few of them succeeded in carrying out this resolve, whereupon their property was confiscated. On June 24, 1291, Emperor Rudolph issued an order requiring the Jews of Speyer to maintain by extra taxes the newly established Fort Landau and the militia garrisoned there. Bishop Gerhard sold the Jewish taxes of Landau to a citizen of that place (1354). The government taxes payable by the Jews of Speyer were conveyed on June 22, 1298, to the city for such a period as might be necessary to complete payment for the damage done by the imperial troops on their march through the city from Alsace. A document of May 13, 1313, has been preserved which ordered that in case the Jews refused to pay the sum of 1,500 pounds heller, which they had promised the emperor, the city council should have the right to pawn their property and to force them to payment through imprisonment; if any of them should succeed in escaping, the council might admit others as citizens in their places, as also in the places of such as protested against payment.

Ludwig the Bavarian utilized the Jewish cemetery at Speyer, which was surrounded by strong walls, as a fortification against Duke Leopold of Austria, who was pursuing him. Only thirteen tombstones from this cemetery have been preserved, the oldest of which dates from 1145; the others were used by the city until quite recent times for building purposes. The use which Bishop Enricho made of the Jewish taxes caused a complaint to be brought against him by the entire diocese, which accused him (1320) of subsisting solely on the usury of the Jews. Bishop Gerhard of Ehrenburg induced Ludwig the Bavarian to issue two decrees: (1) admitting six more Jews to the city and appropriating their taxes for the good of the diocese (June 2, 1337); (2) imposing taxes not only on the Jews of Speyer, but also on those of Landau, Lauterburg, Deidesheim, Bruchsal, Waibstadt, and Udenheim (Nov. 15, 1337). These taxes were collected by Gerhard until 1343, the city of Speyer paying 600 pounds heller for protection and in direct taxes, while the other towns contributed the sum of 700 pounds.

The Cemetery.

A great calamity befell the Jews in Easter week, 1343, when the body of a Christian named Ludwig was found. A large number of Jews were captured, tortured, and burned at the stake. On March 11, 1344, the citizens requested the king's permission to confiscate the houses of the Jews for the benefit of the city; and this request was granted. The Black Death (1348–50) was fateful also for the Jews of Speyer. On Jan. 22, 1349, nearly all the Jews, among whom was Rabbi Eliakim, retired to their houses, set fire to them, and perished in the flames. The corpses of those who had been burned or murdered were left in the streets so long that the citizens were obliged to pack them in empty wine-casks and throw them into the Rhine. The whole Jewish quarter was thereupon closed, servants being detailed to collect any treasure that might be found. The houses were torn down and the materials used to repair the city walls; and all money found was turned into the municipal treasury. The few Jewish families which escaped fled to Heidelberg and Sinzheim. When Emperor Charles IV. visited Speyer and inquired into these occurrences, the citi-

The Black Death.

zens succeeded in convincing him of their innocence; and on March 29, 1349, the emperor issued a decree exonerating the citizens and declaring all the property of the Jews to belong to the city. If the latter at any time readmitted Jews, the former were to become the absolute property of the municipality.

Expulsion and Return.

Within a short time the Jews were permitted to return to Speyer; and though in 1353 they were again expelled from the city, their houses being distributed among the citizens and their cemetery planted with corn, in the following year they were once more readmitted, and were assigned quarters between the Webergasse and the school-building. On Dec. 24, 1354, they were allowed to use their synagogue and school, as well as part of their cemetery; and their "Dantzhus" or "Brutchus" was given back to them. Ten years later Bishop Adolph borrowed the sum of 800 gulden from the Jews, paying them a weekly interest of one Strasburg pfennig. When Nicolaus succeeded to the bishopric (1390) he granted the Jews permission to settle in any city within the diocese on payment of a yearly tribute of 15 gulden. Of the income thus derived one-half went to the garrison and the remaining half to the diocese. In 1394 King Wenceslaus renewed the decree which declared the Jews to be the property of the city.

From 1405 to 1421 the Jews were entirely excluded from the city. But that they were soon readmitted is evident from the fact that on Feb. 11, 1431, King Sigismund granted them a privilege ordering that any complaint brought against them should be heard only before the municipal court. Four years later, however, the authorities had to yield to the demands of the citizens, and the following decree of expulsion was issued on May 5, 1435:

Final Expulsion.

"The council is compelled to banish the Jews; but it has no designs upon their lives or their property; it only revokes their rights of citizenship and of settlement. Until Nov. 11 they are at liberty to go whither they please with all their property, and in the meantime they may make final disposition of their business affairs."

For a long time after the Jews left Speyer in compliance with this decree, no organized community existed within the limits of the city, although individual Jews settled there before twenty years had passed.

Formerly it was the custom that upon the entry into the city of a new bishop the Jews should meet him in procession and present him with a gift; and this custom was observed by the Jews of Landau on March 27, 1439, upon the entry of Bishop Reinhard, and in Oct., 1459, on the entry of John II. After the lapse of many years this custom fell into disuse. The taxes levied upon the Jews of the diocese were constantly increased; thus, in the years 1464–78, under Bishop Mathias, the Jews of Landau were required to make an annual payment of 120 pounds heller for the right of retaining their ghetto. The same bishop ordered all the Jews of his diocese to submit to baptism, and upon their refusal to comply he issued (Oct. 21, 1468) a decree containing, among others, the following provisions: All male Jews over five years old were required to wear on their breasts, as a distinctive badge, a piece of yellow cloth in the shape of a wheel; all Jewesses of similar age, two blue stripes on their veils. Jews might take no part in public gatherings or entertainments; they might keep no Christian servants; nor might they have schools or synagogues of their own. They might not occupy dwellings in various portions of the city, but should live close together; on high Christian festivals they were not to appear upon the streets; and they were forbidden to engage in monetary transactions. Any person violating these rules was to be summoned before the bishop at Udenheim. This decree was renewed by that prelate on Dec. 24, 1468, and Dec. 30, 1472. The only modification which the Jews, by gifts of money, succeeded in securing was the permission to have one synagogue in each town, this concession being granted by the bishop in 1469. The number of Jewish families in Speyer at this period, according to the testimony of Schudt ("Jüdische Merckwürdigkeiten," i. 440), did not exceed ten.

Restrictions.

For the following two centuries the internal affairs of the Jews were administered by the rabbi of Worms, who received an annual sum of 10 reichsthaler as compensation, the small community not being able to maintain a rabbi of its own. Official permission was required on the occasion of visits by the rabbi, and documents according such permission have been preserved from 1682, 1685, 1698, 1713, and 1746: in the last-named reference is made to "our rabbi David Strauss of Worms." From the year 1752 the Jews were forbidden, on pain of severe punishment, to solicit the services of any rabbi other than their own. The first rabbi of the diocese was Isaac Weil (1750–63); he was succeeded in the office by Löwin Löb Calvaria, provision for whose salary was made by a bequest in the testament of one Süssle.

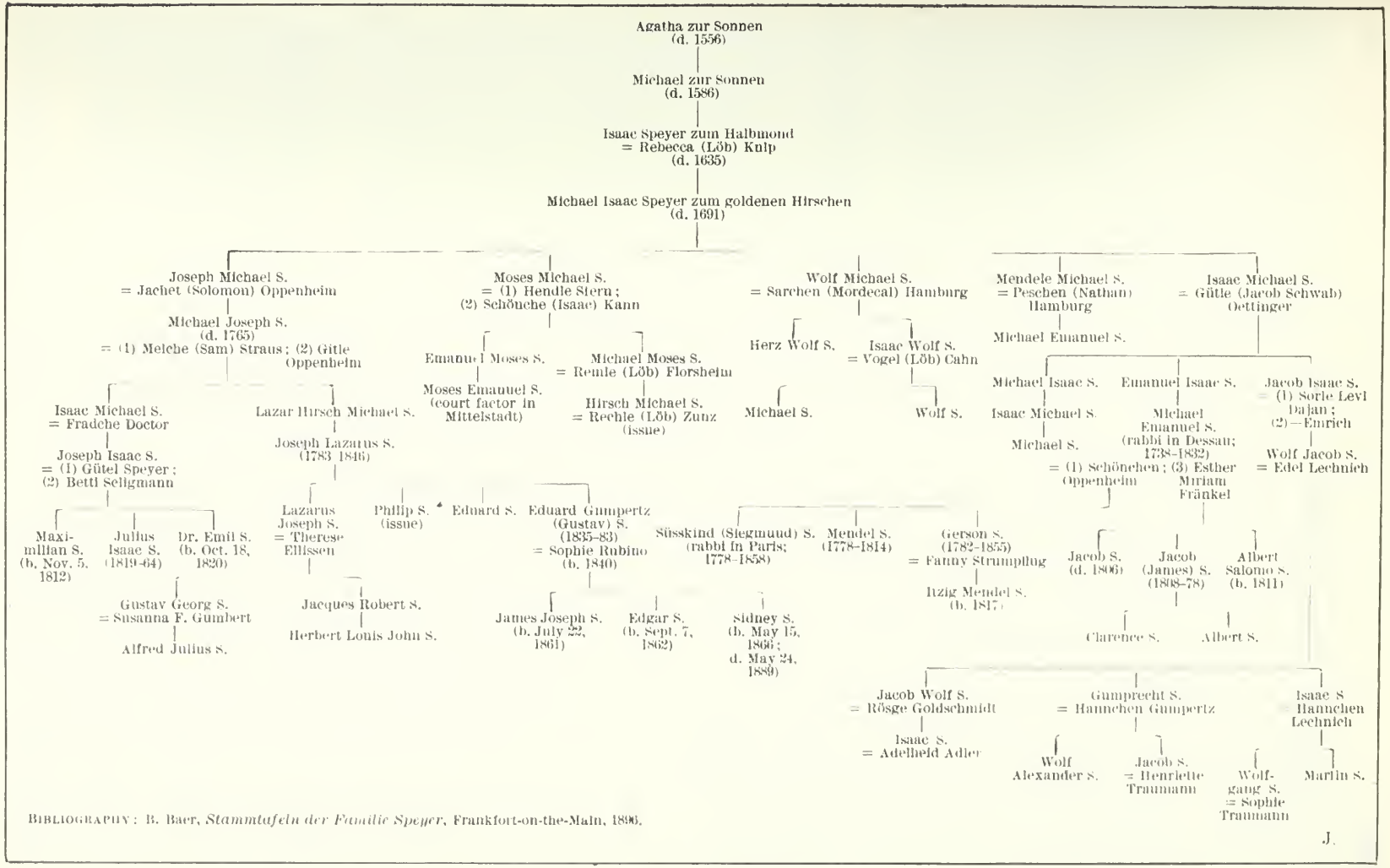
In the Seventeenth Century.

Episcopal edicts in 1717, 1719, 1722, 1726, 1727, 1728, 1736, 1741, and 1748 prohibited Gipsies and Jews having no safe-conducts from visiting the estates belonging to the diocese; and those that were provided with safe-conducts were required, for sanitary reasons, to submit their bundles or packages to a rigid examination. The present community of Speyer is young, and its documents are consequently of recent dates.

Scholars and Rabbis.

The most prominent scholars of Speyer have been the following: In the eleventh century: Kalonymus ben Moses, Jekuthiel ben Moses, Moses ben Jekuthiel, Judah ben Kalonymus, and David ben Meshullam.

Twelfth century: Abraham ben Meïr ha-Kohen, Kalonymus ben Isaac, Jacob ben Isaac ha-Levi, Eleazar ha-Ḥazzan, Eliakim ha-Levi, R. Isaac ben Asher ha-Levi, Samuel ben Kalonymus, R. Abraham ben Solomon (ר״אבן), R. Isaac of Bohemia, Eliezer ben Isaac, Judah, Meïr ben Kalonymus, David of Speyer, Simḥah ben Samuel, R. Judah ben Kalonymus ha-Baḥur, Shemariah ben Mordecai, Eliezer ben Joel ha-Levi, Simḥah ben Samuel, and Abraham ben Samuel.



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J.

SPEYER PEDIGREE.

Thirteenth century: Eleazar ben Jacob, Jacob of Speyer, R. Jedidiah ben Israel, and Solomon of Speyer.

Fourteenth century: Moses Süsslin, later "Judenmeister" in Frankfort-on-the-Main.

Fifteenth century: Samuel Isaac ha-Ḳadosh and Shemariah Salman = ר׳ ha-Levi (Zunz, "Ritus," p. 200).

Of the cities formerly belonging to the diocese of Speyer may be mentioned: **Speyer,** included in the district rabbinate of Durkheim. The present rabbi is Dr. Wolf Salvendi, and the community numbers 874 Jews and supports six benevolent societies. **Deidesheim,** with 50 Jewish inhabitants. **Landau,** having 874 Jews and five benevolent societies. Its present rabbi is Dr. V. Einstein. **Bruchsal,** with 741 Jews and eight societies, under the spiritual guidance of Rabbi Doctor.

Bibliography: Zunz, *Ritus*, p. 200; idem, *Z. G.* p. 415; Kohut, *Gesch. der Deutschen Juden*, Index, *s.v.*; Wiener, *'Emeḳ ha-Baka*, p. 9, Leipsic, 1858; idem, *Gesch. der Juden in der Stadt und Diöcese Speier*, in *Monatsschrift*, 1863, pp. 161, 255, 297, 417, 454; Jaffé, *Urkunde des Bischop Rüdiger vom 13 Septembor, 1084*, in *Orient. Lit.* 1842, No. 46; idem, *Urkunde Heinrich III. vom 19 Februar, 1090*, ib. 1842, No. 47; H. Breslau, *Diplomatische Erläuterungen zum Judenprivilegium Heinrich IV.* in *Zeitschrift für Gesch. der Juden in Deutschland*, i. 152–159; Stobbe, *Die Judenprivilegium Heinrich IV. für Speier und Worms*, ib. i. 205–215; idem, *Die Juden in Deutschland Während des Mittelalters*, Index, *s.v.*, Brunswick, 1866; Berliner, *Eliakim von Speyer*, in *Monatsschrift*, 1868, pp. 182–183; Kaufmann, *Die Hebräischen Urkunden des Stadt Speier*, ib. 1886, pp. 517–520; A. Eppstein, *Jüdische Alterthümer in Worms und Speyer*, pp. 13-31, Breslau, 1896; L. Rothschild, *Die Judengemeinden in Mainz, Speier, und Worms, 1349–1438*, Berlin, 1904; Neubauer and Stern, *Hebräische Berichte*, Index, *s.v.*, Berlin, 1902; Salfeld, *Martyrologium*, pp. 91, 101, 246; E. Zivier, in *Monatsschrift*, xlix. 225–226; Doctor, in *Blätter für Jüdische Geschichte und Literatur*, Mayence, v., No. 7, pp. 102–104.

J. S. O.

SPEYER: German family doubtless deriving its name from the German city of Speyer. Members of it had settled in Frankfort-on-the-Main in the sixteenth century; from that city their descendants spread to various countries, and are now to be found in Germany, England, and the United States. The following are the more important members (given in chronological order):

Joseph Michael Speyer: Parnas and assistant rabbi at Frankfort; died there Oct. 17, 1729. He bequeathed the fund of 4,000 fiorins known as the "Josef Speyer Stiftung."

Isaac Michael Speyer: Banker in Frankfort; died at Offenbach, near Frankfort, Dec. 4, 1807. He was a grandson of Joseph Michael Speyer. When the French in 1792 occupied the old German "Reichsstadt," their general, Custine, imposed a heavy contribution upon the city, and took Speyer as one of the hostages for its payment. Speyer at his death left a legacy, the value of which is now (1905) $17,000, and which is known as the "Isaac Michael Speyer Stiftung."

Moses Emanuel Speyer: Banker at Frankfort and Mittelstadt; died 1801 at the latter place, leaving a fund which was known as the "Moses Emanuel Stiftung."

Eduard Gumpertz (Gustav) Speyer: Banker; born at Frankfort Feb. 4, 1825; died there July 23, 1883; brother of Philip Speyer. In 1845 he joined his brother in New York, and remained there till 1863, when he returned to Frankfort.

Philip Speyer: American banker; born at Frankfort; died at New York; brother of Eduard Gumpertz Speyer. He emigrated to the United States and founded (1837) in the city of New York the banking-house of Philip Speyer & Co., which later (1876) adopted the firm name of Speyer & Co.

James Joseph Speyer: American banker; born in the city of New York July 22, 1861; eldest son of Eduard Gumpertz Speyer. He was educated at the public school of Frankfort, entered his father's banking-house there (now the firm of Lazard Speyer-Ellisen), and was employed in the Paris and London branches; in 1885 he returned to New York, in which city he is at present (1905) residing. In 1900 he became the senior member of the New York firm of Speyer & Co. Speyer has been much interested in charitable work in New York.

Edgar Speyer: English banker; born in the city of New York Sept. 7, 1862; younger son of Eduard Gumpertz Speyer. He was educated in the public school of Frankfort, joined his father's banking-house, and in 1886 went to London, where he is now (1905) the senior member of the banking-house of Speyer Brothers.

Bibliography: Baer, *Stammtafeln der Familie Speyer*, Frankfort-on-the-Main, 1896; *American Jewish Year Book*, 5665 (1905); *Who's Who in New York City and State*, 1904.

A. F. T. H.

SPEYER, JACOB SAMUEL: Dutch philologist; born at Amsterdam Dec. 20, 1849. He studied at Amsterdam and at Leyden (Ph.D. 1872); and thereafter officiated as teacher at Hoorn and (1873–1888) at the gymnasium of Amsterdam. On Oct. 15, 1877, he was appointed lecturer in Sanskrit and comparative philology at the University of Amsterdam, and he was about to receive a professorship there when he was called to Gröningen (Dec. 19, 1888) as professor of Latin. He held this chair until March 20, 1903, when he was appointed to succeed his former teacher H. Kern as professor of Sanskrit at the University of Leyden.

Speyer is the author of the following works: "Specimen Inaugurale de Ceremonia apud Indos Quæ Vocatur Jatakarma"; "Lanx Satura," 1886 (Program of the Gymnasium of Amsterdam); "Sanskrit Syntax," Leyden, 1886; "Plautus' Captivi," 1887; "Observationes et Emendationes," 1891; "Vedische- und Sanskritsyntax" (in Bühler's "Grundriss der Indo-Arischen Philologie"), 1896; "Phædri Fabulæ," 1897; and "Latijnsche Spraakkunst" (2d ed. 1878–80; 3d ed. 1900–1). He also made an English translation of the Sanskrit "Jatakamala," which appeared in "Bijdragen van het Instituut voor Taal-, Land- en Volkenkunde van Nederlandsch Indie," 1893–94, and in the "Sacred Books of the Buddhists" (ed. F. Max Müller), vol. i.; as well as an English version of the "Avadanaśataka," which constitutes No. 3 of the "Bibliotheca Buddhica" (St. Petersburg, 1902–5). Speyer is a member of the Royal Academy of Arts and Sciences, and a knight of the Order of the Netherlands Lion. From 1893 to 1904 he was editor of the "Museum."

Bibliography: *Groningsch Jaarboek*, 1889; *Onze Hoogleeraren*, in *Een Halve Eeuw*; *Groningsche Studenten Almanak*, 1902 (with portrait).

S. E. Sl.

SPICES: Aromatic vegetable substances used in preparing food or in compounding salves or per-

fumes. With the exception of salt, no condiments were known to the ancient Jews, and even cinnamon, with which the Hebrews were familiar, was employed only in unguents and similar mixtures, while aromatic herbs and spices found their sole use in the preparation of mulled wine (see Wine). With a single exception, all the ingredients of unguents and perfumes were vegetable. This exception, called "shehelet" (A. V. "onycha"), the operculum of a variety of mussel found in the Red Sea, formed one of the four components of the incense burned in the Temple. It is still used in the East, for, though it exhales a disagreeable odor when burned alone, it gives the requisite pungency to a composition of several spices. Such animal substances as ambergris and musk seem to have been entirely unknown to the ancient Hebrews.

Many of the plants from which spices were obtained are described in special articles (see Aloes; Balm; Balsam; Bdellium; Calamus; Cassia; Cinnamon; Frankincense; Spikenard; Stacte; Storax). To these may be added the bitter, odorous gum galbanum ("helbenah"), another component of incense (Ex. xxx. 34), which is described in Ecclus. (Sirach) xxiv. 15 as yielding a pleasant odor, and which was regarded by the ancients as the pith of the narthex, although the common Persian ferule of the family of the *Umbelliferæ* contain a pith with an odor of peculiar strength and likewise called galbanum. The odor of this alone is by no means pleasant, but when mixed with other scents, it adds, like shehelet, an agreeable pungency. It is used also for the extermination of insects, and in therapeutics it is employed as an aphrodisiac.

There are no details regarding the preparation of these vegetable products; the modern method of extracting the ethereal oils by distillation was unknown to the ancient Jews. The aromatic elements of such gums and woods as could not be used in their natural state were obtained by boiling the substances in oils or fats (comp. Job xli. 23). The fondness of the Orientals, of both ancient and modern times, for incense and perfumed unguents naturally created an extensive traffic in spices; and the fact that there were professional perfumers shows that the art of manufacturing perfumes by various combinations had reached a high stage of development (see I Sam. viii. 13; Neh. iii. 8).

E. G. H. I. Be.

SPICKER, MAX: German musician; born at Königsberg, Prussia, Aug. 16, 1858. Educated at the Conservatorium, Leipsic, he in 1878 traveled with the violinist Miska Hauser through Germany and Russia. He held the position of conductor of the opera successively at Heidelberg, Cologne, Ghent, Aix-la-Chapelle, Potsdam (Royal Theater), and Hamburg. In 1883 he became conductor of the Beethoven Männerchor, New York, and in 1889 (together with Anton Seidl) of the orchestral concerts at Brighton Beach near that city. In 1891 he became musical director of Temple Emanu-El, New York.

Spicker has written several works, of which may be mentioned: "Anthology of Oratorio," New York, 1890; "Anthology of Opera," *ib.* 1895; (with William Sparger) "The Synagogal Service;" *ib.* He has, besides, edited "The Masterpieces of Vocalization."

Bibliography: *American Jewish Year Book*, 5665 (1905).

A. F. T. H.

SPIDER. See Insects.

SPIEGEL, FREDERICK S.: American jurist; born at Hovestadt, Westphalia, Prussia, Nov. 20, 1858. He attended the gymnasium at Paderborn, Westphalia, until his fourteenth year, when his parents emigrated to the United States, settling in Gadsden, Ala. Here he attended the Southern Institute, from which he was graduated in 1877, whereupon he took up the study of law at the College of Cincinnati, Ohio. In 1881 he was appointed chief of the bureau of statistics of the state of Ohio, and during his term of office he revised the system of compiling statistics; he also published at Columbus a year-book of the history of Ohio. Upon returning to Cincinnati he practised law and was elected a member of the Cincinnati Board of Education, serving as chairman of its German department, in which capacity he inaugurated a new method of studying the German language. In 1890 he was elected county solicitor, and was reelected in 1893. In 1896, and again in 1901, he was elected a justice of the court of common pleas of the first judicial district of the state. Spiegel has taken active interest in the affairs of the Independent Order B'nai B'rith, having served as president of its district No. 2 and as chairman of its district court, and being at present (1905) a member of the supreme court of the order. He has contributed numerous essays on legal and other topics to various journals.

A. F. T. H

SPIELMANN, SIR ISIDORE: English engineer and communal worker; born in London July 21, 1854. He was trained as an engineer, but developed great interest in matters relating to art, and in 1887 he suggested the idea of the Anglo-Jewish Historical Exhibition, of the executive committee of which he was honorary secretary from inception to close, besides being the leading spirit of the whole movement. He was president of the Jewish Historical Society of England from 1902 to 1904. The experience gained in the Anglo-Jewish Historical Exhibition enabled him to be of great assistance in arranging the historical exhibits relating to the Tudor, Stuart, and Guelph periods at the New Gallery (1890–93). He was appointed honorary secretary and director of the British section of the Brussels Exhibition in 1897, in connection with which he was made an officer of the Order of Leopold. He was also honorary secretary and director of the British fine art section of the Paris Exhibition (1900), the Glasgow Exhibition (1901), and the St. Louis Exposition (1904). In recognition of these services he was knighted in 1905. Asked to take a similar position with regard to the Russian Fine Art Exhibition in 1902, he indignantly refused on the ground that on account of being a Jew he would have to ask permission to enter Russia as a favor.

Spielmann is a member of the Russo-Jewish Committee, in which capacity he edited "Darkest Russia" (1890–92), a journal especially devoted to ex-

posing the ill treatment of Jews by the Russian government. Spielmann is interested also in the more progressive religious movement in Judaism, and is honorary secretary of the Jewish Religious Union.

BIBLIOGRAPHY: *Jewish Year Book*, 5665; *Who's Who*, 1905.

J.

SPIELMANN, MARION H.: English author and art critic; born in London May 22, 1858; educated at University College School and University College, London. He began his training as art critic on the "Pall Mall Gazette" (1883–90), for which he wrote articles on the works of G. F. Watts, R.A., and Henriette Ronner. In 1890 he was art critic on the "Daily Graphic," and in 1891 art editor and part founder of "Black and White." In 1898 he was appointed editor of the "Magazine of Art," in which post he remained until 1905, when the publication ceased.

Spielmann has written "History of Punch" (London, 1895), "Millais and His Works" (*ib.* 1898), "John Ruskin" (*ib.* 1900), "British Sculpture and Sculptors of To-day" (*ib.* 1901), and "Charles Keene, Etcher" (*ib.* 1903). He was appointed sole juror for England in the Brussels Fine Art Exhibition (1898), and has done much toward altering the conditions under which works were purchased for the Chantrey bequest by the Royal Academy.

BIBLIOGRAPHY: *Who's Who*, 1905.

J.

SPINA (ESPINA), ALFONSO DE: One of the most inveterate enemies of the Jews and of Judaism—to which he never belonged, despite the assertions of Jost and of Amador de los Rios. He was general of the Order of Franciscans, rector of the University of Salamanca, and confessor of King Henry IV. of Castile; and he accompanied the once-powerful minister ALVARO DE LUNA to the place of execution. The unremitting efforts of Spina were devoted to the utter destruction of the Jewish race, Jews as well as Jewish converts to Christianity, or, as he termed them, "Judios publicos," those who publicly and obstinately clung to their faith, and "Judios ocultos," or secret Jews.

Highly esteemed for his eloquence, Spina continually made the Jews the butt of attacks in his sermons; and in the Latin work entitled "Fortalitium Fidei" (Nuremberg, 1494; Lyons, 1511, 1525), which he wrote in refutation of Judaism and Islam, he collected all the accusations brought against the Jews—those of poisoning the wells, desecrating the host, and murdering of Christian children for ritual purposes; whatever the enemies of the Jews had written or recounted he presented as truth. The entire third book of this work was devoted to them, and served, curiously enough, as a source for Samuel Usque's chronicle ("F. F." = "Fortalitium Fidei"). To inflame the popular hatred Spina accused the Jews of neglecting to cultivate or defend their fields, of appropriating the results of the Christians' labors, and of ingratitude toward Spain, where they fared better than did their coreligionists in any other country. He was especially bitter in his attacks upon the secret Jews, mercilessly demanding that they be burned. "I believe," said he, "that if a real Inquisition were introduced among us, countless numbers of them would be condemned to the stake; for countless numbers combine the adherence to Jewish customs with the observance of the Christian religion."

The idea of the introduction of the Inquisition into Spain originated with Spina. Together with the dignitaries of his order he called upon the chapter of the Order of St. Jerome (Aug 10, 1461) to press this plan for the benefit of the state and the Church, soon gaining the ear of King Henry, who promised to lay the matter before his cabinet.

BIBLIOGRAPHY: Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 96 (where Spina is declared to have been a Jew); Rios, *Hist.* iii. 129, 142 *et seq.* (this author describes Spina as "one of the most learned rabbis of his time"); idem, *Estudios*, p. 435; Wolf, *Bibl. Hebr.* ii. 1123; Grätz, *Gesch.* viii. 236.

S. M. K.

SPINGARN, JOEL ELIAS: American educator; born in New York city May 17, 1875. He was graduated from Columbia University in 1895, and took postgraduate courses at Harvard and Columbia universities (Ph.D. 1899). In 1899 he was appointed tutor and in the following year adjunct professor of comparative literature at his alma mater.

Spingarn is the author of: "A History of Literary Criticism in the Renaissance" (New York, 1899; translated into Italian, 1904); "The New Hesperides" (*ib.* 1901); and "American Scholarship" (*ib.* 1901).

BIBLIOGRAPHY: *Who's Who in New York City and State*, 1905.

A. F. T. H.

SPINNHOLZ. See MARRIAGE CEREMONIES.

SPINNING: Spinning and weaving are arts of extreme antiquity, dating back even to prehistoric times. The Egyptians were especially expert in them, their white linen textures being of such fineness as to be diaphanous, while in softness their materials were almost comparable with silk. The threads used in the wrappings of the mummies of the Pharaohs were almost inconceivably delicate, the warp of the bandage around the mummy of Thothmes III. containing 150 threads and the woof 75 threads per inch. It has been calculated that one of these threads 60 miles in length would weigh only one pound. The Egyptian tomb-paintings represent the method of spinning; they show women who turn two spindles simultaneously, twisting each of the two threads from two different kinds of flax. In like manner a certain degree of skill in spinning may be presumed to have existed at a relatively early period among the Hebrews.

Egyptian Spinners.

The raw materials in ancient times were flax, the wool of sheep, and the hair of goats and camels. At a later time COTTON and silk also were used; and the wool of sheep and the hair of camels were made into tentings and mantles, and probably also into garments of mourning ("saḳ"). The most usual materials, however, were wool and flax. The term "wool" ("zemer") by itself is restricted to the wool of sheep. As soon as shorn the fleece was washed in hot water to which alkalis had previously been added. At a later period, in case an especially fine and delicate wool was desired, the young animal

was wrapped immediately after birth in a cloth which protected its wool against any stains. The wool after being washed and bleached ("libben") was beaten ("nippeẓ") with sticks to disentangle it, and was then picked with the fingers to rid it of any knots, after which it was carded ("sarak"). All of these operations were originally a work of the household; but in later times the carding of wool became a distinct trade.

According to the Mishnah, the wool-carder was universally despised, and wore a woolen cord about his neck as an emblem of his trade. At the present time in Palestine he performs his task with the help of a large bow, whose taut cord is kept in constant vibration by the blows of a hammer and in its oscillations divides the wool with extreme fineness. The same process of carding may have been employed in ancient times. The Mishnah describes another method which was rather a combing of the wool: the carder had an iron comb, apparently consisting of a leather back set with one or two rows of iron pegs. This comb he laid on his knee and drew the wool handful by handful through it. The hair of goats and camels was treated in a similar fashion.

The preparation of flax is described in the Mishnah: the stalks were torn out of the ground, laid in order, and beaten with sticks to free them from the capsules. In Egypt, as is evident from ancient Egyptian paintings, they were boiled in a large vessel and thus freed from all woody substance. This same purpose is served by the flax-horses described in the Mishnah. The stalks were dried in the sun (Josh. ii. 6), and then laid in a pit of water exposed to the light, being held under the water by stones until their woody substance rotted away. The stalks were then redried in the sun or in an oven, and were beaten with a wooden mallet to free the fibers from their outer covering. Finally the fibers were hackled, so that the longer ones, which were suitable for spinning, might be separated from the shorter ones, which were used only for wicks, cords, and similar objects. Hackling was done both by men and by women (Isa. xix. 9; read שרקות). The raw materials thus prepared were then ready for the spinners, whose task it was to spin long threads from the short filaments.

Preparation of Flax.

The tools were very simple, consisting of the spindle and the distaff (comp. Prov. xxxi. 19), the spinning-wheel being unknown in antiquity. The distaff ("ḳiṭor," *ib.*; "imah" in the Mishnah) consisted of a reed about which the carded wool or the hackled flax was wound. This was held by the spinner in his left hand, while with his right he drew out the thread. The spindle was a reed about a foot in length, with a hook at the top to which the thread drawn from the distaff was fastened. At the base of the spindle was a whorl—a perforated ball of clay or a round stone pierced with a hole or a ring of metal, which served to weight the spindle and to keep it upright during the spinning. When the first part of the thread had been spun by hand, it was fastened to the spindle, which was set in motion with the right hand, and while the thread was thus being twisted the raw material was drawn as needed from the supply on the distaff, the spun thread being then wound upon the spindle. The excavations of the English and German Palestine exploration societies have unearthed many of these whorls of clay, stone, and metal at Tell al-Ḥasi and Tell al-Mutasallim.

Spinning is now done in Palestine by men and women alike; and fellahs are frequently seen spinning as they walk. In ancient Hebrew times it seems to have been an occupation restricted to women—at least men are never mentioned as spinners—while in the praise bestowed on virtuous women spinning is mentioned as an occupation essentially feminine (Prov. *l.c.*; comp. Ex xxv. 25 *et seq.*; Tobit ii. 19).

E. G. H. J. Be.

SPINOZA, BARUCH (BENEDICT DE SPINOZA): Dutch philosopher and Biblical critic; born at Amsterdam Nov. 24, 1632; died at The Hague Feb. 21, 1677. The family name is derived from the town of Espinosa, in Leon, not far from the city of Burgos. Baruch's grandfather, Abraham Michael de Spinoza, was one of the leaders of the Sephardic community of Amsterdam, being president thereof in 1639. His father, Michael de Spinoza, was a merchant who married twice, and had three children — two daughters, Miriam and Rebekah, by his first wife, who died in 1627, and a son, the philosopher, by his second wife, Hannah Deborah, who died in 1638. Miriam married a brother of Simon de Caceres.

Spinoza was trained at the communal school, and at the Pereira yeshibah, over which Isaac de Fonseca Aboab, Manasseh ben Israel, and Saul Morteira presided. There he studied, from eight to eleven in the morning and from two to five in the afternoon, Hebrew, Bible, Talmudic literature, and, toward the end of his course, some of the Jewish philosophers, certainly Maimonides, Gersonides, and Hasdai Crescas. It was probably during this period that he studied also Abraham ibn Ezra's commentaries. The amount of his cabalistic knowledge is somewhat doubtful, but both Manasseh ben Israel and Morteira were adepts in Cabala. Spinoza was attracted by the atmosphere of free thought characteristic of the Dutch capital. He learned Latin, immediately after leaving school, from Franz van den Ende, an adventurer and polyhistor who had established himself in Amsterdam; under him he studied as well mathematics, physics, mechanics, astronomy, chemistry, and the medicine of the day. Spinoza likewise acquired a knowledge of the scholasticism developed in the school of Thomas Aquinas.

Epoch making for the development of Spinoza's thought was his acquaintance with the works of Descartes, who led Europe in the attempt to found a philosophy based upon reason, not tradition. But the application of such an idea to Judaism could only be disastrous, and shortly after leaving the Pereira yeshibah rumors became persistent that young Spinoza had given utterance to heretical views, such as had led Uriel Acosta and Orobio de Castro into trouble. It would appear that no action was taken during the life of Spinoza's father, who died March 28, 1654, and there is evidence that Baruch was "called up to the Law" in synagogue on Dec. 5, 1654, offering a small sum as a "mi she-

berak." It is recorded that his relatives disputed his claim to any share in his father's estate, and that he found it necessary to resort to legal proceedings, or the threat of them, to secure his rights; but, having obtained them, he took possession only of the best bed as a kind of heirloom.

This was probably after his heretical views had been formally ascertained, according to rabbinical law, by two of his companions, who put questions to him which elicited his opinion that, according to the Scripture, angels were merely fantoms, that the soul is identified in the Bible with life and is regarded as mortal, and that in calling God "great" the Scripture attributes to Him extension, that is, body. This last statement is of considerable interest in view of Spinoza's later philosophic doctrines on this point. He was summoned before the bet din, and seems to have made no concealment of his views; it is claimed that his teacher Morteira offered him, on behalf of the congregation, a pension of 1,000 florins a year provided he would not give public utterance to his heretical views. This Marano expedient was refused, and the congregation proceeded to his formal excommunication on July 27, 1656, which was regularly reported to the Amsterdam magistrates. This latter action shows that the main object of the excommunication was to disavow on the part of the community any participation in Spinoza's pernicious views, and was a natural precaution on the part of a set of men only recently released from persecution on account of their opinions and only half trusting in the toleration of the authorities of the land. At the same time there is no doubt that considerable feeling was aroused by Spinoza's views, and it is reported that a fanatical Jew even raised a dagger against him as he was leaving either the synagogue or the theater. Freudenthal suggests that this happened during an altercation with Spinoza himself.

Baruch Spinoza.
(From a miniature in possession of the Queen of Holland.)

Spinoza was thus cast out at the age of twenty-three from all communion with men of his own faith and race, and there is no evidence of his coming into communication with a single Jewish soul from that time to his death (the "I. O." among his correspondents, formerly assumed to be Isaac Orobio, turned out to be Jacob Oosten). It is clear that Spinoza had already formed a circle of friends and disciples, mainly of the Mennonite sect known as Collegiants, whose doctrines were similar to those of the Quakers; and that he had attended a philosophical club composed mainly of these sectaries, one of whom, Simon de Vries, acted as secretary. After his excommunication Spinoza found it desirable to take up his abode with a Collegiant friend who lived two or three miles outside of Amsterdam on the Ouderkerk road, near the old Jewish cemetery. There he communicated with his friends in Amsterdam by letter, and they seem to have submitted to him their difficulties in the same way, leading to a regular philosophical correspondence. As a means of living Spinoza resorted to the calling of a practical optician, in which his mathematical knowledge was valuable, and he also appears to have taken pupils in philosophy, and even in Latin and Hebrew. He remained in his new abode five years, during which he wrote a defense of his position, afterward extended into the "Tractatus Theologico-Politicus," and a short tractate on "God, Man, and Happiness," afterward developed into his "Ethics."

Friends and Disciples.

In 1661 Spinoza removed to Rhijnsburg, near Leyden, then the center of the Collegiants activity Here he spent the two most fruitful years of his life, during which he prepared for a pupil a résumé of the Cartesian philosophy, presenting it in a geometric form; composed his treatise on philosophical method, "De Intellectus Emendatione," which, however, remained unfinished; and wrote at least the beginning of his "Ethics," adopting the same geometric form. He finished the "Ethics" in Aug.,

1665, at Voorburg, a suburb of The Hague, to which he had removed in April, 1663, probably to be near the De Witt brothers, then at the height of their power. John de Witt had become acquainted with Spinoza, and either at this time, or a little later, gave him a small pension. From Voorburg Spinoza used to send portions of his "Ethics," written in Dutch, to his band of disciples in Amsterdam, who translated them into Latin and wrote him letters in the same language dealing with the difficulties of his theories. Before publishing this work, however, so subversive of the ordinary views of theology and philosophy, Spinoza determined to pave the way by an animated plea for liberty of thought and expression in the commonwealth. To this he devoted the next four years, the result being the "Tractatus Theologico-Politicus." This was published in 1670, without the author's name, and it brought such a storm of opprobrium that it was formally proscribed by the Synod of Dort and by the States General of Holland, Zealand, and West Friesland. It was found necessary, in order to evade this censure, to publish the work under false titles, representing it sometimes as a medical, sometimes as a historical, work.

This reception somewhat alarmed Spinoza, who, hearing in the following year (1671) that a Dutch translation was contemplated, urged his friends to prevent its appearance. Spinoza's reputation as a thinker, however, had by this time been fully established by his two published works, and he was consulted both personally and by letter by many important scientific men of the day, including Oldenburg, secretary of the Royal Society, London; Huygens, the optician; Louis Meyer, the physician; and Count von Tschirnhausen, afterward the discoverer of a new method of obtaining phosphorus and the rediscoverer of the method of producing porcelain. Through von Tschirnhausen, Spinoza came into correspondence with Leibnitz, then (1672) in Paris. He appears to have had some suspicions of Leibnitz's trustworthiness, and it was not till four years later, when the brilliant young diplomat visited him at The Hague, that Spinoza exposed his full mind to Leibnitz and produced that epoch-making effect upon the latter which dominated European thought in the eighteenth century.

Spinoza settled at The Hague in 1670, possibly to be near his patron John de Witt, who was soon to fall under the assassin's dagger (1672). Spinoza was so aroused from his ordinary calmness by this act that he was with difficulty prevented from publicly denouncing it. The following year he received and refused an offer of a professorship in philosophy at Heidelberg University from the elector palatine. A somewhat mysterious visit to the French invading army in 1674 is the only remaining incident in Spinoza's life, which was drawing to a close. He had a hereditary tendency to consumption derived from his mother, and this can not have failed to be intensified by the inhalation of particles of crystal incidental to his means of livelihood. He died, while his landlady was at church, in the presence of his physician, Louis Meyer.

At The Hague (1670-77).

Spinoza left a considerable library, for the purchase of which, in all probability, the pensions he received from his patron John de Witt and from his friend Simon de Vries were spent; a number of finished glasses which, owing to his reputation as an optician, brought high prices; and a few engravings and articles of furniture. The sum realized from the auction of his effects was so small that his sister Rebekah did not find it worth while to make application therefor. His funeral was attended by a number of his disciples and friends, who filled six coaches. He was buried in the cemetery of the new church on the Spuy, in a grave which can no longer be identified. His biographer, Colerus, however, asserts that he was never received into any Christian community, and Spinoza in one of his letters (lxxiii., ed. Land) expressly declared that to him the notion that God took upon Himself the nature of man seemed as self-contradictory as would be the statement that "the circle has taken on the nature of the square." He thus lived and died apart from either Jewish or Christian prepossessions, in the greatest spiritual isolation, which enabled him to regard human affairs with complete detachment; at the same time, however, his calm, prudent, and kindly nature was not estranged from the simple pleasures of the ordinary life of the citizen.

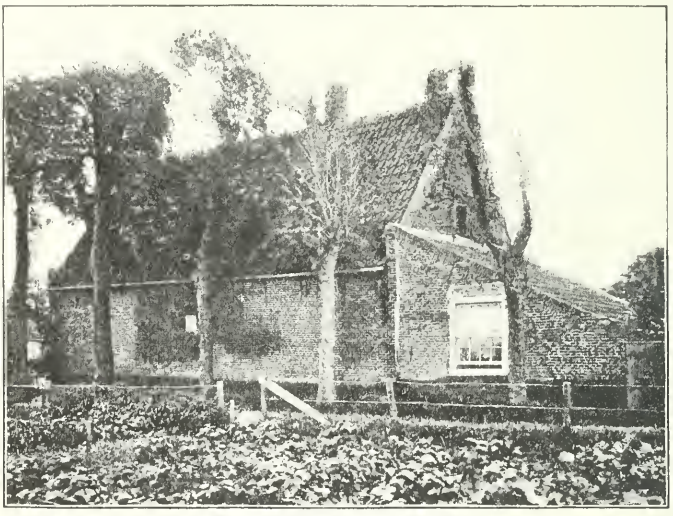
Seal of Spinoza.

As has been mentioned above, only two of Spinoza's works were published during his lifetime: "Renati Des Cartes Principiorum Philosophiæ Pars i. et ii. More Geometrico Demonstratæ per Benedictum de Spinoza Amstelodamensem. Accesserunt Ejusdem Cogitata Metaphysica," Amsterdam, 1663, and "Tractatus Theologico-Politicus," published without the author's name and printed professedly at Hamburg, though really at Amsterdam, 1670. The latter work was published two years later as the "Opera Chirurgica" of Francisci Villacorta, or as the "Operum Historicorum Collectio" of Daniel Heinsius. The remainder of Spinoza's works appeared in the year of his death (1677) at Amsterdam under the title "B. d. S. Opera Posthuma." They included the "Ethica," the "Tractatus Politicus," the "Tractatus de Intellectus Emendatione," the "Epistolæ," both from and to Spinoza, and the "Compendium Grammatices Linguæ Hebreæ." The same works appeared simultaneously in Dutch under the title "De Nagelate Schriften van B. d. S."; as it seems that Spinoza sent his "Ethics" in the first place in Dutch to his disciples at Amsterdam, it is probable that this edition contains the original draft of the work. About 1852 traces were found of the short tractate ("Korte Verhandeling") which was the basis of the "Ethics," and likewise, in the Collegiant archives at Amsterdam, a number of letters; these were published by Van Vloten as "Ad Benedicti de Spinoza Opera Quæ Supersunt Omnia Supplementum," Amsterdam, 1862, including a tractate on the rainbow which was thought to have been lost, but which appeared at The Hague in 1687. Apart from the "Tractatus Theologico-Politicus," none of his works has been reproduced in the original in a separate edition, but they have always ap-

Works.

peared as his "Opera Omnia," of which editions have been prepared by E. G. Paulus (Jena, 1802), A. Gfrörer (Stuttgart, 1830), C. H. Bruder (Leipsic, 1843), H. Ginzberg (*ib.* 1874–78), and Van Vloten and Land (2 vols., The Hague, 1883; 3 vols., *ib.* 1895), the last being at present the standard edition. Translations have been made into German by B. Auerbach (Stuttgart, 1841), into English by R. Willis (1862–70) and R. H. M. Elwes (1883), into French by E. Saisset (Paris, 1842); of the "Ethics" alone there have been published English versions by R. Willis, 1870, and Hale White, 1883, and a Hebrew version by S. Rubin (Vienna, 1887). An edition and translation of the "Korte Verhandeling" were produced by C. Schaarschmidt (Leipsic, 1874), as well as a translation by C. Sigwart (Tübingen, 1870).

There are four portraits extant of Spinoza, one an engraving attached to the "Opera Posthuma"; a second one at Wolfenbüttel; a third one at the beginning of Schaarschmidt's edition of the "Korte Verhandeling," from a miniature formerly in the possession of the late Queen of Holland; and, finally, one in the possession of the Hon. Mayer Sulzberger. The last can be traced to the possession of Cardinal de Rohan, to whom it is stated to have been given by Jewish tenants of his. It is signed "W. V., 1672" (or 1673), which would correspond to the initials of the painter W. Vaillant, who was living at Amsterdam in that year; Vaillant painted the portrait of the elector Karl Ludwig, who, in the following year, invited Spinoza to Heidelberg. This portrait has clearly Jewish features, thus agreeing with the Queen of Holland miniature, whereas the Wolfenbüttel portrait is entirely without Jewish traits. Colerus declares that Spinoza was of marked Jewish type, which would confirm the authenticity of the Vaillant picture, though this has, unfortunately, been "restored." It has hitherto remained unpublished, but is given in facsimile as the frontispiece to this volume of The Jewish Encyclopedia.



Spinoza's Residence at Rhijnsburg.
(From a photograph.)

It has been both asserted and denied that the thoughts developed in Spinoza's short life of forty-four years, and put forth anonymously after his death with such remarkable influence on the history of European speculation for at least the last one hundred and fifty years, were derived in large measure from his Jewish training and reading.

Philosophy.

The question is a very difficult one to decide, owing to the close-linked chain of Spinoza's thought, which he designedly made in his "Ethics" a continuous course of reasoning, each proposition being dependent upon the preceding, exactly after the manner of Euclid. In order to determine the extent of his Jewish indebtedness it is necessary, therefore, to attempt some slight sketch of his whole system. Apart from this object it deserves such exposition as the most influential body of doctrine ever produced by a Jew since Philo.

The key to Spinoza's philosophic system is to be found in his method of investigation as indicated in the fragmentary "De Intellectus Emendatione." Finding that none of the ordinary objects of man's desire—wealth, power, and the like—affords permanent satisfaction, Spinoza came to the conclusion that only the attainment of truth gives that increase of power and accompanying joy which can be described as true happiness or salvation. Turning to the search for truth, he found the powers of the mind to be of a treble nature, each particular function yielding knowledge of various degrees of adequacy: (1) imagination, yielding only confused and inadequate ideas; (2) reason, giving the essences of things, and (3) intuition, disclosing the fundamental principles uniting those essences into a system and connecting individual things with those principles. The logical foundation of his whole system lies in the denial of the validity of all relative propositions, leaving the Absolute as the sole reality of the universe. On this see B. Russell, "Principles of Mathematics" (p. 448, Cambridge, 1903), which work is so far a justification of Spinoza's method in that it proves the possibility of deducing all the principles of pure mathematics and physics from a certain number of indefinables and indemonstrables. All turns with Spinoza, as with Descartes and the scholastics, on getting true and adequate knowledge of the essences of things. All the essences, when presented to the mind, carry with them a conviction of their own truth, and, as they can not contradict one another, they form a system of truths deduced from one principle as their primary cause. Such a principle can only be God, from whose qualities all the essences of things must flow as a matter of necessity, or, in other words, be "caused," since Spinoza does not distinguish between logical dependence and

dynamic causation. In this way his logic passes over into his metaphysics, and in attempting to determine the cause of things, from the contemplation of which he is to obtain salvation, Spinoza has to determine the essences of things and their relation to the Highest Reality.

This Highest Reality is called by Spinoza, at the beginning of his "Ethics," to which attention may now be directed, either (*a*) substance, **Ontology.** that by which all things subsist, (*b*) the self-caused ("causa sui"), that which is not dependent for its existence on that of anotner, or, finally, (*c*) God. The problem of Spinoza's philosophy is to connect this being, or principle, which is rigidly one, or rather uniqne, since there is none other, with the multiplicity of things and persons constituting the world of imagination. This he does by positing intermediate states of being which present different aspects of the One. God, being self-caused and, therefore, infinite, must have infinite aspects, or attributes. Two only of these are known to man, extension and thought, which sum up the world as humanly known. These attributes are perfectly parallel one to the other, all portions of extension or space, having attached to them, as it were, corresponding ideas or thoughts, though these in Spinoza's curious psychology are not necessarily conscious, and certainly not self-conscious. But these attributes being infinite, like their substance, can not constitute finite beings, which are due to modifications of these attributes, called by Spinoza modes. Some of these modes are immediate, infinite, and eternal, as "motion" in the attribute of extension, and "infinite intellect" in the attribute of thought. Others, again, are mediate, though still infinite and eternal; and these constitute in the sphere of extension the material universe ("facies totius universi"), and in the attribute of thought the infinite idea of God. Finally, it would seem—though Spinoza's thought is by no means clear and consistent on this point—that the modifications of Deity in these modes, being part of a system, conflict and struggle for existence in their claims to reality, and in this conflict give rise to individual things and persons, each of which has a tendency to self-preservation ("conatus sese conservandi"). In addition, God regarded as a substance with infinite attributes and yielding the essences of things is termed "natura naturans," whereas God in His relation to the modes of existence is termed "natura naturata." The whole scheme of things thus sketched out by Spinoza may possibly be indicated in the accompanying diagram.

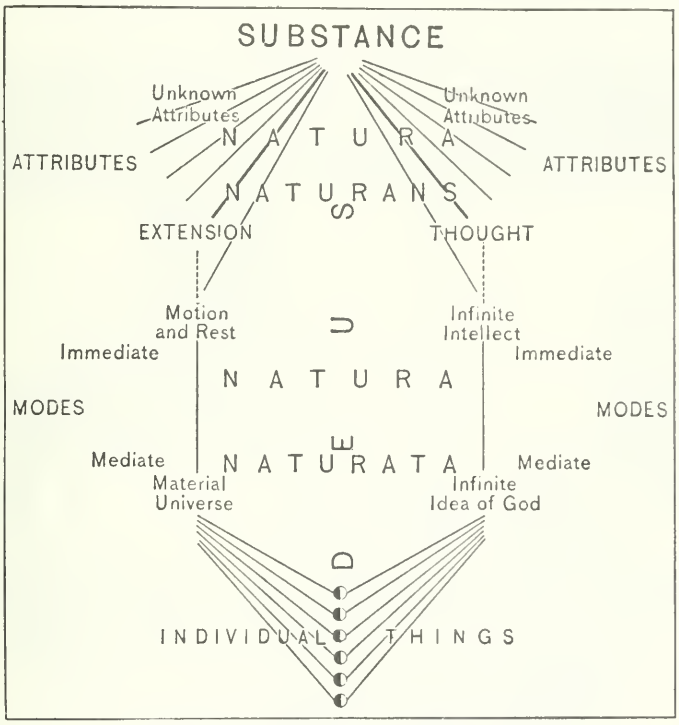


Diagram Illustrating Spinoza's Metaphysical System.

Among the individual things, those constituted by the modifications of the modes, the chief one of interest to the philosopher is man in his dual nature as a mode of extension, in his body, and as a mode of thought, in his mind. Neither of these can directly influence the other, though all changes in each are represented by parallel changes in the other. From this point of view the human mind is regarded by Spinoza as the idea of the body, a conception which is a commonplace in modern psychology, but which immensely shocked Spinoza's contemporaries. The unity of the individual soul is thus made to depend on the unity of the organism, though Spinoza makes a half-hearted attempt to explain the self as the idea of the idea of the body. Spinoza combines this view of mind with his theory of knowledge by supposing that external things, so far as they come in contact with the body, impress their character upon the latter, while their "soul side" makes corresponding changes in the mind. But owing to ignorance as to the mechanism by which these effects are produced by external objects, the changes in the mind are attributed to the external bodies themselves, and thus arise errors of imagination which, so far as they affect the tendency to self-preservation, give rise to passions or emotions that in turn divert the strivings after the true nature of man.

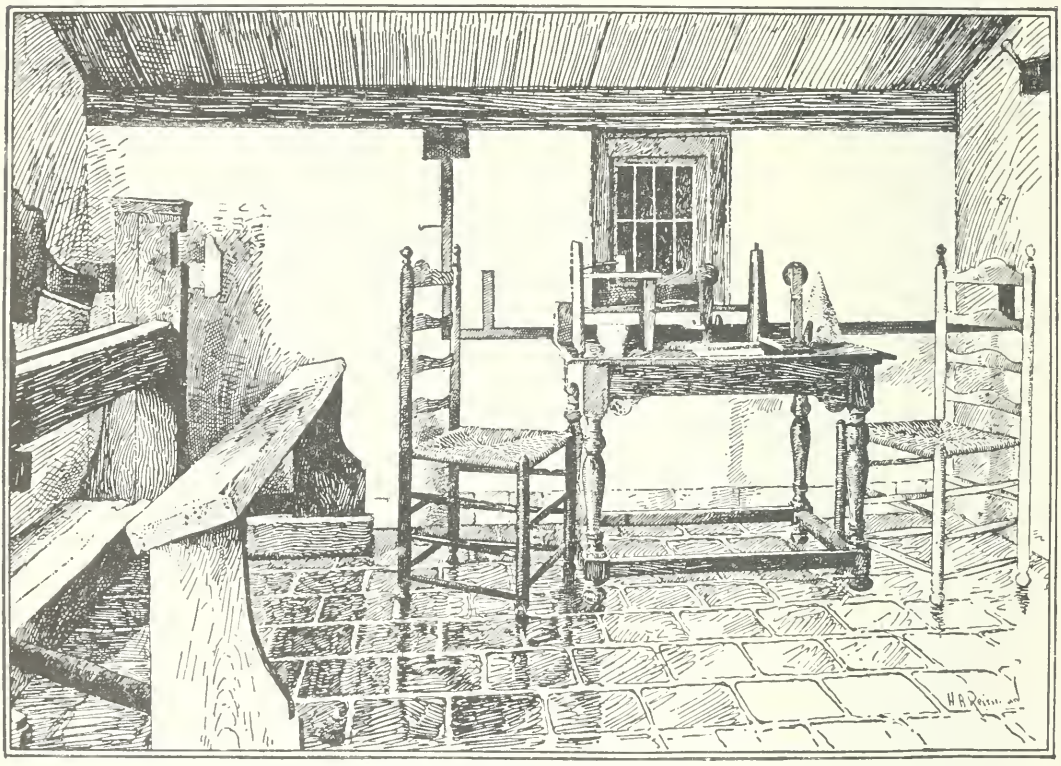
Spinoza's views of the nature and the classification of the emotions are a remarkable instance of scientific simplification. Taking the conatus, or tendency to self-preservation, as the key to human activity, he defines pleasure as everything tending

to increase the conatus, pain as everything lowering the vitality. There is, therefore, a desire ("cupiditas") to obtain things giving pleasure, and to repel things giving pain.

Emotions.

But man is not impelled to act by pleasure or pain alone. The idea with which pleasure or pain is associated produces the desire to act. Hence, Spinoza is enabled to define the various classes of emotions according to the ideas which give rise to them; for example, he defines love as simply pleasure accompanied by the idea of an external cause, and hate as pain accompanied also by the idea of an external cause. Pity, again, is pain felt at another's misfortune, while benevolence is the idea of doing good for another whom we pity, social duties from a rational desire for the common good. The only freedom Spinoza recognizes is the freedom of acting in accordance with one's own nature and not being influenced by ideas derived from external things. These, as has been seen, form the emotions, and it is bondage to them which Spinoza calls "man's slavery." Accordingly, the only relief from this bondage lies in acting according to reason, the second of the two forms of knowledge, rather than from imagination, which gives rise to the disturbing emotions. By so doing man acts as himself, and at the same time, since reasoning gives him adequate ideas of the essences of things, or, in other words, of God's real nature, he acts in har-

Reason as Freedom.



SPINOZA'S WORKROOM AT RHIJNSBURG.
(From a photograph.)

and so on through a list of about fifty emotions, all associated with pain or pleasure through some idea. Spinoza is thus enabled to put aside entirely all free will, since the desire that determines this action is itself determined by the idea giving rise to it, beside which, in the scheme of parallelism, the volition of the mind is simply the soul side of a certain determination of the body derived from the laws of motion and rest (see "Ethics," iii. 2, schol.). Spinoza claims for this rigid determinism a number of advantages—the attainment of happiness through realizing one's intimate union with the nature of things; the distinction between things in one's power and things not in one's power; the avoidance of all disturbing passions; and the performance of mony with the divine character. By acting according to adequate ideas the mind has free play, and its conatus can only result in pleasure; hence the happiness of the sage who in acting from reason has power, virtue, knowledge, and freedom that is also necessity. The ethical side of this quality is fortitude or firmness to stand free of the passive affections, which is accompanied by courage ("animositas") in self-regarding actions, and generosity in action toward others. Not even the idea of death will deter the free man from acting according to these principles. His thoughts will dwell on anything rather than death.

But there still remains the third form of knowledge, the intuitive idea of the whole plan of the

universe; this idea, when kindled into emotion, becomes the mysterious quality known by Spinoza as the "intellectual love of God," which he further qualifies as part of the love with which God loves Himself, though here God is taken as synonymous with natura naturata. This is eternal, or, in other words, not subject to the changeable characteristics of the time and space order, and so far as man has the intuitive knowledge and love of God, his mind is, according to Spinoza, eternal, though he carefully avoids using the term "immortal." It is somewhat difficult to find a definite meaning in this mystical view, but Pollock suggests that Spinoza intends nothing other than that "work done for reason is done for eternity," to use Renan's words. It is somewhat remarkable that the most recent metaphysical views regard personal love as the most adequate expression of the union of insight and interest involved in the knowledge by the Absolute Being of the individual experiences of the universe (A. E. Taylor, "Elements of Metaphysics," pp. 61–62, London, 1903). But there is probably discernible here a direct influence of Spinoza's thought.

"Intellectual Love of God."

As regards the sources from which the main elements of Spinoza's system were derived, they are mainly two, Descartes and the Jewish philosophers of the Middle Ages. There is some evidence of influence also by Bacon, Hobbes, Giordano Bruno, and, to some extent, the scholastic philosophy, but it is somewhat doubtful, and its extent and importance are not very great, except possibly in the case of Bruno, as will be seen from the following analysis. There is no doubt that Spinoza derived his method from Descartes, who even gives an example of the geometrical method. The conception of God as the Supreme Being and as substance is common to all medieval philosophy, Spinoza's originality consisting in recognizing extension as one of His attributes: this, it will be remembered, was one of the test questions which led to his excommunication. Here he is approached very nearly by the views of Ḥasdai Crescas, who in his "Or Adonai" (I. ii. 1) points to the use of the word "maḳom" (locality) for the Deity, and concludes that "as the dimensions of the vacuum are included in the dimensions of the corporeal and its contents, so is God in all parts of the world. He is their place that supports and holds them." Crescas goes on to disprove the Aristotelian claim that an infinite material magnitude is impossible. Spinoza was without doubt acquainted with Crescas' writings, as he quotes him under the name of "Rab Gasdai" in his twenty-ninth letter (ed. Bruder). On the other hand, the doctrine of the parallelism of thought and extension is original with Spinoza, and is due to his desire to evade the difficulties of the Cartesian doctrine. At first sight the importance given to the attributes in Spinoza's system would seem to affiliate him with the whole line of Jewish thought which was centered around the doctrine of the attributes (see D. Kaufmann, "Gesch. der Attributenlehre," Berlin, 1877; and Attributes). In reality Spinoza uses the term "attributes" in a slightly different signification, calling the "attributes" of the Jewish philosophers "properties," and using the distinction first made by Crescas ("Or Adonai," I. iii. 3), who, for example, regarded God's perfection and infinity as His properties rather than His attributes (see Joël, "Don Chisdai Creskas," pp. 19 *et seq.*, Breslau, 1866).

Sources: Descartes.

At the same time, the modes as parts of attributes seem to be derived from Bruno, who also makes the distinction between natura naturans and natura naturata. Bruno regards all nature as animated—a close approach to Spinoza's parallelism of the attributes. On the other hand, Bruno may have taken this notion from some of the cabalists, and in arguing that God is the immanent and not the transient cause of the universe, Spinoza himself claims that he agrees with the Hebrew masters, so far as he could conjecture from certain adulterated views ("Epistolæ," lxxiii.). The plan of the universe, as indicated above, though this is not given by Spinoza himself, resembles in large measure that of the Sefirot, and suggests that, much as he derided them, Spinoza obtained much general suggestion from the cabalists. He even appears to quote, in the "Ethics" (II. vii., note), Moses Cordovero on the identity of the thinker, thought, and the object thought of; this, however, is a general Aristotelian principle (see Jew. Encyc. x. 370, *s.v.* Remaḳ). In Spinoza's view the doctrine of immanence bears a remarkable resemblance to that of emanation.

Giordano Bruno.

With regard to Spinoza's psychology and ethics, the idea of the conatus and even the term "conato de conservarsi" itself are derived from or influenced by Bruno. The doctrine of the emotions is partly influenced by Hobbes, but is mainly a development of and improvement on Descartes. On the other hand, the connection of the conatus with the divine activity may have been influenced by Crescas' view that the creation and conservation of the world imply the same activity of God (comp. Spinoza, "Cogitata Metaphysica," II. x. 6). The view of Spinoza with regard to the relativity of good and evil may possibly be derived from Maimonides' conception of them as belonging to the region of probable opinion ("Moreh," i. 11).

The determinism of Spinoza was certainly derived from that of Crescas, who explains the difficulty of rewards and punishments from the same standpoint ("Or Adonai," II. v. 2) and on the same lines as Spinoza ("Cogitata Metaphysica," II. ix. 4), though it must be observed that Spinoza when he wrote the "Cogitata Metaphysica" was nominally at least a libertarian. So, too, in his denial of final causes Spinoza agrees with Crescas (*l.c.* II. vi. 1); therefore Spinoza may have obtained from Crescas, who identifies the divine will and understanding (*l.c.* III. i. 5), also the doctrine that the will and the understanding are the same faculty of the mind. The insistence of Spinoza upon the love of God as the highest quality of human reason is undoubtedly influenced by Crescas' original view that love rather than knowledge was the divine essence (*ib.*). The view, however, that the terms "wisdom" and "will" as applied to the Divine Being are not identical, but are merely homonymous, with the same terms as applied to man, is derived from Maimonides ("Moreh,"

Ḥasdai Crescas.

i. 52 *et seq.*). In speaking of the "intellectual love of God," Joël remarks, Spinoza took the "love" from Crescas, the "intellect" from Maimonides. Finally, the somewhat mystical views as to the eternity of the intellectual love, Sir Frederick Pollock suggests, were derived from the Averroism of Gersonides, who considered that contemplative knowledge was the only proper function of the eternal mind, and, therefore, that the individual soul was immortal as regards the knowledge possessed by it at the time of death, though, being then deprived of an organism, it could not in any way extend it after

Baruch Spinoza.
(From a statue by Mark Antokolski.)

death (see Pollock, "Spinoza, His Life and Philosophy," 2d ed., pp. 270–271, London, 1899). With regard to his views on eternity, and his remarkable conception that truth must be viewed "sub specie eternitatis," it is worthy of remark that Spinoza in the "Cogitata Metaphysica" (II. x. 5) adopts the view of Maimonides that Creation did not arise in time, but time in Creation ("Moreh," II. ii. 13). It should perhaps be added that besides these specific instances of indebtedness Spinoza is characteristically Jewish in two main aspects of his thought: the stress laid upon knowledge as an ideal (though this is common to all the Aristotelian schools), and his conception of cheerfulness as one of the highest virtues (see Joy).

It has been suggested by Joël that the development of Spinoza's thought was somewhat as follows: His early training was entirely from Jewish philosophers, but he was withdrawn from them by the attraction of Descartes, who freed his mind from the principle of authority in philosophy, and, as it appears, in religion; but he was never a pure Cartesian, not even when he wrote his account of the hilosophy of Descartes, and he came back to the Jewish philosophers to solve the conflicting elements of Descartes' thought, with the important difference, however, that he did not attempt to reconcile the conclusions to which they led him with the statements of Scripture. His thought is thus Jewish, cast in a Cartesian mold, the chief difference being with regard to the authority of Scripture, and it is, accordingly, in his "Tractatus Theologico-Politicus" that his views are found most opposed to Jewish views.

"Tractatus Theologico-Politicus."

Spinoza's arguments in the "Tractatus Theologico-Politicus" are almost throughout connected either by way of agreement or opposition with those of Maimonides on the same topics. One of the main objects of the book is to show the contradictory nature of statements in the Scriptures, and Spinoza speaks with contempt of the efforts of the Rabbis to reconcile them. He is no doubt here referring to the most important work of his teacher Manasseh b. Israel, the "Conciliador." In his chapter on prophecy Spinoza differs from Maimonides in regarding the work of a prophet as being due almost entirely to imagination, which can not, like reason, give rise to truth. Spinoza does an injustice in stating that Maimonides regards angels as existing only in dreams, which was partly due to a misreading in the edition of Maimonides used by him; this again is one of the test questions leading to his excommunication. The criterion of a true revelation selected by Spinoza—the vividness of the prophetic vision—is that used by Crescas ("Or Adonai," II. iv. 3), and both thinkers used the same example, that of Hananiah. Spinoza's view of the selection of the Israelites, that they exceeded other nations neither in learning nor in piety, but in political and social salvation, places him in opposition to both Maimonides and Crescas. He here attributes the preservation of the Jews to their rites ("Tractatus Theologico-Politicus," iii. 53), but sees no reason why they should not once again become an independent nation (*ib.* iii. 55). In his discussion of ceremonies Spinoza declares that they are no longer binding on Jews or others, and were put into force only through the influence of the Rabbis and other ecclesiastical authorities. In opposing belief in miracles, as he does in the sixth chapter of the "Tractatus," Spinoza has in mind the examples and arguments of both Maimonides and Gersonides; in the remaining part Spinoza outlines what was later known as the "higher criticism," and anticipates in a somewhat remarkable manner some of the results of the school of Kuenen and Wellhausen, declaring, for example, that the Law was introduced, if not written, by Ezra. Many of the examples of inconsistency in the Pentateuch here cited were those familiar to Spinoza from Abraham ibn Ezra (see Pentateuch). Spinoza throughout argued against the connection of creed with citizenship, claiming liberty of thought, and to that extent pleading the cause of his own people; but in reality the book is an expansion in Latin of his former apologia written in Spanish for withdrawing from Jewish communion, and is opposed to ecclesiasticism of all kinds. Hence the violence of the opposition which it found in the age of ecclesiasticism.

With regard to Spinoza's influence, one must distinguish between the effect of his views and life upon the general progress of free thought in Europe, and that of his special doctrines. The former first drew down upon him the execration of all the ecclesiastics and authoritarians whom he had opposed by his views, and the respect of a few freethinkers like Bayle, Edelmann, Goethe, Shelley, and Byron, who proposed to translate the "Ethics" jointly, and Marian Evans (George Eliot), who actually produced a translation, which, however, was never published. The spread of his special views began with the small circle of disciples which surrounded him at Amsterdam, and to which the world is probably indebted for the Latin translation of his "Ethics." The chief of these were B. Becker and Louis Meyer; but the publication of his works in Dutch had a considerable influence on Dutch theology in the persons of Fredrick van Leenhoff (1647–1712), Wilhelm Deurhoff (1650–1717), and especially Pontiaan van Hattem (1641–1706), who created quite a school, of which Jacob Brill (1639–1700) was, after Hattem, the chief representative (see A. van der Linde, "Spinoza, Seine Lehre und Deren Erste Nachwirkungen in Holland," Göttingen, 1862).

Influence.

But the principal person upon whom Spinoza's thought and personality had a decisive effect was Leibnitz (1646–1716), whose system of philosophy, as developed by Wolff, dominated the continent of Europe throughout the whole of the eighteenth century up to Kant, and whose views, developed by Herbart and Lotze, have again come to the fore in recent times. Those of Leibnitz's works that have been published give little evidence of any connection with Spinoza other than in the latter's calling as optician, and his public utterances on Spinozism were in every case hostile and derogatory; but more recent evidence shows that during the critical period of his development, from 1676 to 1686, he took a more favorable attitude toward both Spinoza and Spinozism, and this has been traced to an intimate personal association of the two philosophers during a whole month in 1676, not long before Spinoza's death. It was during this period that Leibnitz developed from a pure Cartesian into an opponent of Descartes, chiefly as regards the definition of body and the principles of motion, both of which subjects it is known that Leibnitz discussed with Spinoza. On reading the "Opera Posthuma," Leibnitz declared that the absence of teleology was the only thing with which he did not agree. When, however, a strong outcry broke out against Spinoza's "atheism," Leibnitz devoted himself to finding an escape from Spinozism, and it took him nearly ten years before he arrived at his theory of the monads, which he declared to be the only solution of the difficulty (see L. Stein, "Leibniz und Spinoza," Berlin, 1890). The most recent investigator of the philosophy of Leibnitz declares that in his views on soul and body, on God and ethics, he "tends with slight alterations of phraseology to adopt (without acknowledgment) the views of the derided Spinoza" (B. Russell, "Philosophy of Leibniz," p. 5, Cambridge, 1900).

Spinoza and Leibnitz.

This opposition of Leibnitz practically ruined any chance of influence by Spinoza on the Germany of the early part of the eighteenth century, where the philosophy of the former and his follower Wolff was all-powerful. A revival of interest, however, was brought about by Jacobi's declaration that Lessing was a professed Spinozist and had declared that "there is but one philosophy, the philosophy of Spinoza." Mendelssohn, who in philosophy was a Wolffian, devoted some of his "Morgenstunden" to defending the memory of his friend Lessing from what he considered to be an aspersion, and this again tended to discourage any active adherence to Spinoza in Germany. Kant, by making the problem of metaphysics how man knows instead of what he knows, changed the course of metaphysical thought for a time; but renewed attention was drawn to Spinoza by his followers, Fichte, Schelling, and Hegel, the last-named of whom declared that to be a philosopher one must first be a Spinozist. Schleiermacher expressed himself in the highest terms of Spinoza, and Novalis called the so-called "atheist" a "God-intoxicated Jew." This revival of interest in Spinoza was due possibly to the influence of Herder and Goethe, who had both given utterance to great admiration for Spinoza's life and thought. The wide influence of Goethe, whose philosophical views were entirely Spinozistic and were expressed in some of the profoundest of his poems, was perhaps the chief influence which drew to Spinoza the attention of such men as Coleridge, Auerbach, Matthew Arnold, Froude, and Renan.

Mendelssohn and Jacobi.

It was mainly the spread and influence of science in its more dogmatic aspects that, toward the end of the nineteenth century, caused especial interest to be taken in Spinoza's thought. By a sort of instinct Spinoza seems to have anticipated, by deductions from first principles, many of the most fundamental principles of modern science; *e.g.*, the conservation of energy (in his belief that the total quantity of motion in the universe is constant); the non-existence of a vacuum; and the existence of nothing real in the universe but configurations and motions (expressly stated in the "Ethics" I., Appendix). Even the infinity of attributes, which occupy such an otiose position in Spinoza's system, may be regarded as a premonition of the recognition by modern mathematicians of the infinity of non-Euclidean spaces. Especially as regards the connection of body and mind the Spinozistic view of parallelism has been growing in favor among psychologists, though just at present there is somewhat of a reaction against it. The positing of the conatus as the central force of mind is in full agreement with the most recent insistence upon conation as the key to mental activities, while the tendency of the conatus to maintain things pleasant seems to be an anticipation of Bain's law of conservation. The conatus has been regarded as anticipating even the theory of evolution, but this is due to mistaking the statical nature of Spinoza's thought. Nevertheless, the two great exponents of philosophical evolution Herbert Spencer and Haeckel have adopted many, if not

Science and Spinozism.

most, of Spinoza's views, which have thus become representative of science as opposed to religion. Meanwhile there has been a recent tendency to resort once more to Leibnitz for a defense of the faith, as shown in the Gifford lectures of Professors Ward and Royce, so that at the present day, at any rate in the English-speaking world, the problem of philosophy is once more resolved into the opposition of Spinoza and Leibnitz. Thus, of the chief contemporary English philosophers, F. H. Bradley, with his follower A. E. Taylor, may be regarded as representing Spinoza, while G. E. Moore and his disciple B. Russell are adherents of the school of Leibnitz.

With his excommunication all communion between Spinoza and his own people ceased, and among Jews little notice was taken of his thought for nearly a century, except by a few philosophical thinkers, who dealt with his views as they would with those of other philosophers. Thus David Nieto was accused before Ḥakam Ẓebi in 1705 of having identified God and nature after the manner of Spinoza, but defended himself satisfactorily by distinguishing between the individual things of nature and nature in general; in other words, between natura naturans and natura naturata. Mendelssohn, as before mentioned, was, owing to his Leibnitzian tendencies, strongly opposed to Spinoza as a philosopher, but made use in his "Jerusalem" of some of the arguments of the "Tractatus." Solomon Maimon, like Wachter before him and A. Krochmal after him, tried to prove the identity of Spinozism and cabalism (see Krochmal's "Eben ha-Roshah," Vienna, 1871). Heine accords the life of Spinoza respectful treatment, but does not appear to have made any particular study of his thought. On the other hand, Berthold Auerbach did much to spread the knowledge of Spinozism in Germany by his excellent translation of the works as well as by his novelistic account of the career of the philosopher ("Spinoza, ein Denkerleben," Leipsic, 1847). M. Joël has contributed more, perhaps, than any other investigator to the study of the sources from which Spinoza derived his main conceptions. L. Stein has elucidated the relations of Spinoza and Leibnitz, while M. Grünwald has traced Spinoza's influence in Germany, and I. Elbogen has made a study of the "De Intellectus Emendatione." One of the best recent monographs on the philosopher is that of L. Brunschvicg, and the best account of the "Ethics" in English is by H. H. Joachim. Jacob Freudenthal's work on his life and his system of thought is the result of a life's work on the subject. Altogether, it may be said that Spinoza has at last come to his own among his own people.

Position Among Jews.

But it would be misleading to regard Spinoza as specifically or characteristically Jewish in his thought. His antagonistic attitude toward the authority of the Scriptures differentiates him from all thinkers recognized to be Jewish, and S. D. Luzzatto was, after all, in the right in protesting violently against regarding the philosophy of Spinoza as especially Jewish while in such opposition to the Judaism of the Rabbis and the mass of the Jews. Whether any reconciliation can be made between Spinozism and Judaism on the higher plane of philosophic thought is another question, to which S. Rubin has devoted his life. In any case, Spinoza's thought is so definitely connected either by derivation or by opposition with that of the Jewish medieval thinkers that it must be regarded either as the consummation or as the evisceration of Jewish philosophy.

Bibliography: A whole literature has collected around the name of Spinoza and is summed up in A. van der Linde, *Benedictus Spinoza*, The Hague, 1871, which contains 441 entries. This may be supplemented by the bibliography given in M. Grünwald, *Spinoza in Deutschland*, pp. 361–370, Berlin, 1897, containing 226 entries of the literature between 1870 and 1897. The chief editions of the works have been referred to above, but it may be added that a portfolio of facsimiles of the recently recovered letters of Spinoza was published in Leyden in 1904. The standard life of Spinoza is that of Jacob Freudenthal, *Spinoza, Sein Leben und Seine Lehre*, Stuttgart, 1904, founded on a collection of sources (including the contemporary life by Colerus) issued by the same author under the title *Lebensgeschichte Spinoza's*, Berlin, 1899. Spinoza's relations to his Dutch contemporaries are best given in Meinsma, *Spinoza en Zijn Kring*, The Hague, 1896. The best accounts of Spinoza's system are those of Camerer, *Die Lehre Spinoza's*, Stuttgart, 1877; James Martineau, *A Study of Spinoza*, 3d ed., London, 1895; and Sir Frederick Pollock, *Spinoza, His Life and Philosophy*, 2d ed., London, 1899. Though written from a hostile standpoint, partly based upon Trendelenburg, *Historische Beiträge zur Philosophie*, Berlin, 1867, Martineau's study is by far the clearest with relation to Spinoza's system. Studies of the "Ethics" have been written by Kirschmann, 2d ed., Berlin, 1871 (with notes on the other works), and by H. H. Joachim, Oxford, 1901. The literature which followed the discovery of the *Korte Verhandeling* is summarized by Van der Linde, Nos. 342–353; noteworthy is the study by Avenarius, *Ueber die Beiden Ersten Phasen des Spinozischen Pantheismus*, Leipsic, 1868. A. Chajes has written *Ueber die Hebräische Grammatik Spinoza's*, Breslau, 1869, and C. Siegfried, *Spinoza als Kritiker und Ausleger des Alten Testaments*, Berlin, 1867. On the relation of Spinoza to his Jewish predecessors see Joël, *Beiträge zur Geschichte der Philosophie*, Breslau, 1876, and J. Jacobs, *Jewish Ideals*, pp. 49–56. Rubin, in his *Teshubah Nizzaḥat*, Vienna, 1857, discussed Luzzatto's attacks on Spinoza. The latest histories of Jewish philosophy as a matter of course contain sections on Spinoza; *e.g.*, J. S. Spiegler, *Gesch. der Philosophie des Judenthums*, xli.–xliii. Berlin, 1900; and S. Bernfeld, *Da'at Elohim*, pp. 521–530, Wilna, 1898.

J.

SPIRA (SPIRO): Family of scholars and rabbis of Speyer, Rhenish Bavaria, with numerous branches in other parts of Germany, and in Bohemia, Galicia, and Poland. It originally bore the name "Ashkenazi," to distinguish it from the Kahane or Katz-Spira family. Many prominent families of Bohemia added to their names that of "Spiro" or "Spira"; *e.g.*, **Frankl-Spiro, Wiener-Spiro,** and **Porges-Spiro.**

1. Aaron Jehiel Michel Spira: Son of Benjamin Wolf Spira (No. 7) and grandson of Jehiel Spira; rabbi of the Meisel Synagogue, Prague.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 12; Zunz, *Literaturgesch.* p. 438; Podiebrad-Foges, *Alterthümer der Prager Judenstadt*, pp. 76, 149, Prague, 1870.

2. Aaron Simeon Spira: Son of Benjamin Wolf Spira (who died in 1630); rabbi at Frankfort, Lemberg, Brez in Lithuania, Lublin, Cracow, Vienna, Prague (1640), and also rabbi of Bohemia; born 1599; died Dec. 3, 1679, at Prague. He led an ascetic life, and collected many pupils about him. He wrote "Moreh Yeḥezḳiel Ḳaṭon" (Prague, 1695), penitential prayers ("seliḥot") on the sufferings of the Jewish community of Prague when that city was besieged by the Swedes in 1648.

3. Aryeh Löb Spira (called also **Klein Löb):** Son of Isaac Spira; born 1701; died May 19, 1761, at Wilna, where he was associate rabbi. At the age

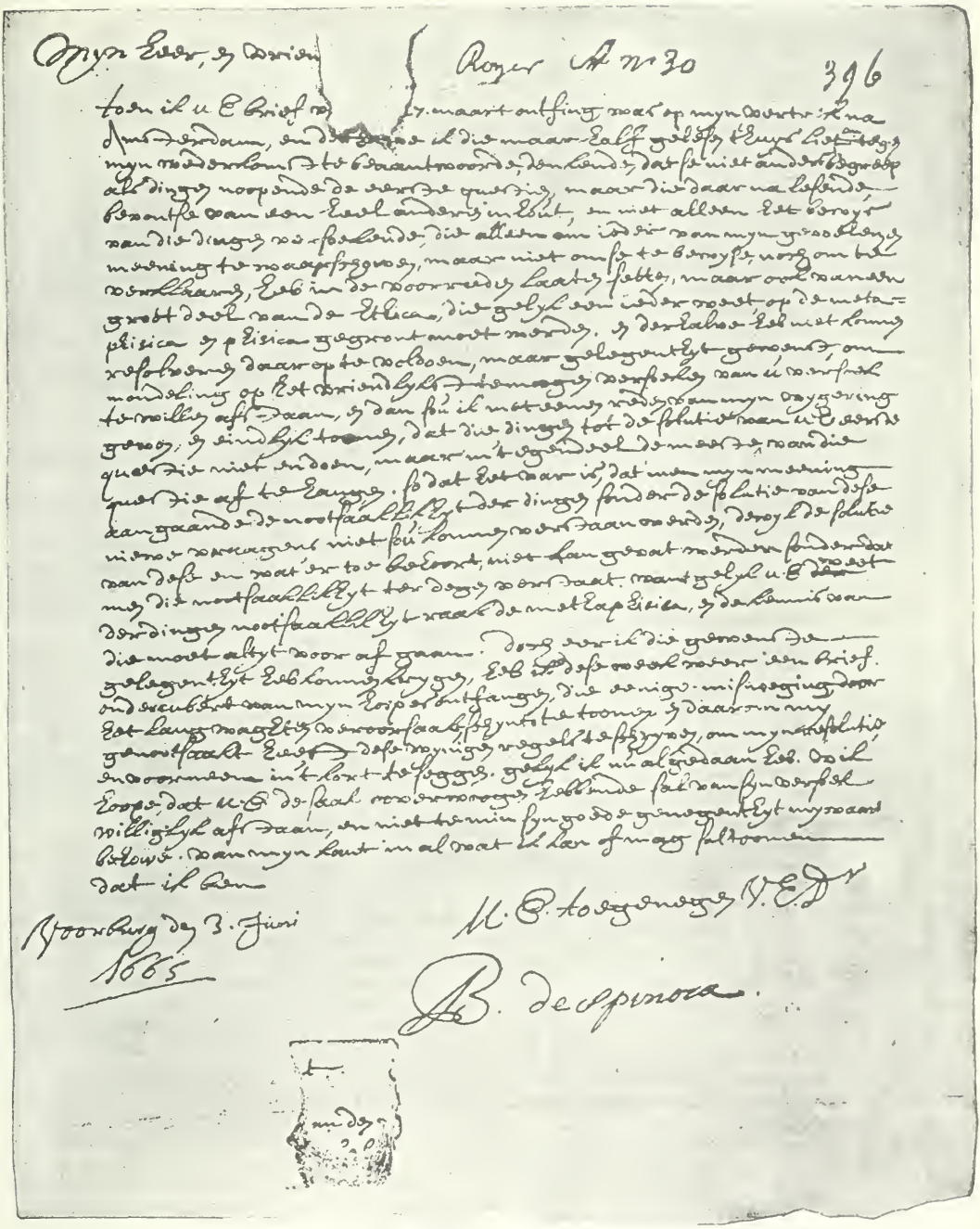
Myn Heer, en Vrien[illegible] Royer A No 30 396

toen ik u E brief [illegible] 7. maart ontfing was op myn vertrek na
Amsterdam, en [illegible] ik die maar half gelesen t'huys liet om tegen
myn wederkomst te beantwoorde, denkende, dat se niet anders begreep
als dingen noopende de eerste questie, maar die daar na lesende,
bevonse van een heel anderen inhout, en niet alleen het bewys
van die dingen verscheidende, die alleen om ieder van myn gevoelens
meening te waarschouwen, maar niet om se te bewyse, noch om te
verklaaren, heb in de voorreden laaten setten, maar ook van een
groot deel van de Ethica, die gelyk een ieder weet op de meta=
physica en physica gegront moet werden. en derhalve heb niet konnen
resolveren daar op te voldoen, maar gelegentheyt gewenst, om
mondeling op het vriendlyk te mogen verscheiden van u versoek
te willen afstaan, en dan sou ik met eenen reden van myn wygering
geven, en eindelyk toonen, dat die dingen tot de solutie van u E eerste
questie niet en doen, maar in't tegendeel de meeste van die
questie af te hangen. so dat het waar is, dat men myn meening
aangaande de noodsaakelykheyt der dingen sonder de solutie van dese
nieuwe vraagens niet sou konnen verstaan werden, dewyl de solutie
van dese en wat er toe behoort, niet kan gevat werden sonder dat
men die noodsaakelykheyt ter degen verstaat. want gelyk u E weet
der dingen noodsaakelykheyt raak de metaphisica, en de kennis van
die moet altyt voor af gaan. doch eer ik die gewenste
gelegentheyt heb konnen krygen, heb ik dese weel weer een brief
ondercubert van myn hoop ontfangen, die eenige misweging door
het lang wachten veroorsaakt, schynt te toonen en daarom my
genoodsaakt heeft dese wynige regels te schryven, om myn resolutie
en voornemen in't kort te seggen. gelyk ik nu al gedaan heb. wil
hoope, dat u E de saak overwogen hebbende sal van syn versoek
willigelyk afstaan, en niet te min syn goede genegentheyt my waar
behoude. van myn kant in al wat ik kan of mag saltoonen
dat ik ben

Voorburg den 3. Juni
1665

u E toegenegen V. E. Dr

B. de Spinoza.



HOLOGRAPH LETTER OF BARUCH SPINOZA, DATED 1665.

(From Van Vloten and Land, "Benedicti De Spinoza Opera.")

of seventeen he corresponded with the rabbi of the Karaites at Troki. Aryeh Löb acquired a knowledge of mathematics and Hebrew grammar. He wrote "Naḥalat Ariel" and "Me'on 'Arayot" (Dyhernfurth, 1732), a double commentary on the treatise Soferim.

Bibliography: Buber, *Anshe Shem*, p. 118; Fuenn, *Kiryah Ne'emanah*, pp. 111 *et seq.* (contains Spira's epitaph).

4. Asher Anshel Spira: Son of Aaron Wolf Spira; died in 1661 at Vienna, in which city he had married the daughter of the wealthy and learned Moses Mirels. He was the ancestor of the Frankl-Spira family.

Bibliography: Podiebrad-Foges, *l.c.* p. 149.

5. Benjamin Wolf Spira: Son of Jehiel Spira; died at Prague Oct. 12, 1630. He was for more than thirty years associate rabbi and director of a Talmudic academy in that city. Although universally respected his extraordinary modesty prevented him from accepting the chief rabbinate of Prague; but he took charge of it temporarily from 1629 until his death.

6. Benjamin Wolf Spira: Son of Asher Anshel Spira; died at Prague in 1712. He was educated by his grandfather Aaron Simeon Spira in that city. He was the father of the parnas Simon Wolf Frankl.

7. Benjamin Wolf Spira: Son of Aaron Simeon Spira; born 1640 at Prague; died there Jan. 11, 1715. He was for twenty years chief rabbi of Bohemia.

Bibliography: Podiebrad-Foges, *l.c.* pp. 73, 148 *et seq.*

8. Elijah Spira: Son of Benjamin Wolf Spira; died at Prague April 14, 1712. He was rabbi at Tiktin, and afterward preacher and director of a large Talmudic academy at Prague. He published "Eliyahu Zuṭa," a commentary on that part of Mordecai Jafe's "Lebush" relating to the Shulḥan 'Aruk, Oraḥ Ḥayyim (Prague, 1689, 1701). His valuable work "Eliyahu Rabbah" (Sulzbach, 1757), containing discussions on the Oraḥ Ḥayyim, was printed posthumously by his son, whose name is not given. "Shishah Shiṭṭot," novellæ on six Talmudic treatises, were published by his grandson Elijah b. Wolf Spira (Fürth, 1768). His manuscript works, including commentaries on the Bible and Talmud, as well as sermons, responsa, etc., were destroyed by fire in 1754.

Bibliography: *Eliyahu Rabbah*, Preface; Fürst, *Bibl. Jud.* i. 239 (contains many incorrect statements); Zunz, *Monatstage*, p. 19.

9. Isaac Spira: Son of Eliezer Spira; died March 16, 1711, at Lemberg. He wrote "Elef ha-Magen" (notes on the four ritual codices), printed by his son Nathan Spira (Zolkiev, 1732).

10. Isaac Spira: Son of Jehiel Michael Spira; died at Prague in 1749. He was rabbi at Lissa, then at Jung-Bunzlau, Bohemia (1704–27), and finally at Prague, and was the teacher and father-in-law of Jonathan Eybeschütz. He wrote novellæ on Talmudic treatises, likewise responsa, etc.; but none of his works has been printed.

Bibliography: Buber, *l.c.* p. 118; Fuenn, *l.c.* p. 111.

11. Isaac Kohen-Spira: Son of David Kohen-Spira; died in 1582 at Cracow, where he had officiated as rabbi. He was the father-in-law of Rabbi Meïr Lublin. He had a namesake and contemporary, **Isaac Kohen-Spira,** who was probably rabbi at Kreminiec, and afterward at Cracow.

Bibliography: Frankel, *Zeitschrift*, iii. 386; *Ha-Karmel*, xii. 658; J. B. R., *Bemerkungen zu I. M. Zunz Ir ha-Zedek*, p. 18, Brody, 1878.

E. C. M. K.

12. Isaac ben Nathan Spira: Rabbi and scholar of the sixteenth and seventeenth centuries; born at Grodno; died in Lublin 1623. He was principal of a large yeshibah at Kowlo, whence he went to Cracow and became identified there with the publication of his father's "Imre Shefer." While engaged upon this work he accepted a call as rabbi to Lublin, and the uncompleted work of his father's was taken to Venice, where it was published in 1583 under the title "Bi'urim." On account of the misrepresentations which were circulated in Venice regarding the contents of this work Isaac found himself compelled to forbid its further sale in that city; and in 1586 he issued a new edition in Lublin.

Bibliography: Fürst, *Bibl. Jud.* iii. 372; Friedberg, *Marganita Shappira*, pp. 4–6.

13. Isaac ben Nathan Spira: Polish merchant; born at Cracow 1624; died there 1649; son of Rabbi Nathan. He was a man of means, and when, in May, 1641, the Jewish community of Cracow was financially embarrassed he voluntarily made it a loan of 800 Polish gulden in gold. When, toward the end of the eighteenth century, his tombstone began to decay, the community showed its gratitude by erecting a new one.

Bibliography: Wolf, *Bibl. Hebr.* iv. 1207; Fürst, *l.c.* iii. 372; Friedberg, *Luḥot Zikkaron*, pp. 61–62, Frankfort-on-the-Main, 1904.

14. Israel Issachar Spira: Son of Nathan Nata Spira (No. 23); died at Worms 1630. He was chairman of the rabbinical college at Pinsk, and later rabbi at Worms. He is mentioned in the responsa (No. 88) of MaHaRaM of Lublin, and in the responsa collection "Ḥuṭ ha-Shani," § 22.

Bibliography: Friedberg, *Luḥot Zikkaron*, p. 59; *Kobeẓ 'al Yad*, iii. 5, Berlin, 1887; Friedberg, *l.c.* p. 6.

15. Israel ben Nathan Spira (known also as **Israel ha-Darshan**): Scholar, rabbi, and preacher of the seventeenth century; died in 1700. While still young he was called to Kalisz in Poland, where he founded a large school which soon became famous. Among his most prominent pupils were Jehiel Michael Segal and Selig Margolioth. Israel was the author of "Bet Yisrael," a commentary on the "Hilkot Sheḥiṭah," of which 201 paragraphs appeared in Berlin in 1726. Appended thereto was a second work, "Bet Perez," a commentary on the treatise Megillah which he wrote in honor of his son-in-law.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 74; Friedberg, *l.c.* pp. 7–10.

16. Jacob ben David ha-Kohen Spira: Rabbi of Neutitschein, Moravia, in the seventeenth and eighteenth centuries; relative of Isaac ben David Spira. He was the author of "Ohel Ya'akob," haggadic novellæ (Frankfort-on-the-Oder, 1719). His sons Moses Moeschel and Isaac severally added to it "Likḳuṭim" to difficult passages in the Midrash and Yalḳuṭ and novellæ to Yoreh De'ah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1257; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 187; Benjacob, *l.c.* p. 19; Fuenn, *Keneset Yisrael*, p. 577; Azulai, *Shem ha-Gedolim*, ii. 3; Fürst, *l.c.* i. 17.
E. C. S. O.

17. Jacob Kohn-Spira: Son of Isaac Spira; lived at Lemberg in the seventeenth century. He was the author of "Be'er Mayim Ḥayyim" (Cracow, 1616), a commentary on the Pentateuch and on Rashi's commentary.

Bibliography: Buber, *l.c.* p. 112.
E. C. M. K.

18. Judah Löb Spira (nicknamed **Pap**): Rabbi of the seventeenth and eighteenth centuries; officiated probably in Frankfort-on-the-Main. He was the author of "Ha-Rekasim la-Biḳ'ah" (Altona, 1815), containing brief notes on the Bible.

Bibliography: Steinschneider, *l.c.* col. 1373; Fürst, *l.c.* iii. 372.
E. C. S. O.

19. Menahem Zion b. Meïr Spira: A native probably of Speyer. He wrote in 1430 "Ziyyuni" (Cremona, 1560), a cabalistic commentary on the Pentateuch, prefaced by a song for the Sabbath and enumerating the labors forbidden on that day.

Bibliography: Steinschneider, *Cat. Munich*, codices 68, 76; Landshuth, *l.c.* p. 193; Zunz, *S. P.* p. 110; idem, *Literaturgesch.* p. 523.
E. C. M. K.

20. Nathan ben Isaac Spira: Cabalist and rabbi of Lublin in the seventeenth century; died in that city 1652; grandson of Nathan Spira of Grodno. He edited and published the Zohar (Lublin, 1623), to which he added a commentary.

Bibliography: Friedberg, *l.c.* p. 6.
E. C. S. O.

21. Nathan Nata Spira: Son of Selig Spira and grandson of Nathan Nata Spira; died Nov. 13, 1761, at Eibenschütz. He was rabbi in various communities, his last charge being at Eibenschütz, in Moravia, where he officiated only one year, dying in early manhood.

Bibliography: Dembitzer, *Kelilat Yofe*, i. 118 (contains Spira's epitaph, in which ב"ס must be read instead of ח"ס).

22. Nathan Nata Spira: Son of Reuben David Spira, associate rabbi of Cracow; died at Reggio, Italy, in 1662. He was sent from Jerusalem to Germany and Italy to collect alms. Most of his works are cabalistic in nature, including "Tub ha-Areẓ" (Venice, 1655; Zolkiev, 1781), on the excellencies of the Holy Land, on the holy vessels, etc.; "Yayin ha-Meshummar" (*ib.* 1660), on "Yayin Nesek"; "Maẓẓot Shimmurim" (*ib.* 1665), on the mezuzah, ẓiẓit, etc. Azulai saw the manuscripts of his religious discourses and of several of his cabalistic works.

Bibliography: Azulai, *l.c.* i. 148; De Rossi-Hamberger, *Hist. Wörterb.* p. 301; Steinschneider, *Cat. Bodl.* col. 2051.

23. Nathan Nata Spira: Son of Samson Spira; rabbi at Grodno; died 1577. He wrote a supercommentary on the commentaries of Rashi and Elijah Mizraḥi under the title "Imre Shefer," and a commentary on the Pentateuch, published by his son Isaac (Lublin, 1586 [1597]), and at the request of his pupils "Mebo She'arim" (Lublin, n.d.; Jessnitz, 1724), a commentary on Isaac Duran's "Sha'are Durah." The Zohar was edited not by him, as Fürst and others think, but by Nathan b. Isaac Spira (Lublin, 1624). Nathan Nata left two sons: Isaac (No. 12) and Israel Issachar (No. 14).

Bibliography: David Gans, *Zemaḥ Dawid*, ed. Offenbach, p. 30a; Jehiel Heilprin, *Seder ha-Dorot*, ed. Warsaw, i. 248; Azulai, *l.c.* i. 148; De Rossi-Hamberger, *l.c.* p. 301; Fuenn, *l.c.* p. 55; Fürst, *l.c.* iii. 373; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 609.

24. Nathan Nata Spira: Son of Solomon Spira and grandson of Nathan Nata Spira (No. 23); born about 1584; died July 20, 1633. In 1617 he was called to the rabbinate of Cracow, where, being well-to-do, he refused to accept a salary. He was gifted with an extraordinary memory, and devoted much time to the study of the Cabala. He wrote a cabalistic commentary on the prayer of Moses in Deut. iii. 24, and two prayers, under the title "Megalleh 'Amuḳḳot" (Cracow, 1637; Fürth, 1691). He published also novellæ to Alfasi's work which were printed with it (Amsterdam, 1720).

Bibliography: Azulai, *l.c.* i. 148; De Rossi-Hamberger, *l.c.* p. 301; Steinschneider, *l.c.* col. 2049; Zunz, *Monatstage*, p. 41; Zedner, *l.c.* p. 610; I. M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 52, 176 (contains Spira's epitaph).

25. Solomon Spira: Son of Nathan Nata Spira (No. 24); born in 1616; slain by the Cossacks under Chmielnicki in 1648. He was rabbi of Satanow, and edited, together with his brother Moses, the work "Megalleh 'Amuḳḳot," to which he wrote additions and a preface.

Bibliography: Fuenn, *l.c.* p. 66.
E. C. M. K.

SPIRIT. See Holy Spirit.

SPIRITS, CONCEPTION OF. See Demonology.

SPIRO, JOSEPH MOSES: Austrian rabbi and Talmudic author; born in Trietsch, Moravia, about 1770; died at Kanitz, Moravia, Aug. 3, 1830. He was educated by his father, Abraham, who was rabbi in Trietsch, and, although a sickly child, he became at an early age a Talmudist of distinction. At first officiating as dayyan in his native city, he became successively rabbi in Schafa, Moravia; Habern, Bohemia; and, finally (1824–30), in Kanitz. He was one of the earliest advocates of systematic instruction in religious literature, and condemned the pilpul very severely. He edited the "Sefer ha-Ḥinnuk" (Brünn, 1799), which he, like many others, ascribed to Aaron ha-Levi of Barcelona; and also wrote a book entitled "Mesillah le-Elohenu" (Prague, 1810). This work is divided into three parts: the first, entitled "Ha-Derek ha-Yashar," treating of the evils of the unsystematic training of children; the second, called, in honor of his father, "Berit Abraham," containing halakic discussions; and the third, "Rebid ha-Zahab," containing homilies.

Bibliography: *Deborah*, 1862, pp. 97 *et seq.*
D

SPITZ, ABRAHAM (NAPHTALI HIRSCH) BEN MOSES HA-LEVI: Moravian rabbi; born about 1628; died at Worms in 1712. In 1663 he was appointed rabbi of a Moravian congregation, and in 1692 dayyan at Nikolsburg, where he officiated for twelve years. In 1704 he was called to Worms, where he remained until his death. He was the author of the following works: "Male Raẓon"

(Frankfort-on-the-Main, 1710), novellæ to forty-five treatises of the Talmud; "Yerushshat Naftali" (appended to "Male Razon"), explanations of the most difficult Tosafot passages in the Talmud; and many unpublished works that relate to the Talmud. Before he died he instructed his sons to study daily two pages of his commentary during the year of mourning. An approbation by him of the ritualistic work "Maginne Erez" was printed in the edition of that work (Dyhernfurth, 1692)

Bibliography: Levysohn, *Nafshot Zaddikim*, pp. 75-76, Frankfort-on-the-Main, 1855; Benjacob, *Ozar ha-Sefarim*, pp. 329-330; Azulai, *Shem ha-Gedolim*, ii. 80; Steinschneider, *Cat. Bodl.* col. 703.

E. C. S. O.

SPITZ, ISAAC (EIZIG): Ab det din in Bunzlau, Bohemia; born 1764; died in Bunzlau May 6, 1842. He wrote "Mat'amme Yizhak," songs, melodies, and sayings, which was published by his son Yom-Tob in Prague in 1843.

Bibliography: Busch, *Jahrbuch*, i. 176; Benjacob, *Ozar ha-Sefarim*, p. 323; Steinschneider, *Cat. Bodl.* col. 2651.

E. C. S. O.

SPITZ, MEÏR B. JOHANAN: Rabbi of Oronie, Hungary, in the eighteenth century. He wrote "Katit la-Ma'or," halakic novellæ to some Talmudic treatises; and "Shemen ha-Ma'or," novellæ on ritualistic matters. Both these works appeared in Vienna in 1792.

Bibliography: Fürst, *Bibl. Jud.* iii. 375; Steinschneider, *Cat. Bodl.* col. 1717; Benjacob, *Ozar ha-Sefarim*, p. 251.

E. C. S. O.

SPITZ, MORITZ: American rabbi; born at Csaba, Hungary, Oct. 14, 1848. He was educated at the University of Prague, and received his rabbinical diploma from Rabbi Judah Tebeles of that city. From 1870 to 1871 he officiated as rabbi of Congregation B'nai Sholom, Chicago, Ill.; from 1871 to 1878, of Congregation Emanu-El, Milwaukee, Wis.; and since 1878 he has been rabbi of Congregation B'nai El of St. Louis, Mo.

Spitz has contributed to the "American Israelite" and to "Die Deborah," signing his articles with the nom de plume "Ben Abi." He was formerly editor of the "Jewish Tribune," and is at present (1905) editor of the "Jewish Voice" of St. Louis.

Bibliography: *The American Jewish Year Book*, 1903-4, p. 101.

A. F. T. H.

SPITZ, YOM-TOB BEN ISAAC: Teacher of Hebrew and German in the Jewish school of Prague during the first half of the nineteenth century. He was the author of "Aion Bakut" (Prague, 1826), on the death of his grandfather R. Eleazar Fleckeles of Prague; "Zikron Eliezer" (*ib.* 1827), a biography of Fleckeles; and "Toledot Yizhak," a biography of his father, Isaac Spitz. Yom-Tob was a collaborator on the "Bikkure ha-'Ittim," to vols. vi. and vii. of which he contributed sixteen scientific essays

Bibliography: Steinschneider, *Cat. Bodl.* col. 2651, Benjacob, *Ozar ha-Sefarim*, pp. 36, 157; Fürst, *Bibl. Jud.* iii. 375.

E. C. S. O.

SPITZ, ZEBI HIRSCH: German author and Talmudist of the eighteenth century. He wrote "Dibre Hakamim we-Hidotam" (Offenbach, 1802), a commentary on those passages of the Talmud in which it is said "the Torah speaks in the language of man" or "the passage is explained according to its literal sense."

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 104.

E. C. S. O.

SPITZER, BENJAMIN SOLOMON: Austrian rabbi and champion of Orthodoxy; died in Vienna, at an advanced age, Dec. 5, 1893. He was the son-in-law of R. Moses Sofer, and was for more than forty years rabbi of the ultra-Orthodox congregation of Vienna, whose synagogue was situated in the "Shiffgasse." He was a strong opponent of Reform, and severely attacked the Vienna "Culturgemeinde" for the Reform measures it introduced in 1872. A collection of his sermons, funeral orations, and novellæ on Talmudical subjects (the latter part bearing the separate title "Shimlat Binyamin") was published by his son-in-law Joseph Baer Kohen, under the title "Tikkun Shelomoh" (Vienna, 1892). Benjamin was buried in Presburg.

Bibliography: A. Rabbinowitsch, *Eine Interessante Erinnerungs-Geschichte von dem Ehrwürdigen Rabbiner Soloman Spitzer* (in Judæo-German), Vienna, 1894; *Der Israelit* (Mayence), 1893, Nos. 97, 99; *Ahiasaf*, 5655 (1895), pp. 457-458.

E. C. P. Wi.

SPITZER, FRIEDRICH (SAMUEL): French art collector and dealer; born in Presburg 1814; died in Paris 1890. He was the son of the official grave-digger of the community and went penniless to Vienna In 1848 he accompanied the Austrian army to Italy, and upon his return commenced collecting objects of art. A picture which he bought for five gulden proved to be an Albrecht Dürer and laid the foundation of his fortune. Together with a dealer, König, he went to London, but being unable to sell this picture there, he disposed of it in Paris. His visits to the large collectors in England had, however, revealed to him the value placed upon old weapons, and accordingly, on his return to Austria, he bought up whatever old arms he could find, and sold them in London. Later he established a business at Aix-la-Chapelle, where he sold many antiquities to Baron Adolf von Rothschild. Wishing to increase his business, he went to London, but failing of success in that city, he accepted the invitation of Rothschild to settle permanently in Paris, where his business prospered greatly. In 1870, at the outbreak of the Franco-Prussian war, he sent the greater part of his collection to London, where it was subsequently bought by Sir Richard Wallace. His collection of armor he took to Vienna, where Baron Anselm von Rothschild bought it for 500,000 francs. Spitzer thereupon purchased the celebrated collection of Caran in Lyons. He had gradually amassed a large fortune and a splendid private collection of art objects, for which Gambetta offered him 6,000,000 francs. The collection was to be embodied in a state museum, of which Spitzer was to be director for life. A lottery was even instituted to provide the money, but the offer was finally refused. A Berlin syndicate, headed by the banker Hainauer, offered 25,000,000 francs for the whole gallery; but nothing resulted from this offer. In his will Spitzer arranged that his collection should be sold three years after his death. It then brought

10,000,000 francs, the armor being sold to the present King of England. The illustrated "Catalogue de la Collection Spitzer" (3 vols., Paris, 1887) is a remarkable production; its price was 1,200 francs.

S. G.

SPITZER, SAMUEL: Hungarian rabbi; born in 1839 at Keszthely, where his father was rabbi; died in 1896; a descendant of Yom-Ṭob Lipmann Heller. He studied at Prague, and became rabbi at Esseg in 1856. He was generally recognized as an authority on religious questions, and several humanitarian societies were founded within his congregation as a result of his activity.

Besides several sermons, Spitzer published numerous works on the history of civilization, of which the following may be mentioned: "Das Heer- und Wehrgesetz der Alten Israeliten, Griechen, und Römer," 1869; "Die Jüdische Ehe," Esseg, 1869; "Die Jüdische Gemeindeordnung," *ib.* 1873; "Das Mahl bei den Alten Völkern," Presburg, 1877; "Urheimisch in Slavischen Ländern," 1880; "Das Jubiläum in Wörtlicher und Historischer Bedeutung," Esseg, 1882; "Das Blutgespenst auf Seine Wahre Quelle Zurückgeführt," 1883; "Das Religiöse Bedenken, oder Kann Man den Eid vor einem Andersgläubigen Ablegen?" 1883; "Ueber Baden und Bäder bei den Alten," 1883; "Die Uhr bei den Alten," 1885; "Ueber Sitte und Sitten der Alten Völker," 1886; and "Der Brief bei den Alten Völkern," 1893.

S. G. S.

SPITZER, SIGMUND: Austrian physician; born at Nikolsburg, Moravia, 1813; died at Vienna 1894. Two years after receiving his degree of doctor of medicine from the University of Vienna he accepted a professorship in anatomy at the medical school of Constantinople. There he founded the anatomical museum, for which he prepared many specimens. It was partly his influence which overcame the opposition predominant in Constantinople to dissections. In 1844 he took charge of the medical clinic.

Spitzer was summoned in 1845 to attend the sultan 'Abd al-Majid, whom he cured of a very dangerous chronic disease. This led to his appointment as chief private physician to the sultan. In 1847 he was appointed director of the medical academy at Constantinople. Spitzer's near relations with 'Abd al-Majid aroused the envy of the courtiers; and several futile endeavors were made to get rid of him. Finally an attempt upon his life induced him to resign his position. The sultan then appointed him councilor to the Turkish embassy at Vienna. In 1857 he was appointed representative of the Porte at the court of Naples, where he remained until 1860. 'Abd al-Majid died in the following year, and Spitzer severed his connection with the Turkish governmental service. The remainder of his life he spent in Paris and Italy.

Bibliography: *Jew. Chron.* No. 1343, p. 9; Pagel, *Biog. Lex.*

S. F. T. H.

SPITZER, SIMON: Austrian mathematician; born at Vienna Feb. 3, 1826; died there April 2, 1887. He studied mathematics at the University of Vienna, was graduated in 1850, and became in 1851 privat-docent at the Vienna polytechnic institute. In 1857 he was appointed professor of algebra at the Vienna "Handelsschule," which position he held until 1887, at the same time lecturing at the polytechnic, where he became assistant professor of analytic mechanics in 1863, and professor in 1870. When the "Handelsschule" was changed into the "Handelsakademie" Spitzer became its first rector (1872–73).

Of Spitzer's numerous works the following may be mentioned: "Ueber die Aufsuchung der Imaginären Wurzeln Höherer Numerischer Gleichungen"; "Allgemeine Auflösung der Zahlengleichungen mit Einer und Mehreren Unbekannten"; "Anleitung zur Berechnung der Leibrenten und Anwartschaften"; "Tabellen über die Zinseszinsen- und Rentenrechnung"; and "Ueber Münzen und Arbitragen Rechnung."

Bibliography: *Allg. Zeit. des Jud.* 1887, pp. 219 *et seq.*

S. F. T. H.

STACTE. See Incense; Spices.

STADE: City in the province of Hanover, Prussia. Its Jews are first mentioned in a charter granted them in 1349. In 1613 they received a patent of protection from Johann Friedrich, Archbishop of Bremen; and on Sept. 28, 1615, he threatened that if the Hamburg council imposed a special Jewish safe-conduct on his protégé and court Jew "Solomon Herscheider, Jewish physician living at Stade," who had hitherto been permitted to conduct business and to trade in Hamburg without taxation, the Portuguese of the latter city would no longer be allowed free passage through his territory. In 1618 Solomon, the "protected Jew of Stade," who is doubtless identical with this Solomon Herscheider, was purveyor of silver for, or perhaps joint lessee of, the mint; in 1620, however, he was thrown into prison, apparently on a charge of embezzlement.

There was a Jewish cemetery in Stade which in 1632 was turned into a garden. In the years 1628 and 1630 the tax paid by the Jews for their protection amounted to 60 marks per annum, whereas it had been 75 marks in 1624 and 180 marks in 1619. During the Danish siege of Stade, which ended the Swedish dominion over the city, a great fire broke out (Aug. 29, 1712) that destroyed the Jewish street and other quarters of the town. In 1827 in the royal Hanoverian district of Stade three presidents for the communities of Otterndorf, Osterholz, and Rotenburg were appointed from among the Jews themselves.

At present (1905) the Jews of Stade number 26 in a total population of 10,000. They meet for worship in a rented house.

Bibliography: Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 9 *et seq.*, Hamburg, 1902; idem, *Hamburgs Deutsche Juden*, in *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, xii. 7 *et seq.*; W. H. Fobelmann and W. Wittpenning, *Gesch. der Stadt Stade* (revised by Bährfeldt), pp. 89, 154, Stade, 1897.

D. A. Lew.

STADE, BERNHARD: German Protestant Hebraist and historian of Israel; born in Arnstadt May 11, 1848. He became privat-docent in the University of Leipsic in 1873, and professor of theology at Giessen in 1875.

Of Stade's works the following may be men-

tioned: "De Isaiæ Vaticiniis Æthiopicis Diatribe" (Leipsic, 1873); "Ueber die Alttestamentliche Vorstellung vom Zustand nach dem Tod" (*ib.* 1877); "Lehrbuch der Hebräischen Grammatik" (part i., *ib.* 1879), an attempt at harmonizing the philological methods of Olshausen and Ewald; "Geschichte des Volkes Israel" (vol. i., Berlin, 1881–84; 2 l ed. 1885; vol. ii., in collaboration with O. Holtzmann, *ib.* 1888), a critical reconstruction of the history of Israel in accord with Graf and Wellhausen; "Hebräisches Wörterbuch zum Alten Testament" (in collaboration with Siegfried, Leipsic, 1893); "Ausgewählte Akademische Reden und Abhandlungen" (Giessen, 1899). In conjunction with F. Schwally, Stade edited a revised Hebrew text of the Book of Kings (Leipsic, 1904), for Haupt's "Sacred Books of the Old Testament." Stade has been the editor since 1881 of the "Zeitschrift für Alttestamentliche Wissenschaft."

Bibliography: *Brockhaus Konversations-Lexikon.*

T. F. T. H.

STADTHAGEN, JOSEPH: German rabbi, apologist, and author; died at Stadthagen Sept. 5, 1715; son of Samson of Metz, where his grandfather Joseph b. Isaac ha-Levi Ashkenazi (died at Frankfort-on-the-Main in 1628) officiated as rabbi for many years. Joseph acted for several decades as "Landesrabbiner" for the district of Schaumburg-Lippe, and took the name "Stadthagen" from his place of residence. Well versed both in apologetic literature and in the New Testament, he was peculiarly qualified to become a leader in religious controversies. He was called to Hanover by the Hanoverian financial agent Leffmann Behrends, and there, on July 21, 1704, in the presence of the elector Georg Ludwig and the noted electoress Sophie (the friend of Leibnitz), he took part in a very successful religious disputation with a convert (Edzardus of Hamburg ?). In the following year (1705) Stadthagen published in Amsterdam his "Dibre Zikkaron," a work in two parts, containing ethical reflections on the rules for ritual slaughtering.

Of Stadthagen's seven daughters may be mentioned **Rebekka,** wife of Samuel Bonn of Altona (Kaufmann, "Heinrich Heine's Ahnensaal," p. 298), and **Hindele,** who married Uri Lipmann b. Joseph of Elrich (near Nordhausen). Of his sons the most important were **Bernard,** who attended the fair at Leipsic in 1697 and 1698 ("Monatsschrift," 1901, p. 507), and **Gershon,** who died at Altona on the 10th of Aug., 1721 (Grunwald, "Hamburgs Deutsche Juden," 1904, p. 243, No. 836). Among his descendants were "Landesrabbiner" Levi Herzfeld of Brunswick, and Ephraim Rothschild, manufacturer and philanthropist of Stadtoldendorf, Brunswick, who died Jan. 30, 1901.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 103, No. 63; Wiener, in *Monatsschrift*, 1864, p. 169; Kaufmann, in *R. E. J.* 1891, p. 98; manuscript of Stadthagen's *Minḥat Zikkaron*, and also manuscript notes in a copy of the *Dibre Zikkaron*, both in the possession of Dr. A. Lewinsky.

E. C. A. Lew.

STAFF ("shebeṭ," "maṭṭeh," etc.): Herodotus (i. 195) and Strabo (xvi. 746) assert that among the Babylonians every man carried a ring and a staff, which latter was decorated at the upper end with a carved representation of a flower or something similar. It seems to have been the universal custom among the ancient Hebrews also to carry a staff (comp. Gen. xxxviii. 18)—a custom which perhaps dates from the time when they lived the nomadic life of herdsmen. The staff was indispensable to the herdsman, for by means of it he kept his flock together (Ex. iv. 2; Lev. xxvii. 32; Ps. xxiii. 4; Micah vii. 14; Zech. ii. 7); the upper end of the long staff was bent, as Egyptian illustrations indicate. Nor was the staff to be despised as a weapon (Ps. xxiii. 4). Similarly, a long, perhaps straight, stick, with a goad at the end, was used by the peasants for driving and guiding the oxen before the plow, and also for breaking the clods behind it, as the peasants still use the stick to-day; this also was an effective weapon (Judges iii. 31; I Sam. xiii. 21, xvii. 43). Finally, the staff was indispensable to the wanderer, and a support to the weak and sick (Gen. xxxii. 10; Ex. xxi. 19; Zech. viii. 4). In the hands of the overseers it became an instrument of punishment, and therefore a badge of office (Isa. ix. 4, xxx. 31, *et al.*).

E. G. H. I. Be.

STAHL, FRIEDRICH JULIUS: German jurist and publicist; born at Munich Jan. 16, 1802; died at Brückenau Aug. 10, 1861. In his eighteenth year he took the examination for the position of teacher at the Munich gymnasium, but was confronted by the usual difficulty experienced by Jewish youths seeking government positions, and he adopted Christianity Nov. 6, 1819, in Erlangen. He studied jurisprudence at the universities of Würzburg, Heidelberg, and Erlangen, and in 1827 became privat-docent at the University of Munich. In the same year his treatise "Ueber das Aeltere Römische Klagerecht" was published in that city; and he then devoted himself to his great work on the philosophy of law, "Die Philosophie des Rechts nach Geschichtlicher Ansicht," 2 vols., Heidelberg, 1830–37 (5th ed. 1878). In 1852 he was called to the University of Erlangen, as associate professor, and in November of the same year was appointed professor in the University of Würzburg. He published his "Die Kirchenverfassung nach Lehre und Recht der Protestanten" at Erlangen, in 1840 (2d ed. 1862).

In politics, as in philosophy, jurisprudence, and religion, Stahl was an extreme reactionary, in which spirit he issued a number of pamphlets devoted to a vigorous criticism of the revolutionary tendencies, proposals, and proceedings, of that troublous period. He was rewarded by the king with an appointment in 1849 as life member of the First Chamber, afterward known as the "Herrenhaus"; and from 1852 to 1858 he was a member of the "Evangelischer Oberkirchenrat." The downfall of the Manteuffel ministry led to the loss of his influence in the latter body, and in 1858 he resigned. In both assemblages he remained from beginning to end the recognized leader of his party. According to Lord Acton, he had a more predominant influence and showed more political ability than Lord Beaconsfield (Acton, "Letters to Mary Gladstone," p. 103, London, 1904).

The writings which Stahl produced in Berlin during the revolutionary agitation were: "Ueber die Kirchenzucht," 1845 (2d ed. 1858); "Das Monar-

chische Prinzip," Heidelberg, 1845; "Der Christliche Staat," *ib.* 1847 (2d ed. 1858); "Die Revolution und die Konstitutionelle Monarchie," 1848 (2d ed. 1849); "Was Ist Revolution?" *ib.* 1852, of which three editions were issued. His subsequent writings were: "Der Protestantismus als Politisches Prinzip," *ib.* 1853 (3d ed. 1854); "Die Katholischen Widerlegungen," *ib.* 1854; "Wider Bunsen," 1856; "Die Lutherische Kirche und die Union," 1859 (2d ed. 1860). After his death there were published "Siebenzehn Parlamentarische Reden," *ib.* 1862, and "Die Gegenwärtigen Parteien in Staat und Kirche," *ib.* 1868.

Bibliography: Gneis, in *Unsere Zeit*, vi. 419-449, Berlin, 1862; Bluntschli, in Bluntschli and Brater's *Staatslexikon*, x. 154-163; *idem*, in *Gesch. des Allg. Staatsrechts*, pp. 630-644; Ernst Landsberg, in *Allg. Deutsche Biographie*, xxxv. 392-400.

S. M. Co.

STAHL, WILHELM: German economist; born at Munich June 2, 1812; died at Giessen March 19, 1873. While still very young he lost both parents, and was cared for in the house of a well-known philologist, Döderlein, in Erlangen, after his brother, Friedrich Julius Stahl, had adopted Christianity. After completing his studies at the gymnasium he attended the universities of Munich and Halle, and devoted himself particularly to the study of physics and chemistry, later securing a position as teacher at the industrial school in Fürth. Encouraged by Professor Hermann of Erlangen, he applied himself zealously to the study of political economy, and finally established himself as docent of that science at the University of Erlangen, where he soon received an appointment as associate professor. In 1848 he was elected a representative to the Frankfort Parliament, and three years later received a call as professor at the University of Giessen, where he remained until his death.

Of Stahl's published works the following are the most important: "Die Einführung der Neueren Staatsprincipien im Grossherzogthum Hessen," Giessen, 1862; "Die Bedeutung der Arbeiter-Associationen in Vergangenheit und Gegenwart," *ib.* 1867; and "Das Deutsche Handwerk," *ib.* 1874.

Bibliography: K. Umpfenbach, in *Allg. Deutsche Biographie*, xxxv. 403.

S. M. Co.

STANDARD. See Flag.

STANISLAVSKI, SIMON JUDAH: Russian author and journalist; born at Nikopol, Yekaterinoslav, Russia, Dec. 18, 1850; son of Moses Stanislavski, a wealthy Lithuanian merchant. Simon was at first destined for a commercial career, but he finally overcame the opposition of his father, and during 1863-64 he received instruction from Dobsewitch, who went to Nikopol from Pinsk in 1861. During this period young Stanislavski carried on an extensive correspondence with such men as Abraham Lebensohn, Samuel Fuenn, and others; but his new teacher, Ilya Orshanski, turned his ambition into other directions. Under Orshanski's guidance Stanislavski read Buckle, Draper, Darwin, and Mill, and also began a systematic study of Latin, mathematics, and other sciences.

Stanislavski began his journalistic career by writing for the "Peterburgskie Viedomosti," and for the "Den," which was edited by Orenstein. An article on the works of Dr. Erter gained for him the acquaintance of Morgulis and of A. Y. Landau, who in 1871 began publishing the "Yevreiskaya Biblioteka." When the "Voskhod" commenced to appear (1881), Landau invited Stanislavski to fill the position of assistant editor on that periodical. Among the most important articles written by Stanislavski may be mentioned a sketch of B. Stern's Jewish school in Kishinef ("Voskhod," April, 1884), and biographies of Mendel Levin, Israel Samostz ("Voskhod," June, 1886), Hyman Hurwitz, Solomon Posner, and Benjamin Mandelstamm. Stanislavski wrote also many other articles on various topics under the pseudonyms הרואה and "Z."

Bibliography: Autobiography in *Sefer ha-Zikkaron*, 1890, p. 106 (edited by Sokolow).

H. R. J. Go.

STANS IBN ABITUR, JOSEPH. See Abitur, Joseph ben Isaac ben Stans ibn.

STAR-WORSHIP: This is perhaps the oldest form of idolatry practised by the ancients. According to Wisdom xiii. 2, the observation of the stars in the East very early led the people to regard the planets and the fixed stars as gods. The religion of the ancient Egyptians is known to have consisted preeminently of sun-worship. Moses sternly warned the Israelites against worshiping the sun, moon, stars, and all the host of heaven (Deut. iv. 19, xvii. 3); it may be said that the prohibition of making and worshiping any image of that which is in heaven above (Ex. xx. 4; Deut. v. 8) implies also the stars and the other celestial bodies. The Israelites fell into this kind of idolatry, and as early as the time of Amos they had the images of Sicuth and Chiun, "the stars of their god" (Amos v. 26, R. V.); the latter name is generally supposed to denote the planet Saturn. That the kingdom of Israel fell earlier than that of Judah is stated (II Kings xvii. 16) to have been due, among other causes, to its worshiping the host of heaven. But the kingdom of Judah in its later period seems to have outdone the Northern Kingdom in star-worship. Of Manasseh it is related that he built altars to all the host of heaven in the two courts of the house of Yhwh, and it seems that it was the practise of even kings before him to appoint priests who offered sacrifices to the sun, the moon, the planets, and all the host of heaven. Altars for star-worship were built on the roofs of the houses, and horses and chariots were dedicated to the worship of the sun (*ib.* xxi. 5; xxiii. 4-5, 11-12). Star-worship continued in Judah until the eighteenth year of Josiah's reign (621 B.C.), when the king took measures to abolish all kinds of idolatry (*ib.*). But although star-worship was then abolished as a public cult, it was practised privately by individuals, who worshiped the heavenly bodies, and poured out libations to them on the roofs of their houses (Zeph. i. 5; Jer. viii. 2, xix. 13). Jeremiah (vii. 18) describes the worship of the queen of heaven to have been more particularly common among the women. Ezekiel, who prophesied in the sixth year of the captivity of Jehoiachin (591 B.C.), describes the worship of the sun as practised in the

Among the Israelites.

court of the Temple (Ezek. viii. 16 *et seq.*), and from Jer. xliv. 17 *et seq.* it may be seen that even after the destruction of the Temple the women insisted on continuing to worship the queen of heaven. In Job (xxxi. 26 *et seq.*) there is an allusion to the kissing of the hand in the adoration of the moon (see Moon, Biblical Data). According to Robertson Smith ("The Religion of the Semites," p. 127, note 3, Edinburgh, 1889), star-worship is not of great antiquity among the Semites in general, nor among the Hebrews in particular, for the latter adopted this form of idolatry only under the influence of the Assyrians. But Fritz Hommel ("Der Gestirndienst der Alten Araber," Munich, 1901) expresses the opposite opinion. He points to the fact that the Hebrew root which denotes the verb "to swear" is the same as that which denotes "seven," and claims that this fact establishes a connection between swearing and the seven planets; and he furthermore declares that there are many Biblical evidences of star-worship among the ancient Hebrews. Thus, the fact that Terah, Abraham's father, had lived first at Ur of the Chaldees, and that later he settled at Haran (Gen. xi. 31), two cities known from Assyrian inscriptions as places of moon-worship, shows that Abraham's parents were addicted to that form of idolatry. According to legend, Abraham himself worshiped the sun, moon, and the stars before he recognized the true God in Yhwh (see Abraham in Apocryphal and Rabbinical Literature). The golden calf, Hommel declares, was nothing more than an emblem of the moon-god, which, in the Assyrian inscription, is styled "the youthful and mighty bull" and the lord of the heavenly hosts (comp. "Yhwh Zeba'ot," which term is intentionally omitted from the Pentateuch). He assigns the same character to the two calves made by Jeroboam several centuries later (I Kings xii. 28).

The ancient Hebrews, being nomads, like the Arabs favored the moon, while the Babylonians, who were an agricultural nation, preferred the sun. But, as appears from Ezek. xx. 7-8, the moon-worship of the Israelites, even while they were still in Egypt, was combined with sun-worship. The close similarity between the ancient Hebrews and the southern Arabs has led Hommel furthermore to find allusion to moon-worship in such Hebrew names as begin with "ab" (= "father"), as in "Abimelech" and "Absalom," or with "'am" (= "uncle"), as in "Amminadab" and "Jeroboam," because these particles, when they appear in the names of southern Arabs, refer to the moon.

The term "star-worship" ("'abodat kokabim u-mazzalot") in the Talmud and in post-Talmudic literature is chiefly a censor's emendation for "'abodah zarah." In connection with star-worship, it is related in the Mishnah ('Ab. Zarah iv. 7) that the Rabbis ("zeḳenim") were asked if God dislikes idolatry why He did not destroy the idols. The Rabbis answered: "If the heathen worshiped only idols perhaps God would have destroyed the objects of their adoration, but they worship also the sun, the moon, the stars, and all the host of heaven, and God can not destroy the world on account of the heathen."

E. C. M. Sel.

STAROKONSTANTINOV: City in the government of Volhynia, Russia. Jews seem to have settled in this city soon after it was founded, for during the great uprising of the Cossacks under Chmielnicki (1648–58) it had a considerable Jewish community. In 1648–49 the wild Cossacks and Tatars killed the greater part of the Jewish inhabitants, although the latter were very bravely defended by the Polish general Wishnevetzki. Three years later (1651), according to the testimony of Prince Semen Prozorovski, the murderous hordes, on their way to Sborowo, captured Starokonstantinov anew, murdering the greater part of the inhabitants and applying the torch to the city itself. In 1659 the city was besieged by the hetman Vygovski, but the inhabitants successfully defended themselves. In 1793 Starokonstantinov, together with the rest of the Ukraine, was annexed to Russia. At present (1905) the city has about 17,000 inhabitants, of whom the Jews constitute approximately 60 per cent. The inhabitants carry on a considerable trade with Austria and Prussia, as well as with the surrounding towns and villages. The city has two synagogues, five prayer-houses, a city school for Jewish children, and the usual Jewish benevolent institutions.

Bibliography: *Regesty i Nadpisi*, i.; *Entziklopedicheski Slovar*; Gurland, *Le-Korot ha-Gezerot be-Yisrael*, iv. 16.

H. R. J. Go.

STATISTICS: As referring to Jews, statistics deal mainly with populations, their ages and distribution, Migration, Morbidity, Mortality, Occupations, Criminality, Births, and Marriages. Most of these topics have already been treated in articles in The Jewish Encyclopedia; it remains to deal here only with the Jewish population as a whole and its distribution.

The Pentateuch contains a number of statements as to the number of Jews that left Egypt, the descendants of the seventy sons and grandsons of Jacob who took up their residence in that country.

Ancient Times.

Altogether, including Levites, there were 611,730 males over twenty years of age, and therefore capable of bearing arms; this would imply a population of about 3,154,000. The Census of David is said to have recorded 1,300,000 males over twenty years of age, which would imply a population of over 5,000,000. The number of exiles who returned from Babylon is given at 42,360. Tacitus declares that Jerusalem at its fall contained 600,000 persons; Josephus, that there were as many as 1,100,000, of whom 97,000 were sold as slaves. It is from the latter that most European Jews are descended. These appear to be all the figures accessible for ancient times, and their trustworthiness is a matter of dispute. The difficulties of commissariat in the Sinaitic desert for such a number as 3,000,000 have been pointed out by Colenso; and the impossibility of the area of Jerusalem containing much more than 80,000 persons with any comfort has been referred to as proving the exaggeration of the figures of Josephus and Tacitus.

In the Hadrianic war 580,000 Jews were slain, according to Dion Cassius (lxix. 14). According to Mommsen, in the first century C.E. there were no less than 1,000,000 Jews in Egypt, in a total of 8,000,000

inhabitants; of these 200,000 lived in Alexandria, whose total population was 500,000. Harnack ("Ausbreitung des Christentums," Leipsic, 1902) reckons that there were 1,000,000 Jews in Syria at the time of Nero, and 700,000 in Palestine, and he allows for an additional 1,500,000 in other places, thus estimating that there were in the first century 4,200,000 Jews in the world. This estimate is probably excessive.

As regards the number of Jews in the Middle Ages, Benjamin of Tudela, about 1170, enumerates altogether 1,049,565; but of these 100,000 are attributed to Persia and India, 100,000 to Arabia, and 300,000 to Thanaim (?), obviously mere guesses with regard to the Eastern Jews, with whom he did not come in contact. There were at that time probably not many more than 500,000 in the countries he visited, and probably not more than 750,000 altogether. The only real data for the Middle Ages are with regard to special Jewish communities, of which the following is a list, mainly derived from I. Loeb ("R. E. J." vol. xiv.):

Jewish Populations of Medieval Cities.

[Where authors' names only are given, the works referred to are Cassel, *s.v.* "Juden"; Benjamin of Tudela, "Itinerary," ed. Asher; Weyden, "Gesh. der Juden zu Cöln," Cologne, 1867; Bücher, "Bevölkerungen von Frankfort," Tübingen, 1886; Usque, "Consolacão"; Ziemlich, "Machsor Nürnberg," Berlin, 1886; Stern, "Analecten zur Gesch. der Juden."]

City.	Date.	Population.	Source.
Aix	1341	(203 families) / 1,207	"R. E. J." xiv. 170.
Amalfi	1170	20	Benjamin of Tudela.
Amsterdam	1620	(400 families)	Grätz, "Gesch." ix. 503.
"	1671	(4,000 ")	Grätz, "Gesch." x. 257.
Arles	1170	200	Benjamin of Tudela.
Ascoli	1170	40	" "
Austerlitz	1523	445 / (34 houses)	Jew. Encyc.
Avignon	1358	(210 families)	De Maulde.
Barcelona	1391	900 (?)	"R. E. J." xiv. 170.
Benevento	1170	200	Benjamin of Tudela.
Blois	1171	40	Joseph Cohen, "'Emek ha-Baka."
Bourg St. Gilles	1170	100	Benjamin of Tudela.
Brindisi	1170	10	" "
Capua	1170	300	" "
Carpentras	1277–1600	(12–119 families)	"R. E. J." xii. 190.
"	1742	(168 families) / 752	" " "
Castellon de la Plana	1450	(31 families)	Loeb, *l.c.*
Castrogiovanni	1400	(80 ")	Zunz, "Z. G."
Ceuta	1785	381	Cassel, p. 155b.
"	1840	150	" " "
Cologne	1348	(55 houses)	Weyden.
Dyon	1384	52	Cassel, p. 111b.
Estella	1366	(89 families)	Kayserling, "Die Juden in Navarra," p. 45.
Falces	1366	(18 families)	Kayserling, *l.c.*
Ferrara	1601	1,530	Cassel, p. 155b.
"	1785	1,066	" " "
"	1840	1,800	" " "
Frankfort-on-the-Main	1241	200 (? families)	Bücher.
Genoa	1170	2	Benjamin of Tudela.
Granada	1688	(1,500 houses)	Usque.
Hamburg	1612	(230 adults)	Grätz, *l.c.* x. 18.
Lucca	1170	40	Benjamin of Tudela.
Lugo	1785	600	Cassel, p. 155b.
Lunel	1170 (?)	300 (? families)	Benjamin of Tudela.
Manresa	1294	(45 families)	Loeb, *l.c.*
Marseilles	1170	300	" "
Melfi	1170	200 (? families)	Benjamin of Tudela.
Messina	1170	200	Zunz, "Z. G."; Benjamin of Tudela.
"	1543	(180 families)	
Metz	1357	(96 ")	Cassel, p. 113a.
Naples	1170	500	Benjamin of Tudela.
Nuremberg	1338	(212 adults)	Ziemlich; Loeb, in "R. E. J." xiv. 170–173
Otranto	1170	500	Benjamin of Tudela.
Palermo	1170	1,500	" "
"	1490	(850 families)	Grätz, "Gesch." viii. 260.
Palma	1391	1,540 (?)	"R. E. J." xiv. 171.
Paris	1296–97	(82 families)	" l. 63.
Perpignan	1413–14	(180 ")	" xiv. 65.
Peralta	1366	(10 ")	Kayserling, *l.c.*
Pisa	1170	2	Benjamin of Tudela.
Posquières	1170	40 (400 ?)	" "
Rome	1170	200	" "
"	1550	3,000	Cassel, p. 155a.
Salerno	1170	600	Benjamin of Tudela.
San Marco	1492	350	Zunz, "Z. G."
Sanguesa	1366	(25 families)	Kayserling, *l.c.*
Strasburg	1349	2,000	Loeb, *l.c.*
"	1369	(6 families; / killed)	Cassel, p. 113a.
"	1383	(15 families; / killed)	" " "
Tafalla	1366	(10 families)	Kayserling, *l.c.*
Talavera de la Reyna	1477	(168 ")	Loeb, *l.c.*
Tarento	1170	200	Benjamin of Tudela.
Trani	1170	200	" "
Trapani	1439	200	Zunz, "Z. G."
Trevoux	1429	(15 families)	"R. E. J." x. 35.
Tudela	1366	(270 ")	Rios, "Hist." ii. 285.
"	1386	(200 ")	Loeb, *l.c.*
Venice	1152	1,300	Cassel, p. 158b.
"	1170	1,300	Benjamin of Tudela.
"	1500	933	Cassel, p. 159a.
Worms	1096	434	Stern.
"	1438	400	Grätz, *l.c.* vii. 371.

The Middle Ages were mainly a period of expulsions. In 1290, 16,000 Jews were expelled from England; in 1396, 100,000 from France; and in 1492, about 200,000 from Spain. Smaller but more frequent expulsions occurred in Germany, so that at the commencement of the sixteenth century only four great Jewish communities remained: Frankfort-on-the-Main, 2,000; Worms, 1,400; Prague, 10,000; and Vienna, 3,000 (Grätz, "Gesch." x. 29). It has been estimated that during the five centuries from 1000 to 1500, 380,000 Jews were killed during the persecutions, reducing the total number in the world to about 1,000,000. In the sixteenth and seventeenth centuries the main centers of Jewish population were in Poland and the Mediterranean countries, Spain excepted.

According to the estimate of Basnage, at the beginning of the eighteenth century the total number of European Jews was 1,360,000, and the Jews of the kingdom of Poland (including Lithuania), according to a census at the first division in 1772, numbered 308,500. As these formed the larger part of the European Jews, it is doubtful whether the total number was more than 400,000 at the middle of the eighteenth century; and, counting those in the lands of Islam, the entire number in the world at that time could not have been much more than 1,000,000.

But since then the increase has been remarkably rapid. It was checked in Germany by the laws limiting the number of Jews in special towns, and perhaps still more by overcrowding, regarding which a few details may be given:

Place.	Date.	Jews.	Houses.	Average.	Authority.
Prague....	1786	7,951	266	29.3	Ficker, "Bevolk. Böhmen," p. 55.
Frankfort.	1811	2,214	159	13.9	"The Times" (London), Aug. 8, 1884.
Prague....	1843	5,646	279	20.3	Ficker, *l.c.*

Tchubinsky reports that in 1840 the Jews of southern Russia were accustomed to dwell thirteen in a house, whereas among the general population the average was only four to five ("Globus," 1880, p. 340). The rapid increase has undoubtedly been due to the early age of marriage and the small number of deaths of infants in the stable communities (see GENERATION, LENGTH OF). The chief details known for any length of time are for Holland, Hungary, Poland, and Württemberg:

HOLLAND.

Date.	Population.
1829.....	46,408
1839.....	52,245
1849.....	58,626
1859.....	63,790
1869.....	68,003
1879.....	81,693

HUNGARY.

Date.	Population.
1720.....	12,656
1785.....	75,089
1786.....	77,647
1804.....	124,128
1805.....	127,816
1829.....	202,328

Date.	Population.
1842.....	241,632
1850.....	352,400
1857.....	413,118
1869.....	516,658
1880.....	624,737
1890.....	725,222

POLAND.

Date.	Population.
*16th century....	+200,000
*1659.....	100,000
*1764.....	315,298
1816.....	212,000
1825.....	341,125
1826.....	368,773
1828.....	384,263

Date.	Population.
1856.....	563,000
1868.....	764,947
1875.....	860,327
1882.....	1,045,000
1893.....	1,229,000
1897.....	1,333,000

WÜRTTEMBERG.

Date.	Population.
1832.....	10,670
1846.....	12,356
1858.....	11,088
1864.....	11,610
1871.....	12,245
1880.....	13,331
1890.....	12,639
1900.....	11,916

*From Reclus, "Nouvelle Géographie," v. 397.
+Of these, 16,580 paid taxes.

There is also a certain amount of evidence as to the Jewish increase in proportion to that of adherents of other creeds. The following table is taken from Haushofer, "Lehrbuch," p. 510, and from Oettingen, "Moralstatistik."

Country.	Years.	Catholic.	Protestant.	Jews.
Austria.....	1851-57	8.20	5.40	19.60
"	.....	0.76	0.76	3.35
" Western.....	1861-70	2.86	2.86	3.08
Baden.....	1846-64	1.50	5.00	3.60
"	1857-63	0.85	1.06	1.04
Bavaria.....	1852-64	4.50	4.50	4.20
France.....	1861-66	0.36	1.10	2.27
Hanover.....	1852-64	3.30	5.00	8.60
Netherlands.....	1849-59	1.20	1.60	0.30
Prussia.....	1831-49	0.85	0.94	1.26
"	1852-64	11.40	11.10	12.90
Saxony.....	1854-64	27.10	15.30	68.10
Switzerland.....	1850-60	5.30	4.20	34.00
Württemberg.....	1846-64	0.20	0.40	3.40

But the figures of increase are often very deceptive, as they may indicate, not the natural increase by surplus of births over deaths, but accession by immigration. This applies especially to Germany during the early part of the nineteenth century, when Jews from Galicia and Poland seized every opportunity of moving westward. On the other hand, Ruppin has shown that within recent years, when forcible measures have been taken to prevent Russian Jews from settling in Germany, the growth of the Jewish population there has almost entirely ceased, owing to the falling off in the number of births, and, possibly, to emigration. The increase of the Jews of England and the United States during the last quarter of a century has, however, been exceptional, owing to extensive immigration.

There is only one further point to be considered in connection with the increase of Jewish population, and that is the losses by conversion which have occurred during the nineteenth century and which are still occurring in the lands where the Jews are persecuted. Leroy ("Judentaufen im 19. Jahrhundert: Ein Statistischer Versuch," in "Nathanael," iii. and iv., Berlin, 1899) has made the following estimate for the nineteenth century:

	Became Protestant.	Became Roman Catholic.	Became Greek Catholic.	Total Loss.
Bavaria.....	330			
Prussia.....	13,128			
Saxony.....	770	5,000	.....	22,520
Württemberg.....	115			
Others parts of Germany.....	3,177			
Denmark.....	100	.....	.....	100
France.....	600	1,800	.....	2,400
Great Britain.....	28,830	.....	.....	28,830
Holland.....	1,800	.....	.....	1,800
Norway and Sweden.	500	.....	.....	500
Switzerland.....	100	.....	.....	100
Austria.....	6,300	28,200	200	44,756
Hungary.....	2,056	8,000		
Italy.....	.....	300	.....	300
Rumania.....	.....	.....	1,500	1,500
Russia.....	3,136	1,000	69,400	84,536
Turkey.....	.....	.....	3,300	3,300
Other parts of the Balkan Peninsula.	.....	.....	100	100
Asia and Africa.....	100	500	.....	600
Australia.....	200	.....	.....	200
North America.....	11,500	1,500	.....	13,000
Totals.....	72,742	57,300	74,500	204,542

This would give an average of only 2,000 per annum throughout the century, but the number has largely increased of recent years. A rough estimate made ten years ago placed the number of conversions at about 3,000 per annum—1,000 in Austria-Hungary, 1,000 in Russia, 500 in Germany, and the remainder in the Anglo-Saxon world. A slight reduction, about 500 a year, must be made in the figures regarding the total losses, because of the converts to Judaism, such conversions resulting mainly through the marriage of Christian women to Jews.

The difficulty of ascertaining to which cause any increase is due—whether to immigration or to natural augmentation—consequent upon the fact that accurate statistics with regard to Jews are available for comparatively few countries, formerly caused the widest diversity to exist as to the total number of Jews in the world, as can be seen from the list of estimates given in the table on page 531.

The approximation of the latest estimates shows that the foundations for enumeration are becoming more sure and the variations possible less wide. The basis of modern estimates is that of I. Loeb, given in 1879, the chief errors of which were the

omission of the 1,000,000 Jewish inhabitants of Poland and the estimate of the Falashas at 200,000. Andree gives details founded upon actual censuses, and he has been followed by Jacobs, Harris, and Ruppin. Of the earlier estimates, that of Jost, in the tenth volume of his history, is the most noteworthy, and was founded on a set of careful figures and enumerations derived mainly from censuses taken about 1840. He does not estimate the total, but an addition of his figures results in 3,143,000, a figure probably not far from the truth. Of recent years very much fuller and more accurate details have been obtained as to the number of Jews, especially in Europe, where the majority of countries consider the religious creeds of their inhabitants as part of the census returns.

Authority.	Time.	Estimated Number.	Authority.	Time.	Estimated Number.
"French-Jewish Almanac."	1828	4,947,000	Andree	1881	6,193,662
			"Encyc. Brit."	1881	6,200,000
Balbi	1829	4,000,000	Heckler	1883	6,136,662
Hörschelman.	1833	6,598,000	A. Nossig	1887	6,582,500
Jost	1846	3,143,000	J. Jacobs	1896	9,066,534
Berghaus	1854	4,000,000	I. Harris	1902	10,319,402
Boudin	1857	3,900,000	"American Jewish Year-Book."	1904–5	10,932,777
Legoyt	1868	4,550,000			
Alexander	1870	6,798,029			
I. Loeb	1879	6,276,957	A. Ruppin	1904	10,456,000

Methods of Estimating Population.

In the English-speaking world, especially in England and America, where no religious census is taken, recourse must be had to estimates instead of enumerations. These are mainly derived from three sources: (*a*) the death-rate, (*b*) the marriage-rate, (*c*) school statistics. As regards the first source, the burials in Jewish cemeteries are almost always a sure indication of the number of Jewish inhabitants. If the population is a stable one, an estimate based on the ordinary death-rate of the country would give too small a figure (see Mortality); where much migration has occurred the error would be still greater, owing to the fact that migrants are chiefly of the most viable ages. The estimate deduced from the marriage-rate is generally much above the true figures, if the ordinary marriage-rate is taken, as, owing to the nubile ages of migrants, a larger proportion of Jews marry in the Western countries. It is usual to assume that the children of school age, whose numbers can be very frequently ascertained, are one-fifth of the population. Here, again, Jewish statistics vary somewhat from general statistics, owing to the eagerness of Jewish parents to send their children to school. In cases where no actual enumeration of the number of Jewish children is possible, an estimate can at times be made by finding the number of children absent from school on the Day of Atonement, which, as a rule, corresponds almost exactly to the number of Jewish children attending the schools. See London.

The following list, taken from various sources, gives the numbers of Jews in each country, together with the ratio to its entire population. The cities having a large Jewish population are given under the head of the country to which they belong, their proportion to the general population being given also. As far as possible, the date at which the census was made is given; and where the city estimate is of later or earlier date, this also is mentioned. When no date is given, the census of 1900–1 is meant. Estimates are indicated by asterisks.

Table of Ratios of Jewish to Total Population in the Principal Countries and Cities of the World.

	Jewish Population.	Percentage of Jewish to Total Population.	Total Population.
EUROPE.			
Austria	1,224,899	4.68	26,150,708
Brody	15,050	75.00	20,071
Cracow	25,430	29.13	87,274
Czernowitz	22,000	32.53	67,622
Lemberg	40,000	25.00	159,875
Prague	20,000	9.92	201,589
Triest	5,100	3.22	158,344
Vienna	150,000	8.95	1,687,954
Belgium*	12,000	.18	6,687,651
Antwerp	4,500	1.58	285,600
Brussels	6,500	1.16	561,782
Bosnia and Herzegovina	8,213	.58	1,404,000
British Isles*	250,000	.57	41,454,573
England	235,000	.85	27,483,490
Birmingham	4,000	.77	522,182
Leeds	15,000	3.50	428,953
Liverpool	7,000	1.04	684,947
London (1902)	150,000	2.27	6,581,327
Manchester	28,000	5.15	543,969
Ireland	3,769	.08	4,704,750
Scotland*	10,000	.24	4,025,647
Glasgow	6,500	.86	760,468
Wales	500	.03	1,519,035
Bulgaria	33,663	.90	3,733,189
Rustchuk	3,075	10.92	28,121
Sofia	7,000	14.89	47,000
Crete	728	.24	294,192
Cyprus and Malta	130	.03	376,175
Denmark	5,000	.20	2,464,770
Copenhagen	3,500	1.11	313,000
France	86,885	.22	38,595,500
Bordeaux	3,000	1.17	257,471
Lyons	2,636	.58	453,145
Marseilles	5,500	1.11	494,769
Paris	58,000	2.18	2,660,000
Germany (1901)	586,948	1.04	56,367,178
Berlin	86,152	4.56	1,844,151
Breslau	18,440	4.36	422,738
Cologne	8,400	2.40	372,229
Dresden	38,700	9.00	289,844
Frankfort-on-the-Main	22,000	7.63	289,489
Hamburg	17,308	2.76	625,552
Hanover	4,151	1.76	235,666
Königsberg	4,076	2.16	187,897
Leipsic	4,844	1.06	455,089
Mayence	4,300	5.16	84,500
Munich	9,500	1.90	498,503
Nuremberg	6,500	2.49	261,000
Posen	5,810	5.00	117,014
Greece	8,350	.34	2,433,806
Athens	300	.27	111,486
Larissa	1,500	10.00	15,000
Holland	103,988	2.00	5,179,100
Amsterdam	60,000	11.30	530,718
Rotterdam	12,000	4.00	222,233
Hungary	851,378	4.43	19,207,103
Budapest	168,985	23.08	732,322
Grosswardein	12,294	31.85	38,557
Miskolcz	8,551	28.08	30,444
Szegedin	5,863	6.93	87,410
Temesvar	8,916	22.37	39,850
Italy	34,653	.10	34,000,000
Leghorn	4,050	4.12	98,321
Rome	7,800	1.17	663,000
Turin	4,300	1.27	335,639
Venice	3,800	2.50	151,840
Luxemburg*	1,200	.50	236,543
Norway and Sweden*	5,000	.07	7,376,321
Poland (1897)	1,316,776	16.25	8,000,000
Czenstochow	12,000	26.66	45,130
Lodz (1903)	74,999	24.38	307,570
Lomza	10,380	39.42	26,075
Lublin	22,495	44.90	50,152
Warsaw (1902)	262,824	41.18	638,200
Portugal*	1,200	.02	5,428,659
Lisbon	250	.08	308,000

	Jewish Population.	Percentage of Jewish to Total Population.	Total Population.
EUROPE—*Continued.*			
Rumania (1900)	269,015	4.99	5,408,743
Bakau	7,850	60.38	13,000
Botoshani	16,660	47.60	35,000
Braila	10,811	23.14	46,715
Bucharest	43,274	15.34	282,071
Galatz	12,970	20.85	62,678
Jassy	30,441	38.99	78,067
Monastir	6,000	.90	664,379
Russia (1897)	3,872,625	3.29	117,668,000
Berdychev	47,000	87.52	53,000
Biela Zerkow	16,000	48.48	33,000
Bobrinsk	19,125	54.33	35,177
Brest-Litovsk	36,650	78.81	46,502
Byelostok	42,000	65.62	63,925
Dvinsk	32,369	44.83	72,231
Grodno	24,611	52.45	46,871
Homel	23,000	62.16	36,846
Jitomir	22,000	33.61	65,452
Kherson	18,967	27.14	62,219
Kiev	16,000	6.46	247,432
Kishinef	50,000	49.95	108,796
Kovno	28,405	38.60	73,543
Libau	9,700	15.04	64,505
Minsk	49,957	54.60	91,494
Moghilef	25,000	58.14	43,106
Nikolaief	16,000	17.39	92,060
Odessa	150,000	37.03	405,041
Pinsk	22,000	80.10	27,938
Riga	18,000	7.02	256,197
Rostof	15,000	12.50	119,889
St. Petersburg (1900)	20,385	1.41	1,439,616
Wilna	63,986	40.00	159,568
Yekaterinoslav	36,000	29.54	121,216
Yelisavetgrad	24,340	39.26	61,841
Servia	5,102	.20	2,493,770
Spain*	5,000	.02	18,089,500
Gibraltar	3,000	10.90	27,460
Madrid	300	.06	498,000
Switzerland	12,551	.38	3,315,443
Turkey and Eastern Rumelia*	282,277	4.91	5,746,986
Adrianople (1904)	17,000	20.98	81,000
Bagdad	35,000	24.14	145,000
Constantinople	44,361	3.94	1,125,000
Philippopolis	3,800	8.86	42,849
Saloniea	60,000	57.14	105,000
ASIA.			
Arabia*	30,000	.42	7,000,000
Aden	3,059	7.42	41,222
Asia Minor and Syria*	65,000	.55	11,800,432
Aleppo	10,000	8.54	117,000
Brusa	3,500	4.58	76,303
Corfu	3,500	19.00	17,918
Damascus	10,000	4.44	225,000
Smyrna	25,000	12.44	201,000
Caucasus	58,471	.77	7,536,828
Baku	11,650	11.31	103,060
China and Japan*	2,000	.0004	427,663,231
Hongkong	143	.06	221,441
India	18,228	.06	231,899,507
Bombay	5,357	.67	776,000
Calcutta	1,889	.17	1,125,400
Palestine*	78,000	12.00	650,000
Haifa	1,800	13.84	13,000
Hebron	1,500	7.50	18,000
Jaffa	3,500	8.75	40,000
Jerusalem	41,000	68.33	60,000
Safed	6,870	27.48	25,000
Tiberias	2,600	65.00	4,000
Persia*	35,000	.39	9,000,000
Shiraz	5,000	16.66	30,000
Teheran	5,100	2.42	210,000
Russian Central Asia	12,729	.16	7,740,394
Samarcand	4,379	.51	859,123
Siberia	34,477	.60	5,666,659
Turkestan and Afghanistan	18,435	.22	8,241,913
AFRICA.			
Abyssinia (Falashas)*	50,000	1.00	5,000,000
Algeria (1902)	51,044	1.07	4,729,331
Algiers	10,800	14.44	74,792
Constantine	7,200	15.47	46,581
Oran	10,636	14.27	74,510
Tlemçen	4,909	16.61	29,554
Egypt (1897)	30,678	.31	9,734,405
Alexandria	12,433	3.89	319,000
Cairo	14,362	2.51	570,062
Morocco*	109,712	2.11	5,000,000
Fez	10,000	6.88	145,000
Mogador	8,676	45.66	19,000
Morocco	15,700	31.40	50,000
AFRICA—*Continued.*			
Sfax	5,000	7.14	70,000
Tangier	12,000	40.00	30,000
Tetuan	6,500	29.54	22,000
Tripoli	18,680	2.33	800,000
Tunis	62,545	4.16	1,500,000
Tunis	12,000	8.96	135,000
South Africa*	50,000	4.54	1,100,000
Cape Colony	20,000	1.27	1,527,224
Natal	1,700	.31	543,983
Durban	1,250	2.08	60,046
Orange River Colony	1,500	.72	207,503
Bloemfontein	800	11.94	6,760
Portuguese Territory	200	.....	.....
Rhodesia	600	.....	.....
Transvaal	25,000	5.12	487,457
Johannesburg	10,000	9.80	102,078
AMERICA. (NORTH AMERICA.)			
Canada	22,500	.42	5,369,666
Montreal	10,000	3.75	266,826
Toronto	3,500	1.68	207,971
Winnipeg	25,000	59.52	42,000
Central America*	4,035	.12	3,143,968
Mexico*	1,000	.008	11,642,720
United States*	1,500,000	1.97	76,085,794
Baltimore	30,000	7.90	434,439
Boston	40,000	8.91	448,477
Chicago	60,000	3.53	1,698,575
Cincinnati	18,000	5.52	325,902
New York	672,776	19.56	3,437,202
Philadelphia	75,000	5.80	1,293,697
St. Louis	45,000	9.96	451,770
San Francisco	20,000	6.68	298,997
(SOUTH AMERICA.*)			
Argentine Republic	20,000	.42	4,659,214
Buenos Ayres	10,000	1.25	800,000
Brazil	2,000	.01	14,002,335
Rio de Janeiro	300	.03	800,000
Dutch Guiana	1,121	1.97	57,388
Ecuador, Bolivia, Peru, Chile, and Uruguay	1,000	.01	9,318,033
Guiana, Venezuela, and Colombia	2,000	.03	6,345,539
AUSTRALASIA.			
Australia	15,122	.49	3,036,570
New South Wales	6,447	.56	1,132,234
Sydney	6,000	1.33	451,000
Queensland	733	.18	406,658
South Australia	786	.24	320,431
Victoria	5,897	.51	1,140,405
Melbourne	5,500	1.11	493,956
Western Australia	1,259	2.54	49,782
Perth	500	1.38	36,274
New Zealand	1,611	.20	772,719
Tasmania	107	.07	146,667

From this it will be seen that the total number of Jews in the various continents is 11,273,076, distributed as follows:

Europe	8,977,581	North America	1,527,535
Asia	352,340	South America	26,121
Africa	372,659	Australasia	16,840

The accuracy of these figures is doubtful since, as stated above, England and the United States have no religious statistics. With respect to the lands of Islam, an attempt has recently been made by the Alliance Israélite Universelle to obtain some definite data; the result is given below.

MOHAMMEDAN COUNTRIES.

Algeria	63,000	(Turkey in Asia.)	
Bulgaria	31,064	Archipelago (Turkish)	4,557
Egypt	30,578	Asia Minor	77,458
Morocco	109,712	Crete	646
Persia	49,500	Mesopotamia	59,235
Tripoli	18,660	Syria and Palestine	79,234
Tunis	62,540	Yemen	35,000
Turkey in Europe	188,896	Total	810,080

With some of these results may be compared those of Cuinet ("La Turquie d'Asie," Paris, 1892–95): 121,381 for Turkey in Asia, and 70,382 for Syria and Palestine.

The difficulty in securing trustworthy results from Asiatic and Islamic countries may be illustrated by reproducing the various estimates made of the Jewish population of Jerusalem—a subject which is, of course, interesting in itself:

Estimate.	Authority.	Year.
7,100	Prussian consul	1867
7,120	Zochokke	1868
8,000	Lemisse	1873
9,000	English consul Moore	1887
14,000	Lortel	1881
16,000	Ritter	1895
21,000	Luncz ("Luah")	1898
25,000–30,000	"New International Encyclopedia"	1903
28,000	Meyer's tours	1893
29,000	M. A. Meyer (JEW. ENCYC. vii. 151)	1904
30,000	W. W. Wilson ("Encyc. Brit.")	1902
30,774	Cuinet	1896
41,000	Baedeker and Brockhaus	1902
55,000	Wilson ("Encyc. Brit.")	1902

Probably 95 per cent of the persons included in these estimates of Jewish populations are Ashkenazim. As far as can be ascertained, the numbers of Sephardim are as follows:

Turkey in Europe	90,000	Italy	18,000
" " Asia	45,000	Holland, etc.	50,000
Egypt, etc.	10,000	America	5,000
Algeria	40,000		
Morocco	50,000	Total	314,000
France	6,000		

But there are others, besides these two groups, who may be included under the heading "Jews"; the following classes may be enumerated:

	Nativity.	Number.	Per cent. of Whole.
A. Jews both by religion and by birth		11,000,000	98.9
Ashkenazim	Teutonic and Slavonic	10,475,000	92.8
Sephardim	Romance, Levantine, African.	314,000	5.1
Samaritans (?)	Nablus	150	
B. Jews by religion, but not by birth		75,000	1.1
Falashas	Abyssinian	50,000	
Karaites	Crimean	6,000	
Daggatouns, etc.	Saharic	10,000	
Beni-Israel	Bombay	6,500	
Cochin	Cochin	1,600	
C. Jews by birth, but not by religion		12,000	0.2
Chuetas	Belearic Isles	6,000	
Maiminim	Salonica	4,000	
Gedid al Islam	Khorasan	2,000	

The following list summarizes the proportion of Jews to general population in the several countries:

	Per cent.		Per cent.
Poland	16.25	Morocco	2.11
Palestine	12.00	Holland	2.00
Rumania	4.99	United States	1.97
Austria	4.68	Prussia	1.11
Hungary	4.43	Algeria	1.07
Russian Empire	3.29	Germany	1.04
Bulgaria	.90	France	.22
United Kingdom	.57	New Zealand	.20
Luxemburg	.50	Servia	.20
Argentine Republic	.42	Denmark	.20
Canada	.42	Belgium	.18
Persia	.39	Italy	.10
Switzerland	.38	Norway and Sweden	.07
Australasia	.38	India	.06
Greece	.34	Portugal	.02
Egypt	.31	Spain	.02

Turning from distribution to social characteristics, the most marked one is the preference for living in towns, though this tendency, of course, is now common. A few figures with regard to this point may be here inserted. Dr. S. Neumann ("Die Fabel von der Jüd. Masseneinwanderung," p. 65) gives the following percentage of Jews living in the open country in Prussia, to which has been added, after Jannasch, the proportion of the general population:

Town and Country.

Year.	Older Parts.	New Possessions.	Together.	Proportion.
1849	20.85	.....	.....	73.48
1858	21.75	.....	.....	70.39
1867	19.73	39.38	22.88	68.70
1871	18.41	34.89	21.90	67.67

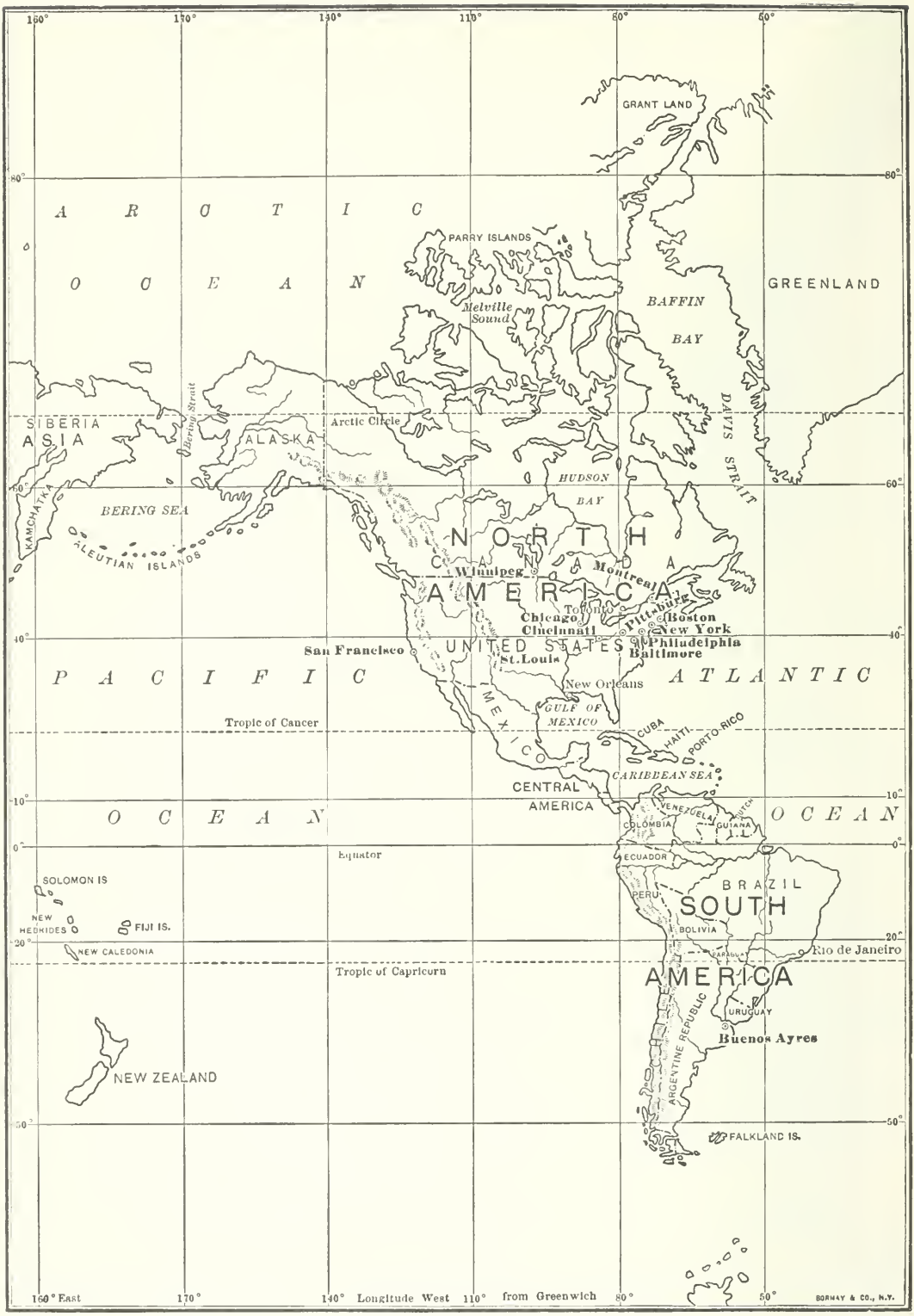
Here the decrease in the rural population is not so very marked, but the small proportion to the general population is noteworthy. In countries in which the Jewish population is smaller the contrast is more striking. Thus, in Saxony, in 1880, while 72 per cent of the general population dwelt in the country, only 3 per cent of Jews lived outside of towns ("Statist. Jahrb. für Sachsen," 1883, p. 5). At the last census of Victoria, in 1881, the percentages of the population were as follows ("Religions of the People," part iii.):

	Towns, etc.	Shires.	Outside Local Jurisdiction.
General	50	49	1
Jews	93	7	0

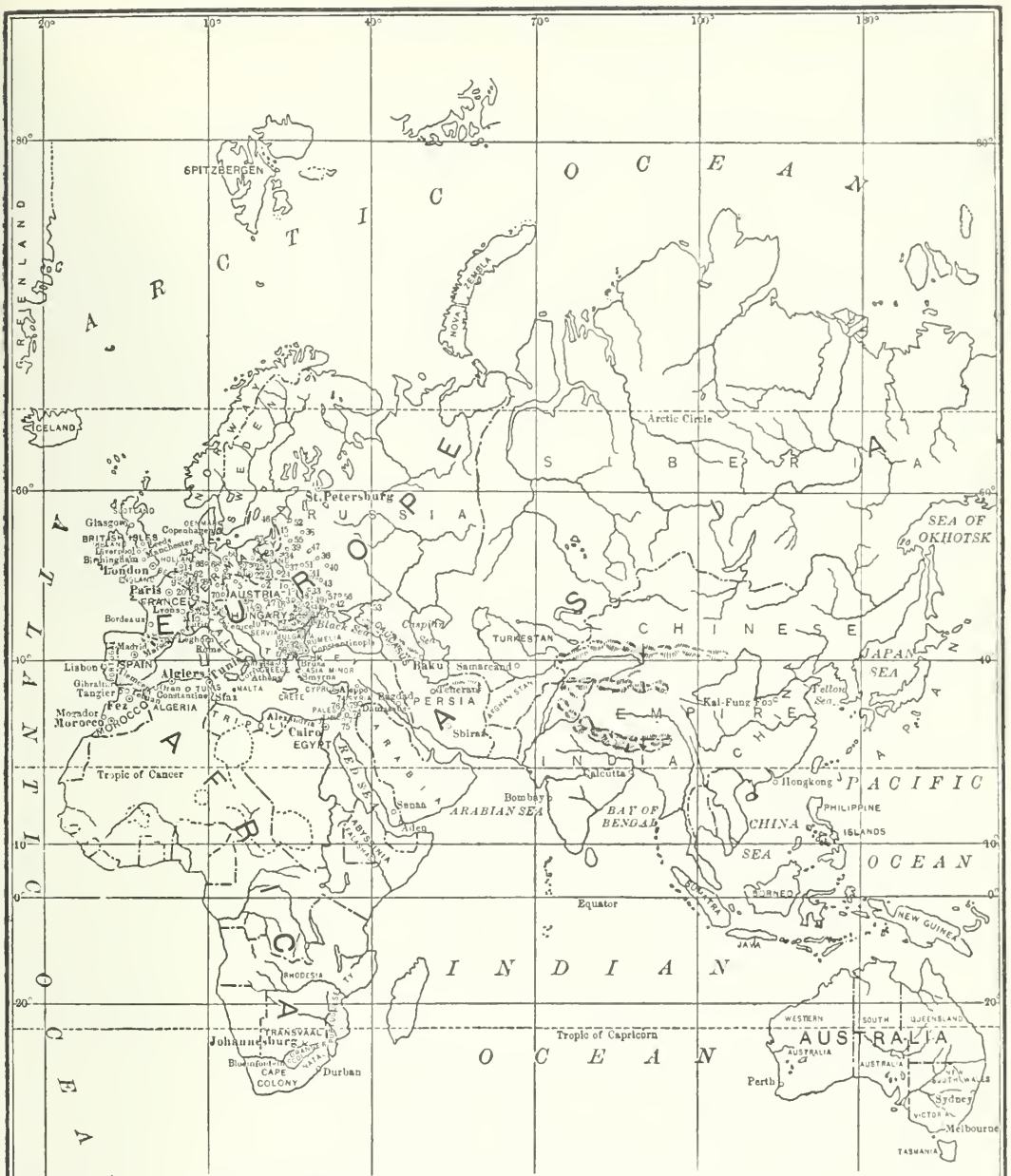
The following table, taken from Ruppin, "Die Juden der Gegenwart," gives the number of Jews in large cities in the countries named for the year 1900:

Country.	Percentage of Jews in Large Cities.	Percentage of Christians in Large Cities.	Percentage of Inhabitants of Large Cities Who Are Jews.
Austria	23.33	10.60	9.76
Holland	42.72	15.90	2.75
Hungary	26.11	6.39	15.89
Prussia	49.21	16.55	3.30

The same writer gives an equally interesting table of the proportion of Jews in the following important cities:



MAP OF THE WESTERN HEMISPHERE, SHOWING CHIEF CENTERS OF JEWISH POPULATION.



THE FOLLOWING PLACES ARE LOCATED BY CORRESPONDING NUMBERS ON MAP.

AUSTRIA.

1 Brody
2 Cracow
3 Czernowitz
4 Lemberg
5 Prague
6 Triest
7 Vienna
10 Sarajevo

BELGIUM.

8 Antwerp
9 Brussels

BULGARIA.

11 Rustchuk
12 Sofia

GERMANY.

60 Berlin
61 Breslau
62 Cologne
63 Dresden
64 Frankfort-on-the-Main
65 Hamburg
66 Hanover
67 Königsberg
68 Leipsic
69 Mayence
70 Munich
71 Nuremberg
72 Posen

HOLLAND.

13 Amsterdam
14 Rotterdam

HUNGARY.

15 Budapest
16 Grosswardein
17 Miskolcz
18 Temesvar
19 Szegedin
20 Luxemburg

PALESTINE.

74 Haifa
75 Hebron
76 Jaffa
77 Jerusalem
78 Safed
79 Tiberias

POLAND.

21 Czenstochow
22 Lods
23 Lomza
24 Lublin
25 Warsaw

RUMANIA.

26 Bakau
27 Botoshani
28 Braila
29 Bucharest
30 Galatz
31 Jassy
32 Monastir

RUSSIA

33 Berdychev.
34 Byelostok
35 Bielazerkow
36 Bobrinsk
37 Brest-Litovsk
38 Dvinsk
39 Grodno
40 Homel
41 Jitomir
42 Kherson
43 Kief
44 Kishinef
45 Kovno
46 Libau
47 Minsk
48 Mogh'lef
49 Nikolaief
50 Odessa
51 Pinsk
52 Riga
53 Rostof
54 St. Petersburg
55 Wilna
56 Yekaterinoslav
57 Yelisavetgrad

TURKEY

58 Adrianople
59 Philippopolis
73 Salonica

Longitude East 70° from Greenwich

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MAP OF THE EASTERN HEMISPHERE, SHOWING CHIEF CENTERS OF JEWISH POPULATION.

City.	Percentage of Jews in City.	Permillage of Jews of Country.	Permillage of Others.
Amsterdam	13.40	560	80
Berlin	4.88	235	53
Bucharest	13.30	161	50
Budapest	23.08	199	31
Copenhagen	1.04	800	143
London	1.59	585	157
New York	17.46	528	45
Rome	1.18	179	20
St. Petersburg	35.77	193	57
Vienna	8.77	123	61

In this connection it is interesting to give a list of the chief cities having more than 10,000 Jews:

Adrianople	17,000	Jerusalem	41,000
Aleppo	10,000	Jitomir	22,000
Alexandria	12,433	Johannesburg	10,000
Amsterdam	60,000	Kherson	18,967
Bagdad	35,000	Kiev	16,000
Baku	11,650	Kishinef	50,000
Baltimore	30,000	Kovno	28,403
Berdychev	47,000	Lemberg	40,000
Berlin	86,152	Lodz	74,999
Biela Zerkow	16,000	Lomza	10,380
Bobrinsk	19,125	London	150,000
Boston	40,000	Lublin	22,495
Botoshani	16,660	Minsk	49,957
Braila	10,811	Moghilef	25,000
Breslau	18,440	Montreal	10,000
Brest-Litovsk	36,650	Morocco	15,700
Brody	15,050	New York	672,776
Bucharest	43,274	Nikolaief	16,000
Budapest	168,985	Odessa	150,000
Buenos Ayres	10,000	Paris	58,000
Byelostok	42,000	Philadelphia	75,000
Cairo	14,362	Pinsk	22,000
Chicago	60,000	Prague	20,000
Cincinnati	18,000	Riga	18,000
Constantinople	44,361	Rostof	15,000
Cracow	25,430	Rotterdam	12,000
Czenstochow	12,000	St. Louis	45,000
Czernowitz	22,000	St. Petersburg	20,385
Damascus	10,000	Salonica	60,000
Dresden	38,700	San Francisco	20,000
Dvinsk	32,369	Smyrna	25,000
Fez	10,000	Tangier	12,000
Frankfort-on-the-Main	22,000	Tunis	12,000
Galatz	12,970	Vienna	150,000
Grodno	24,611	Warsaw	262,824
Grosswardein	12,294	Wilna	63,986
Hamburg	17,308	Winnipeg	25,000
Homel	23,000	Yekaterinoslav	36,000
Jassy	30,441	Yelisavetgrad	24,340

Owing to the large dispersion of the Jews of Russia, Galicia, and Rumania during the past twenty-five years, amounting probably to 1,000,000, a somewhat peculiar statistical condition occurs in the Jewish population of the English-speaking world, where for the most part the emigrants have been received (see Migration). The latter are largely of the most viable ages—between fifteen and forty-five—and therefore the death-rate is very low and the marriage-rate very high. The absence of the aged from the stream of immigration also tends to reduce the death-rate, though it increases the proportion of deaths under the age of five to an abnormal degree. This, for example, is the reason why in London such deaths are more than 50 per cent of the total number of deaths.

Another example of the result of the Russian emigration is the distribution of males and females in the Jewish as compared with the general population; this can be seen from the following table:

Number of Women to 100 Men.

	Jews.	General.		Jews.	General.
Bavaria	106	105	Ireland	89	105
Denmark	110	103	Italy	101	99
France	99	101	Prussia	108	103
Holland	105	102	Russia	104	102
Hungary	103	103	Sweden	103	109

Notwithstanding the fact that the number of male births among Jews is larger than among other races, the proportion of Jewesses to Jews is greater than that of females to males in the general population. This is due in large measure to the frequent emigration of young men to seek their fortunes in other lands; hence, in America and England there is a much larger proportion of young men to young women, which again leads to a higher marriage-rate.

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J.

STATURE: Natural height of man. The stature of the Jews is a racial characteristic which has been thoroughly investigated in various countries. Besides numerous anthropological works, many of the recruiting-offices in eastern Europe have contributed considerable material on the subject. Topinard considers the average stature of man to be 165 cm. Judged by this standard, the Jews are below the mean height. As may be seen from the appended table (No. 1) of measurements of about 14,000 Jews, the average height is found to be 161 to 163 cm. In some places it is considerably higher, reaching 167 cm. in Odessa, and even 171.4 cm. among the richer class of Jews in the West End of London (Jacobs). As will be noticed from the figures in Table 2, showing the average height of Jews as compared with that of the non-Jewish inhabitants in eastern Europe, the stature of the former corresponds to a great extent with that of their Gentile neighbors. Wherever the latter are tall, the Jews also are tall, and vice versa. Thus in Galicia and Poland, where the indigenous Polish population is short of stature, measuring 162 to 163 cm. on the average, the shortest Jews are found. In Little Russia and South Russia, where the Gentiles are characterized by their superior height, measuring 165 to 167 cm. on the average, the Jews also are comparatively tall, averaging 163 to 167 cm. The same is true of the Jews in Rumania, Bukowina, etc.

Jews Compared with Non-Jews.

It is a significant fact that while the stature of the Jews is in a measure correlative to the stature of the Gentile races among which they live, still they rarely reach the same height. With but two exceptions (Rumania and Hungary), the Jews are everywhere from 1 to 3 cm. shorter than the Gentiles. This

shortness of stature has been cited by certain writers to prove that the Jews are an inferior race, which of course can not be seriously considered, because it is not known that superior stature necessarily goes hand in hand with superior physical and mental powers. The Japanese, for instance, are among the shortest of races—much shorter on the average than the Jews—yet, as is indicated by their recent and rapid progress, they are by no means an inferior or degenerate race. Particularly in Poland, where the natives are of inferior stature, many Gentile publicists, while discussing the degeneracy of their people, have attempted to show that this deficiency is due to the presence of a large number of Jews in that country whose low stature reduces the average. Measurements of conscripts were used in support of this view. On the other hand, it has been shown that the ages of conscripts are usually twenty and twenty-one, and Jews at these ages have not yet reached their full growth (see GROWTH OF THE BODY), and that even then the Jews measure 161.3 cm., not much less than the Poles, who average 162.7 cm. Measurements taken by Olechnowicz in the provincial government of Radom show that the Polish peasants are only 161.7 cm. in height on the average; and in Lomza, according to Talko-Hryncewicz's measurements, they are no taller.

It is characteristic of the stature of the Jews that the proportion of short individuals among them is larger than among the surrounding races and peoples, as may be seen from the appended table (No. 1) taken from Fishberg's work (see bibliography):

Inferior Stature of Jews.

It appears from this table that the proportion of persons less than 160 cm. in height is everywhere larger among the Jews than among the non-Jews of the same country, with but one exception, that of Rumania, which may possibly be explained by the fact that the figures for these Jews are obtained by measuring immigrants to the United States, who are always taller than the people from whom they spring. The percentage of these short individuals seems to run in almost direct ratio to the percentage found among the Gentiles in the same locality. In Galicia and in Russian Poland, where the proportion of Gentiles under 160 cm. in height exceeds 20 per cent, the Jews have 25 per cent of short men. On the other hand, in Little Russia, where such persons are found to the extent of only 14 per cent, and in Rumania, where it is only 12 per cent among the Gentiles, the Jews also show a lower percentage, namely, 24 and 18 respectively. Persons of tall stature, 170 cm. and over, are met with less frequently among the Jews than among others in the same country. Such persons are found to the extent of 10 per cent among the Galician Jews, but the percentage increases as it increases among the non-Jewish races in a given country, and is found to be 17 per cent among the Little-Russian Jews.

TABLE I.—STATURE OF JEWS COMPARED WITH THAT OF NON-JEWS IN VARIOUS COUNTRIES.

Country.	Jews.			Non-Jews.		
	Number Observed.	Average Stature (in mm.).	Observer.	People or Race.	Average Stature (in mm.).	Observer.
Austria	132	1,634	Weisbach.			
Galicia	954	1,623	Majer and Koper-nicki.	Poles	1,622	Majer and Koper-nicki.
				Ruthenians	1,640	
" (emigrants to United States).	305	1,622	Fishberg.			
Little Russia	438	1,625	Talko-Hryncewicz.	Little Russians	1,667	Talko-Hryncewicz.
" " (recruits)	....	1,642	Snigireff.	" " (recruits)	1,651	Snigireff.
South Russia	239	1,648	Weissenberg.			
Odessa (recruits)	500	1,669	Pantukhof.	" " "	1,661	Pantukhof.
Little Russia (emigrants to United States).	219	1,657	Fishberg.			
Poland (recruits)	4,470	1,613	Snigireff.	Poles (recruits)	1,624	Snigireff.
" "	689	1,623	Zakrzewski.	" "	1,655	Zakrzewski.
" "	1,006	1,613	Tolwinski.	" "	1,648	Tolwinski.
"	200	1,610	Elkind.	"	1,640	Elkind.
" (emigrants to United States).	315	1,634	Fishberg.			
Lithuania (recruits)	2,122	1,612	Snigireff.	Lithuanians (recruits)	1,639	Snigireff.
"	69	1,619	Talko-Hryncewicz.	Letto-Lithuanians	1,644	Talko-Hryncewicz.
White Russia	139	1,617	Yakowenko.	White Russians	1,636	" "
Lithuania (emigrants to United States).	275	1,642	Fishberg.			
London (East End)	363	1,641	Jacobs.	English	1,720	Anthropometric Committee
" (West End)		1,714	"			
Hungary (recruits)	....	1,633	Scheiber.	Magyars	1,619	Scheiber.
" (emigrants to United States).	140	1,657	Fishberg.	Germans	1,646	"
				Slavonians	1,646	"
Bavaria	329	1,620	Ranke.			
Bukowina (soldiers)	100	1,654	Himmel.	Ruthenians	1,670	Himmel.
				Rumanians	1,673	"
Bosnia	55	1,634	Glück.			
Baden	86	1,643	Ammon.	Germans	1,652	Ammon.
Turin	62	1,633	Lombroso.	Italians	1,651	Lombroso.
Rumania (emigrants to United States).	150	1,660	Fishberg.	Rumanians	1,650	Pittard.
Caucasia	305	1,618	Pantukhof.	Armenians	1,630	Pantukhof.
Daghestan	61	1,644	"	Lesghians	1,686	Kurdoff.
" (mountaineers)	14	1,663	Swiderski.			
United States	124	1,679	Fishberg.			

TABLE II.—STATURE OF JEWS COMPARED WITH THAT OF NON-JEWS IN VARIOUS COUNTRIES IN EASTERN EUROPE.

Country.	Less Than 160 cm.	160 to 164.9 cm.	165 to 169.9 cm.	170 cm. and Over.	Less Than 165 cm.	165 cm. and Over.	Number Observed.	Average Stature (in mm.)	Observer.
Galicia:									
Jews	35.95	33.22	20.24	10.61	69.15	30.85	1,141	1,623	Fishberg, Kopernicki.
Poles	13.67	32.93	28.90	24.50	46.60	53.40	2,861	1,622	Kopernicki.
Ruthenians	21.78	26.47	22.94	28.81	48.25	51.75	1,355	1,640	"
Poland:									
Jews	35.53	29.71	24.47	10.29	65.24	34.47	515	1,625	Fishberg, Elkind.
Poles	23.50	38.22	21.99	16.23	61.78	38.22	191	1,640	Elkind.
Lithuania and White Russia:									
Jews	27.05	34.06	25.85	13.04	61.11	38.89	414	1,635	Fishberg, Yakowenko.
White Russians	23.93	28.62	32.15	15.14	52.55	47.29	961	1,636	Talko-Hryncewicz.
Letto-Lithuanians	18.07	31.52	27.94	22.47	49.59	50.41	476	1,644	" "
Little Russia:									
Jews	24.35	30.30	28.31	17.04	54.65	45.35	657	1,639	Fishberg, Talko-Hryncewicz.
Little Russians	14.52	32.88	26.86	25.74	47.40	52.60	1,694	1,670	Ivanovski.
Rumania:									
Jews	18.00	27.33	24.00	30.67	45.33	54.67	150	1,660	Fishberg.
Rumanians	12.58	29.80	31.79	25.83	42.38	57.62	151	1,650	Pittard.

and even 30 per cent among the Rumanian Jews. From the observations of Talko-Hryncewicz, Otto Ammon, and Majer and Kopernicki, it appears also that this condition obtains in other countries.

Measurements of only 946 Jewesses are available, of which 435 are of immigrant Jewesses in New York city, obtained by Fishberg. The following figures give the average height in centimeters according to nativity:

STATURE OF JEWESSES.

Country of Nativity.	Number Measured.	Average Stature.	Observer.
Poland	125	150.6	Elkind.
" (emigrants to the United States)	56	152.0	Fishberg.
Little Russia	206	151.5	Talko-Hryncewicz.
" " (emigrants to the United States)	74	154.6	Fishberg.
South Russia	70	153.6	Weissenberg.
Lithuania	110	150.7	Yakowenko.
" (emigrants to the United States)	100	153.7	Fishberg.
Galicia (emigrants to the United States)	122	152.4	"
Rumania (emigrants to the United States)	44	154.5	"
Hungary (emigrants to the United States)	39	154.4	"

It appears from the figures in this table that the average stature of Jewesses differs according to their nativity. Like the Jews, the Jewesses are tall in countries where the women of the indigenous races are tall, and vice versa. In Poland they measure only 150.6 cm. on the average, while in South Russia they reach 153.6 cm. As a general rule, they are shorter by 1 to 3 cm. than their non-Jewish sisters.

Height of Jewesses.

The difference in the stature of the Jews and Jewesses is about 12 cm. in favor of the Jews, which is about the same as has been observed among other races, the height of the Jewesses being about 92 per cent of that of the Jews. Short women measuring 140 cm. and less in height are very often encountered among the Jewesses, but only rarely among Gentile women in the countries in which Jews live, while the proportion of tall women, measuring 158 cm. and over, is much smaller among Jewesses than among others. Here again is to be noted the phenomenon observed with regard to the men: the proportion of tall individuals is in direct ratio to the proportion of such persons among the Gentile women. Among the Polish women there is only 17.45 per cent exceeding 157 cm. in height (Elkind); among the Jewesses in that country, 12.15 per cent (Fishberg). In Lithuania and White Russia, where the natives include more than 20 per cent of tall women, the Jewesess have 16.5 per cent of tall women among them; and among the Little Russians, the tallest of the Slavonians, the Jewesses include 20 per cent over 158 cm. in height, compared with 37.45 per cent of tall women among the Gentiles in that country.

The short stature of the Jews has been attributed to race influence. All the available evidence tends to show that the ancient Hebrews were short of stature, compared with the other races in Palestine, particularly the Amorites (see GIANTS). This characteristic is said to have been hereditarily transmitted to the modern Jews. On the other hand, social factors must not be overlooked. The deplorable hygienic, material, and social conditions of the eastern European ghettos may be considered a factor in reducing the average stature of the Jews. Also as town-dwellers Jews are said to be at a disadvantage as regards their height; and it appears that the population of modern cities is inferior in stature to the rural population. The occupations in which Jews mostly engage are of the indoor or domestic variety; and this also has a great influence in reducing their average stature. From Fishberg's investigations of the Jews in the United States it appears that those working indoors are 4.4 cm. shorter than those working at outdoor occupations, as may be seen from the following figures:

Causes.

	Average Stature.
Indoor occupations:	
Tailors	161.3 cm.
Cobblers	160.4 "
Factory-workers	162.2 "
Average	161.3 "
Merchants	168.7 "
Professional men	169.6 "

	Average Stature.
Outdoor occupations:	
Carpenters	164.9 cm.
Iron-workers	166.3 "
Masons	167.9 "
Laborers	166.8 "
Average	166.4 "

It appears from these figures that the factor of occupation is not a negligible quantity in considering the average stature of the Jews. While the effect of race can hardly be underestimated in such problems, still adverse social and sanitary conditions have also a great influence in reducing the stature. The foregoing figures are confirmed by the observations of Weissenberg on the Jews in South Russia. He found that those who were in higher material and social circumstances were taller than their poorer coreligionists. Jacobs, as mentioned above, records the same to be the case with the Jews in London, where those of the East End average only 164.1 cm. in height, while their richer brethren in the West End of that city average 171.4 cm. In Poland, Zakrzewski has shown that in Warsaw the stature of the Jews is less in the poorer districts, and considerably greater in the richer ones. The maps of that city prepared by that statistician (reproduced by Ripley in his work "The Races of Europe") show in a striking manner how poverty goes hand in hand with shortness of stature.

Social Conditions.

Others are inclined to attribute the differences in the stature of the Jews in various countries to intermixture with the native races. It is argued that while the influence of environment calls for serious consideration, still it has not been proved that the superior or inferior stature produced by favorable or unfavorable social conditions is perpetuated by hereditary transmission. This view is sustained by the fact that, although the social and economic conditions in Little and South Russia are not by any means better than those in Poland, still the Jews of the former countries are taller than their Polish brethren. In Bukowina, likewise, the average height of the Jews is superior to that of their Galician brethren, although the social and economic environment is in both cases about the same. All this is used as an argument by some anthropologists in support of their advocacy of the intermixture of Jews with Gentiles.

Jewish immigrants to the United States are on the average taller than the coreligionists they have left behind them, as may be seen from the table giving the stature of the Jews. The average stature of 1,528 immigrant Jews in New York city was 164.5 cm. (Fishberg) as against an average of 162.0 cm. for 1,681 Jews in Russia and Galicia. A subdivision into four classes presented the following results:

	New York. Per Cent.	Eastern Europe. Per Cent
Short (less than 160 cm.)	23.30	35.46
Below the average (160 to 164.9 cm.)	30.10	32.48
Above the average (165 to 169.9 cm.)	27.49	21.41
Tall (170 cm. and above)	19.11	10.65

It appears from these figures that Jews of short stature were found in Europe to reach 35.46 per cent, as compared with 23.3 per cent among those who emigrated to the United States. The percentage of tall individuals (170 cm. and over) in eastern Europe is only 10.65, whereas in New York city it is 19.11, or nearly double. Persons of intermediate stature are found in about equal proportions in both groups.

Stature of Immigrants.

This phenomenon is attributed to a process of selection by emigration. Those who venture on a long journey to a distant land are usually superior physically to the average of the population from which they spring. It is not confined to the Jews. Gould has shown that the German, Irish, French, English, and other immigrants to the United States are as a rule taller than their fellow countrymen at home. Other countries to which immigration is extensive show the same phenomenon.

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J. M. Fi.

STATUTES. See Law, Civil.

STAUB, HERMANN: German jurist; born at Nikolai, Upper Silesia, March 21, 1856. After having studied for some time at the gymnasium at Beuthen he attended the universities of Breslau, Berlin, and Leipsic, graduating from the last-named institution in 1880. Having been admitted to the bar, he established himself as counselor at law in Berlin, making civil law his specialty. Staub has published "Kommentar zum Allgemeinen Deutschen Handelsgesetzbuch" and "Kommentar zur Allgemeinen Deutschen Wechselordnung." He is associate editor of the "Deutsche Juristenzeitung."

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S.

STAUBER, DANIEL. See Widal, A.

STEBLICKI (SEBLITZKY), JOSEPH ABRAHAM: German convert to Judaism; son of a Catholic butcher; born at Nikolai, Upper Silesia, about 1726; died there May 16, 1807. He received a good education in Jesuit colleges, and became teacher and later city treasurer in his native town,

and finally a member of the city council. Retiring from active life in 1780, he occupied himself with religious studies, and began to observe the Sabbath and the dietary laws; then he circumcised himself, as he stated later; and on the Day of Atonement in 1785 he attended services in the Jewish synagogue dressed in a white gown, like other worshipers.

When the authorities were informed of Steblicki's conversion, proceedings against him were immediately instituted which, according to the law of Leopold I., of 1709, then still in force, should have led to a sentence of death. But the king, Frederick II., ordered the proceedings to be suspended (Dec. 12), and left to the revenue authorities the questions as to whether Steblicki, as a Jew without right of residence ("unvergleiteter Jude"), should be tolerated, and whether he should be required to pay the special Jewish taxes. On July 28, 1786, the authorities decided that he should not be molested, on the ground that he must be mentally unbalanced. Steblicki lived more than twenty years after his conversion in harmony with his wife and his son, and was highly respected by the small Jewish community of Nikolai. His life was made the subject of legendary exaggerations in David Samoscz's "Ger Zedek" (Breslau, 1816) and in M. A. Hertzberg's "Der Neue Jude" (Gleiwitz, 1845).

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D.

STECKLER, ALFRED: American jurist; born in New York city Dec. 18, 1856. He was educated in the public schools of New York city and at Columbia Law School, graduated in 1877, and was admitted to the bar in the same year. In 1881 he was elected a judge of the Fourth District Court of New York city, and served till 1893. In 1900 he was appointed to fill a vacancy in the Supreme Court of the First Judicial District of New York County.

Steckler has taken an active part in politics, without affiliating himself with any party.

A. F. T. H.

STEIGER. See Music, Synagogal.

STEIN, ABRAHAM: German rabbi; born at Wanfried, Prussia, Jan. 13, 1818; died at Prague Sept. 18, 1884; studied at the Teachers' Seminary of Cassel (1832–34) and at the University of Berlin (Ph.D. 1844). He was principal of the seminary of Cassel 1845–47, rabbi at Filehne 1848–50, and rabbi of the Altschottländische community of Danzig 1850–63. When the old Meisel Synagogue of Prague was changed in 1864 to a modern temple with a choir, organ, and sermon, Stein received a call as preacher to this place of worship, where he officiated until his death. From 1865 to 1868 he acted also as teacher of Talmud at the Talmud Torah founded by Rapaport in this community.

Stein, who was eminent both as preacher and as linguist, published the following works: "Geschichte der Juden in Danzig, nach Handschriftlichen Quellen Dargestellt," Danzig, 1860; "Ueber den Unterricht im Talmud nach Wissenschaftlicher Methode," Prague, 1866; "Talmudische Terminologie, Zusammengestellt und Alphabetisch Geordnet, und die Aufgabe einer Präparandie für die Studierenden der Theologie," *ib.* 1869.

S. A. Kr.

STEIN, LEOPOLD: German rabbi; born in Burgpreppach Nov. 3, 1810; died at Frankfort-on-the-Main Dec. 2, 1882. After finishing his earlier education at Erlangen and Bayreuth, he attended (1830) the University of Würzburg. In 1833 he delivered his first sermon in Frankfort, in which he pleaded for the introduction of reforms; two years later he became rabbi of Burg and Altenkunstadt (Franconia); and from 1844 to 1862, when he withdrew from public life, he was rabbi at Frankfort-on-the-Main. He was especially prominent as one of the leaders of the Reform movement.

With Dr. S. Süsskind, Stein was editor of "Der Israelitische Volkslehrer" (1860–69); he edited also the year-book "Achawa," published by the Lehrerverein. His works include the following: "Stufengesänge," poems, Würzburg, 1834; "Gebete und Gesänge zum Gebrauche bei der Oeffentlichen Andacht," Erlangen, 1840; "Koheleth," Frankfort-on-the-Main, 1846; "Die Rabbiner-Versammlung: ein Wort zur Verständigung," *ib.* 1846; "Der Eid More Judaico," *ib.* 1847; "Lehre und Gebot," *ib.* 1858; "Die Hasmonäer," *ib.* 1859; "Gebetbuch für Israelitische Gemeinden: nach dem Ritus der Haupt-Synagoge zu Frankfurt-am-Main," *ib.* 1860; "Mein Dienstverhältniss zum Israelitischen Gemeindevorstande zu Frankfurt-am-Main, Actenmässig zur Begründung Meiner Amtsniederlegung Dargestellt," *ib.* 1861; "Haus Ehrlich," a drama in five acts, Leipsic, 1863 (performed at Mannheim); "Der Knabenraub von Karpentras," Berlin, 1863; "Sinai, die Worte des Ewigen Bundes," a didactic poem, Frankfort-on-the-Main, 1868; "Die Schrift des Lebens," the contents of the Jewish religion, *ib.* 1868; "Torath-Chajim," the Jewish religious law, Strasburg, 1877; "Der Geklärte Judenspiegel," 1882. He likewise composed for the Reform ritual the song "Tag des Herrn," to be sung to the music of "Kol Nidre" on the eve of the Day of Atonement.

Stein was a friend of Friedrich Rückert, to whose year-book he contributed several essays.

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S.

STEIN, LUDWIG: Hungarian philosopher; born at Erdö-Benye, Hungary, Nov. 12, 1859; educated at the gymnasia of Papa, Saros-Potak, and Zwolle, at the universities of Berlin and Halle (Ph.D. 1880), and at the Jewish Theological Seminary of Berlin (Rabbi, 1880). He lived in Berlin as rabbi from 1881 to 1883, and as journalist from 1883 to 1886. In 1886 he became privat-docent at the University of Zurich, and was in 1889 appointed professor at the polytechnic of that city. Since 1891 he has been professor of philosophy at the University of Bern.

Stein is the author of the following works: "Die Falaschas," Berlin, 1880; "Die Willensfreiheit bei den Jüdischen Philosophen des Mittelalters," *ib.*

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Stein is now (1905) the editor of "Archiv für Geschichte der Philosophie" (since 1886), "Berner Studien zur Philosophie und Ihrer Geschichte" (since 1896), and "Archiv für Systematische Philosophie" (since 1897).

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S. F. T. H.

STEIN, MARC AUREL: Hungarian Orientalist and archeologist; born at Budapest in 1862; educated at Vienna, Tübingen, Oxford, and London. In 1888 he was appointed registrar of the Punjab University at Lahore, and principal of the Oriental College in the same university; eleven years later he became principal of the Calcutta madrasah, where he remained until 1901. He is now (1905) inspector of schools in the Punjab. Stein is chiefly known, however, as an archeologist, the results of his explorations in Kashmir and Chinese Turkestan under a government commission being very important. His works are as follows: "Kalhaṇa's Rajatarañgiṇi, or Chronicle of the Kings of Kashmir" (3 vols., text and translation, Bombay and Westminster, 1892–1900); "Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir" (Bombay, 1894); "Detailed Report of an Archeological Tour with the Buner Field Force" (Lahore, 1898); "Memoir on Maps Illustrating the Ancient Geography of Kaçmir" (Bombay, 1899); and "Sand-Buried Cities of Khotan" (London, 1903). In addition he has written numerous articles in various Oriental journals.

S. L. H. G.

STEIN, PHILIP: American jurist; born at Steele, Rhenish Prussia, March 12, 1844. He emigrated to the United States in 1854, and was educated in the public and the high school of Milwaukee, and at the University of Wisconsin, obtaining the degree of A.M. in 1868, in which year he was also admitted to the bar. After postgraduate courses at the universities of Heidelberg, Bonn, and Berlin he settled in 1870 in Chicago. In 1892, and again in 1898, he was elected judge of the Superior Court of Cook County, Illinois, and in 1903 he was appointed judge of the appellate court of that state, of which court he is now (1905) presiding justice.

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A. F. T. H.

STEIN, PHILIPP: German author; born Dec. 3, 1853, at Königsberg. In 1864 his parents removed with him to Berlin. The death of his father there prevented him from continuing his studies, and he became a bookseller. After having worked for some time on the editorial staff of the "Deutsches Montagsblatt," Stein in 1881 became one of the editors of the "Dresdener Zeitung." In 1884 he returned to Berlin and became chief editor of the "Litterarische Merkur"; and from this time he developed great activity as contributor to various political, artistic, and literary papers. Stein is now (1905) editor-in-chief of the Berlin "Bazar," and dramatic critic of the "Berliner Zeitung." He has published "Illustrirte Kunstgeschichte," 1886, and "Von Schreibtisch und Werkstatt," 1896, and has edited "Briefe von Goethe's Mutter," 1891; "Reden des Fürsten Bismarck," 1895–98; "Rückert's Ausgewählte Werke," 6 vols., 1897; "Briefwechsel Zwischen Schiller und Goethe," 1901.

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, pp. 514–515.

S.

STEIN-AM-ANGER (Hungarian, **Szombathely**): Town in Hungary. Although now one of the largest and most important in the country, the Jewish community of Stein-am-Anger is of comparatively recent origin. In 1567 Emperor Maximilian II. granted to the town the privilege of allowing none but Catholics to dwell within its walls; and even in the seventeenth and eighteenth centuries, when the municipal authorities rented shops to Jews, the latter were permitted to remain in the town only during the day, and then only without their families. Down to the beginning of the nineteenth century but three or four Jewish families succeeded in taking up a permanent residence there. The members of the little community of Stein-am-Anger, therefore, dwelt not in the town itself, but in the outlying districts (now united into one municipality). They separated in 1830 from the community of Rechnitz, of which they had previously formed a part, and were henceforth known as the community of Szombathely. When the Jews of Hungary were emancipated by the law of 1840, the city was obliged to open its doors to them; but at the beginning of the revolution of 1848 they were not only attacked and plundered, but threatened with expulsion. The authorities interfered, however, and when peace was restored the community quickly developed.

The first elementary school was founded in 1846, and is now (1905) organized as a normal school, with four grades and about 230 pupils. The first synagogue was built by the former lord of the town, Duke Batthyányi, who sold it to the Jews. In 1880 a large temple was built; it is one of the handsomest edifices of its kind in Hungary. The founder of the community and its first rabbi was Ludwig Königsberger (d. 1861); he was succeeded in turn by Leopold Rockenstein, Joseph Stier, and Béla Bernstein (called in 1892). A small Orthodox congregation, numbering about 60 or 70 members, separated from the main body in 1870. It has its own synagogue, an elementary school with two teachers, and an independent organization.

S. B. Be.

STEINBACH, EMIL: Austrian statesman; born at Vienna June 11, 1846. After graduating from the Vienna University (LL.D.) he established himself as a lawyer, becoming soon afterward at-

tached to the Ministry of Commerce. From February, 1891, to November, 1893, he was minister of finance in the cabinet of Taaffe. In 1894 he was appointed president of the Supreme Court of the Austrian Empire, which position he still holds (1905). He has embraced Christianity.

Steinbach is the author of the following works: "Rechtskenntnisse des Publikums" (1878); "Eigenthum an Briefen nach Oesterreichischem Rechte" (1879); "Stellung der Versicherung im Privatrechte" (1883); "Erwerb und Beruf" (1896); "Rechtsgeschäfte der Wirtschaftlichen Organization" (1897); "Moral als Schranke des Rechtserwerbes" (1898); "Zur Friedensbewegung" (1899); "Treue und Glaube im Verkehr" (1900); "Der Staat und die Modernen Privatmonopole" (1903).

Bibliography: *La Grande Encyclopédie.*

S.

STEINBACH, JOSEF: Austrian physician; born at Fünfkirchen, Hungary, Jan. 3, 1850. Educated at the gymnasium of his native town and at the University of Vienna (M.D. 1875), he acted for a short time as assistant physician at the university hospital, and in 1876 was appointed surgeon in the navy, resigning the latter position in 1881. After a postgraduate course at the University of Vienna he established himself as gynecologist in Franzensbad.

Steinbach has published the following belletristic works: "Heimatsklänge," Leipsic, 1882; "Uebersetzung von J. Kiss' Gedichten," Vienna, 1886; and "Eigenes und Fremdes," *ib.* 1888. Since 1886 he has been associate editor with G. A. Egger of the "Oesterreichisch-Ungarische Badezeitung." He has contributed several essays to professional journals, and is the author of "Die Stellung der Militärärzte im Oesterreichisch-Ungarischen Heeresverbande."

Bibliography: Eisner, *Das Geistige Wien*, vols. i. and ii., Vienna, 1893.

S. F. T. H.

STEINBERG, JOSHUA: Russian writer and educator; born in Wilna 1839. He was graduated from the rabbinical school of his native city, and then for a short time occupied the position of rabbi at Byelostok, being called to Wilna in 1861 to fill a similar position. In 1867 he was appointed head teacher of Hebrew and Aramaic at the rabbinical seminary, and in 1872 was promoted to the position of inspector, which post he held until 1904. Steinberg's activities were not, however, limited to the sphere of higher education; for it was due to his tireless devotion and persistent representations that the Russian government in 1863 established in Wilna seven elementary city schools for Jewish children. Following the example of Wilna, other schools of the same pattern were established in nearly all cities containing a large Jewish population.

In 1863 the Russian government appointed Steinberg censor of all Jewish publications, both domestic and foreign—a position which he still holds (1905). In 1887 he was requested by the government to inspect the yeshibah at Volozhin with a view to introducing into the curriculum of that institution the study of the Russian language and literature and other general subjects. Steinberg succeeded in convincing the officials of the institution of the necessity of such reforms, and they promised faithfully to carry out his plans; two years passed, however, without their making the least effort to comply with the request of the government, and the institution was closed in spite of Steinberg's earnest pleadings for another year's delay. Steinberg was the recipient of many honors from the Russian government for his devotion and many-sided activities in both literary and educational fields. A hereditary honorary citizenship was bestowed upon him, and he was decorated many times.

Steinberg's literary productions are many and varied. The following is a list of his more important works:

Russian: "The Organic Life of the Language" (1871), published in the "Viestnik Yevropy"; "Grammar of the Hebrew Language" (Wilna, 1871); "Book of Exercises in the Chaldean Language" (1875); "Complete Russian-Hebrew Dictionary" (1880); "Hebrew and Chaldean Dictionary of the Bible," awarded a prize by the Holy Synod; "The Jewish Question in Russia" (1882); "Complete Russian-Hebrew-German Dictionary" (1888), seventeen editions; "The World and Life," two editions; "Count Muraviev and His Relations to the Jews of the Northwestern Parts of Russia" (1889); "The Five Books of Moses," with commentary.

Hebrew: "Human Anatomy, According to the Most Modern Investigations" (1860); "Or la-Yesharim" (Wilna, 1865), an anthology from the ancient and the modern classics, written in the poetic style of the Bible, and annotated with moral reflections and observations; "Massa Ge Hizzayon" (1886), metric translations from the Greek Sibyls; "A Hebrew-Russian-German Encyclopedic Dictionary of the Bible" (1896); "Darwin's Theory in Its Relation to the Organic Life of Languages" (1897); "Ma'arke Leshon 'Eber," a Hebrew grammar.

German: "Knospen," a translation of Hebrew poems by A. B. Lebensohn; "Gesänge Zions," a translation of Hebrew poems by Michael Lebensohn.

Bibliography: Zeitlin, *Bibl. Post-Mendels.*

H. R. J. Go.

STEINBERG, SAMUEL: Hungarian historian; born at Güssing, Hungary, Dec. 16, 1857. He received his education at Gratz (Ph.D. 1882; LL.D. 1894), and in 1895 became privat-docent at the University of Vienna. In 1901 he was appointed professor of history at the German University of Prague. Steinberg has contributed several essays, especially on the history of the fourteenth and sixteenth centuries, to various historical journals, and is the author of "Nuntiaturberichte aus Deutschland" (Vienna, 1897).

S. F. T. H.

STEINDORFF, GEORG: German Egyptologist; born at Dessau Nov. 12, 1861. He studied Oriental languages at Leipsic and Berlin, was appointed privat-docent at the university of the latter city, and succeeded in 1893 his teacher Georg Ebers as professor of Egyptology at the University of Leipsic. He has embraced Christianity.

Steindorff, who is associate editor of the "Zeitschrift für Aegyptische Sprache und Alterthumskunde," is the author of the following works:

"Koptische Grammatik" (1894, 2d ed. 1904), "Grabfunde des Mittleren Reichs in den Königlichen Museen in Berlin" (1897–1901), "Das Kunstgewerbe im Alten Aegypten" (1898), "Die Apokalypse des Elias" (1898), "Die Blütezeit des Pharaonenreichs" (1900), and "Durch die Libysche zur Amonsoase" (1905). Under the title "Aegyptische Kunstgeschichte" (Leipsic, 1889) he translated into German G. Maspero's "L'Archéologie Egyptienne"; he also edited Baedecker's "Aegypten" (1902) and Ebers' "Aegyptische Studien" (1900), as well as the latter's "Urkunden des Aegyptischen Alterthums" (1904).

Bibliography: *La Grande Encyclopédie.*

S.

STEINER, KILIAN VON: German financier; born at Laupheim in 1835; died at Stuttgart Sept. 24, 1903. At first attorney at law, he rose to the leadership of Württemberg finance as president of the Württemberg'sche Vereinsbank. He was also founder (1871) of the Württemberg'sche Notenbank. Steiner was a patron of science and art and an intimate friend of Berthold Auerbach. In recognition of the part he took in the foundation of the Schwäbische Schillerverein and the Schiller-Museum in Marbach he was made an honorary citizen of Schiller's birthplace.

Bibliography: *Allgemeine Zeitung des Judenthums*, Oct. 9, 1903.

S.

STEINFELD, EMANUEL: Australian statesman; born at Neisse, Silesia, in 1827; died at Melbourne May 6, 1893. He attended the College of Brieg, and after residing in London (1847–53) went to Ballarat, Australia, where he established (1866) the firm of Steinfeld & Levison. He was the first mayor of Ballarat East, holding that office for three years, and was one of the chief founders of the Ballarat Orphan Asylum, the Water Scheme, and the Freehold Market. He was an enthusiastic advocate of imperial federation. In May, 1885, Steinfeld became a member of the Victoria Chamber of Manufactures, and two years later was elected its president. At his suggestion the chamber held three international conferences on the subject of the establishment of intercolonial free trade. He was also a member of the commission appointed to consider the question of technical education introduced by himself. In Sept., 1892, he was elected to the legislative council of Victoria from the district of Wellington.

Bibliography: *Jew. Chron.* June 2, 1893.

J. G. L.

STEINHARDT, JOSEPH B. MENAHEM MENDEL: German rabbi; born about 1720; died at Fürth in 1776; lived in early manhood at Schwabach in Bavaria. His first incumbency was the rabbinate of Rixheim, and shortly afterward he was elected chief rabbi of Upper Alsace. In 1755 he was chosen chief rabbi of Nieder-Ehenheim in Lower Alsace, and eight years later was called as rabbi to Fürth, where he officiated until his death. Steinhardt was one of the foremost Talmudists of his time, and questions were addressed to him from Hungary, Italy (Verona), the Netherlands (Amsterdam), and Switzerland. He was extremely conservative, and induced the lord of the manor of Nieder-Ehenheim to forbid men and women dancing together. His attitude in his controversy with Pick regarding Eleazar Ḳalir is also noteworthy, since he maintained that the word "Be-Rabbi" was not a second name, but merely an honorary title of Ḳalir's, who he claimed was a contemporary of Saadia.

Steinhardt was the author of the following works: "Zikron Yosef" (Fürth, 1773), a work in four parts, containing responsa and decisions modeled on the ritual codices; "Mashbir Bar" (Prague, 1827), comprising notes on the Pentateuch; and "Koah Shor" (*ib.* 1827), containing novellæ on the treatise Baba Batra, with notes by his grandson Akiba.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1533; Carmoly, in *Revue Orientale*, iii. 307; Frankel, in *Orient, Lit.* viii. 246.

E. C. S. O.

STEINHARDT, MENDEL: German rabbi and scholar of the eighteenth and nineteenth centuries; held the rabbinate of Minden. When the consistory of Westphalia was convened in 1807 he was elected its counselor. In defense of Israel Jacobson's advocacy of the Reform movement among the Jews of Westphalia, Steinhardt wrote "She'elot u-Teshubot Dibre Menaḥem" (Offenbach, 1804), containing ninety responsa on various rabbinical subjects, and supplied with an index arranged according to the Talmudic treatises; he wrote also "Dibre Iggeret" (ed. W. Heidenheim, Rödelheim, 1812), a work seeking to justify the innovations introduced by the Jewish consistory at Cassel, and essaying to prove that they were undertaken in conformity with Talmudic principles.

Bibliography: S. Bernfeld, *Toledot ha-Reformazion ha-Datit be-Yisrael*, p. 59, Cracow, 1900; Zeitlin, *Bibl. Post-Mendels.* p. 379.

S. S. O.

STEINHEIM, SOLOMON LUDWIG (LEVY): German physician, poet, and philosopher; born Aug. 6, 1789, in Altona (according to some authorities, in Bruchhausen, Westphalia); died May 19, 1866, at Zurich, Switzerland. He was educated first at the Christianeum, Altona, and pursued his medical studies at the University of Kiel. He had hardly graduated when he found a wide field for his activity in Altona, whither the inhabitants of the sister city of Hamburg, then occupied by the French troops, had fled to escape the Russian blockade, bringing with them typhus fever, which at that time was raging in the Hanseatic town. In 1845 ill health forced him to abandon a medical career and to betake himself to milder climes. He settled in Rome, returning to his country only twice, in 1845 and 1864.

Steinheim, besides remaining a lifelong student of Aristotle, Hippocrates, and Celsus, took a great interest in natural history. In 1820 he published a pamphlet on the grasshopper, and in 1842 one on animal instinct. His treatise on the pathology of tumors (1846) was his chief contribution to medical literature. His main attention, however, was devoted to philosophy and religion; he was a zealous adherent of Kant. As early as 1818 he had written an essay on ecstasis; and in 1835 he published the first volume of his "Die Offenbarung nach dem

Lehrbegriff der Synagoge." In this work, for which he prepared himself by a careful study of comparative religion, he, though a freethinker, endeavored to raise revelation from a religious belief to a philosophic truth. While, according to him, all important philosophic systems lead to the dualistic struggle between good and evil, the revelation of the Old Testament places in the forefront as axioms "creatio ex nihilo," and, consequently, the unity of God, belief in which is essential to religion and morality.

The second volume of Steinheim's life-work, consisting of twenty-five lectures, appeared under the title "Das Dogma der Synagoge als Exakte Wissenschaft"; the third volume (1863) treats of the struggle between revelation and paganism; while the fourth volume (1865) contains a series of separate essays on various subjects (*e.g.*, the theory of Creation according to the Old Testament), polemics against Döllinger's "Heidenthum und Judenthum" and Baur's "Dogmengeschichte," etc.

Steinheim in his "Meditationen" and in his contributions to the "Kieler Zeitung" earnestly advocated the emancipation of the Jews. Of his poems, "Sinai" and "Obadjah Sohn Amos aus der Verbannung" (Altona, 1829; 2d ed. Frankfort-on-the-Main, 1837) deserve special mention.

Bibliography: *Allgemeine Deutsche Biographie*, s.v.; S. Bernfeld, *Da'at Elohim*, i. 593; M. Isler, in *Arch. Isr.* 1866, pp. 671–677.

S.

STEINITZ, CLARA (née **Klausner**; pseudonym, **Hans Burdach**): German authoress; born at Kobylin April 16, 1852. She was educated at Halle-on-the-Saale, and in 1873 married Siegfried Heinrich Steinitz. She has published the following novels: "Des Volkes Tochter," 1878; "Die Hässliche," 1884; "Ihr Beruf," 1886; "Im Priesterhause," 1890; "Ring der Nibelungen," 1893; and "Irrlicht," 1895. She has also translated several novels from foreign languages; of these may be mentioned: "Joseph und Sein Freund," original by Bayard Taylor; "Die Liebschaften Philipps von Boisvilliers," by Octave Feuillet; "Gunnar" and "Unter dem Gletscher," by Boyesen; and "Fräulein Ludingtons Schwester," by Bellamy.

Bibliography: *Das Geistige Berlin*, 1897, p. 667.

S.

STEINITZ, WILHELM: Chess champion of the world from 1866 to 1894; born at Prague, Bohemia, May 17, 1836; died, insane, on Wards Island, New York, June 22, 1900. Destined for the rabbinate, he studied Talmud diligently, but his fondness for mathematics overcame his parents' wishes, and he continued his education at the Polytechnic Institute, Vienna. When a student he was troubled with much bodily infirmity, which accompanied him through life. At one time he was on the staff of a Vienna newspaper, but was obliged to relinquish his position owing to defective eyesight.

Steinitz learned the moves of chess when he was twelve years old. Being unable to afford a proper board and set of men, he crudely carved some pieces from kindling-wood; and a painted square of linen did duty for a board. He applied himself to the game with such earnestness that he soon beat his professor and came to be regarded as an expert by the leading players of Prague. In 1858, while in Vienna, he secured an introduction to the Chess Club of that city, and soon became known as a strong and brilliant player. In the club tournament of 1861 he won the first prize, losing only one game out of thirty-four played. Then he devoted himself wholly to chess, his principal patron being Epstein, the banker.

In 1862 Steinitz represented Austria in the International Chess Tournament held in London, at which he secured the sixth prize, and this was the beginning of an unparalleled career as a chess-master. In July, 1866, he played a match with Anderssen which he won with 8 games to 6, thereby becoming champion of the world, a title which he retained for twenty-eight years, ultimately losing it in 1894 to Emanuel Lasker.

Steinitz resided for more than twenty years in England, in which country he became naturalized. For some time he was chess editor of the London "Field," and edited also "The Chess Monthly." A visit to America in 1881 having proved very successful, and his relations with the leading English chess-masters having become somewhat strained, Steinitz in 1893 settled in New York, where he resided until his death. For some time he was engaged in editing the chess terms for the "Standard Dictionary."

Steinitz was the inventor of the gambit which bears his name and which has been described in the Jew. Encyc. iv. 20, *s.v.* Chess. He may be said to have founded a new school of chess. In place of the dashing game of the older players, he aimed at speedily securing an advantage—often slight, such as a doubled pawn—and, by careful development, at making his position invincible. His record as a chess-player, extending over a period of forty years, is an extraordinary one, as the subjoined lists of tourney games and matches testify:

Tournaments.

1859, Vienna: Third prize after Hamppe and Jenay.
1860, " Second prize after Hamppe.
1861, " First prize.
1862, London: Sixth prize (12 players).
1865, Dublin: First prize.
1866, London: Handicap, first prize, 8 to 0.
1867, Paris: Third prize after Kolisch and Winawer.
" Dundee: Second prize after Neumann.
1868, British Chess Association: First prize, handicap; Fraser, second.
1870, Baden-Baden: Second prize after Anderssen.
1871, British Association, London: First prize, 12 to 0.
1872, " " " First prize, 7 to 1.
1873, Vienna: First prize
1882, " First and second prizes divided with Winawer.
1883, London: Second prize after Zukertort.
1894, New York: First prize; Albin, second.
1895, Hastings: Fifth prize.
1896, St. Petersburg Quadrangular Tourney: Second prize after Lasker; Pillsbury, third; Tchigorin, fourth.
" Nuremberg: Fifth prize.
1898, Vienna: Fourth prize.
" Cologne: Fifth prize.

Matches.

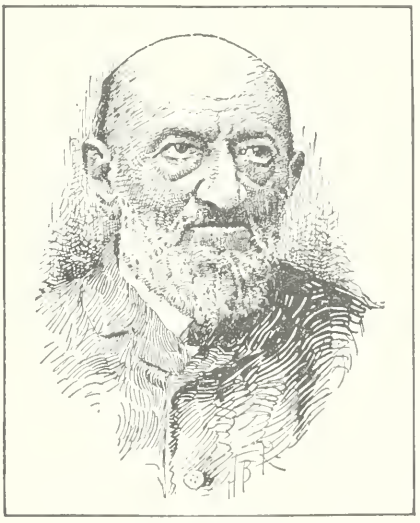
1862, beat S. Dubois, 5 to 3. 1 draw.
1863, " J. H. Blackburne, 7 to 1. 2 draws.
" " F. Deacon, 5 to 1.
" " Montgredien, 7 to 0.
1864, " V. Green, 5 to 0. 2 draws.
" " Healey at Kt odds, 5 to 0.

1866, beat Anderssen, 8 to 6.
" " Bird, 7 to 5. 5 draws.
1867, " Fraser, 3 to 1.
" " Fraser at P and move, 7 to 1. 1 draw.
1870, " Blackburne, 5 to 0. 1 draw.
1872, " Zukertort, 7 to 1. 4 draws.
1876, " Blackburne, 7 to 0.
1882, " Martinez, 7 to 0.
" " Martinez, 3 to 1. 3 draws.
" " Sellmann, 3 to 0. 2 draws.
1885, " Sellmann, 3 to 0.
1886, " Zukertort, 10 to 5. 5 draws.
1887, " Mackenzie, 3 to 1. 2 draws.
" " Golmayo, 8 to 1. 2 draws.
" " Martinez, 9 to 0. 2 draws.
1888, " Vasquez, 5 to 0.
" " Golmayo, 5 to 0.
" " Ponce, 4 to 1.
1889, " Tchigorin, 10 to 6. 1 draw.
1890–91, beat Gunzberg, 6 to 4. 9 draws.
1892, beat Tchigorin, 10 to 8. 5 draws.
1894, lost, Lasker, 5 to 10.
1896, " " 2 to 10

BIBLIOGRAPHY: C. Devidé, *A Memorial to William Steinitz*, New York, 1901; *The Hastings Chess Tournament*, ed. H. F. Cheshire, London, 1896; *The Living Age* (Boston), Dec. 22, 1900, pp. 759–767.

S. A. P.

STEINSCHNEIDER, MORITZ: Austrian bibliographer and Orientalist; born at Prossnitz, Moravia, March 30, 1816. He received his early instruction in Hebrew from his father, Jacob Steinschneider (b. 1782; d. March, 1856), who was not only an expert Talmudist, but was also well versed in secular science. The house of the elder Steinschneider was the rendezvous of a few progressive Hebraists, among whom was his brother-in-law, the physician and writer Gideon Brecher.



Moritz Steinschneider.

At the age of six Moritz was sent to the public school, an unheard-of proceeding at that time with regard to a Jewish child; and at the age of thirteen he became the pupil of Rabbi Nahum Trebitsch, whom he followed to Nikolsburg in 1832. The following year, in order to continue his Talmudic studies, he went to Prague, where he remained until 1836, attending simultaneously the lectures at the Normal School. His countryman Abraham Benisch, who also was studying in Prague at this time, inaugurated among his intimate friends a kind of Zionistic movement, which Steinschneider joined. Later, however, seeing the impracticability of the scheme, he withdrew from it completely (1842).

Education.

In 1836 Steinschneider went to Vienna to continue his studies, and, on the advice of his friend Leopold Dukes, he devoted himself especially to Oriental and Neo-Hebrew literatures, and most particularly to bibliography, which latter was destined to become the principal field of his activity. Being a Jew, Steinschneider was prevented from entering the Oriental Academy; and for the same reason he was unable even to obtain permission to make extracts from the Hebrew books and manuscripts in the Imperial Library, Vienna. In spite of these drawbacks he continued his studies in Arabic, Syriac, and Hebrew with Professor Kaerle at the Catholic Theological Faculty of the university. He had at this juncture the intention of adopting the rabbinical career. In Vienna, as formerly in Prague, he earned a livelihood by giving lessons, teaching Italian among other subjects. For political reasons he was compelled to leave Vienna and decided to go to Berlin; but, being unable to obtain the necessary passport, he remained in Leipsic. At the university there he continued the study of Arabic under Professor Fleischer. At this time he began the translation of the Koran into Hebrew and collaborated with Franz Delitzsch in editing Aaron ben Elijah's "'Ez Hayyim" (Leipsic, 1841); but the rules of the Austrian censorship did not permit the publication of his name as coeditor. While in Leipsic he contributed a number of articles on Jewish and Arabic literature to Pierer's Universal Encyklopädie.

Having at length secured the necessary passport, Steinschneider in 1839 proceeded to Berlin, where he attended the university lectures of Franz Bopp on comparative philology and the history of Oriental literatures. At the same time he made the acquaintance of Leopold Zunz and Abraham Geiger. In 1842 he returned to Prague, and in 1845 he followed Michael Sachs to Berlin; but the Orthodox tendencies of the latter caused Steinschneider to abandon definitely his intention of becoming a rabbi. At this time he was employed as a reporter of the "National-Zeitung" at the sessions of the National Assembly in Frankfort and as correspondent of the "Prager Zeitung." In 1844, together with David Cassel, he drafted the "Plan der Real-Encyclopädie des Judenthums," a prospectus of which work was published in the "Literaturblatt des Orients"; but the project was not carried through (see specimen page reproduced in JEW. ENCYC. i., Preface, p. xviii.).

On March 17, 1848, Steinschneider, after many difficulties, succeeded in becoming a Prussian citizen. The same year he was charged with the preparation of the catalogue of the Hebrew books in the Bodleian Library, Oxford ("Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," Berlin, 1852–60), a work which was to occupy him thirteen years, in the course of which he spent four summers in Oxford. In 1850 he received from the University of Leipsic the degree of Ph.D. In 1859 he was appointed lecturer at the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, where his lectures were attended by both Jewish and Christian students.

From 1860 to 1869 he served as representative of the Jewish community at the administration, before the tribunals of the city, of the oath More Judaico, never omitting the opportunity to protest against this remnant of medieval prejudice. From 1869 to 1890 he was director of the Jüdische Mädchen-Schule (school for girls of the Jewish community), and in 1869 he was appointed assistant ("Hilfsarbeiter") in the Royal Library, Berlin. From 1859 to 1882 he edited the periodical "Hebräische Bibliographie." In 1872 and 1876 he refused calls to the Berlin Hochschule für die Wissenschaft des Judenthums and the Landesrabbiner-Schule in Budapest, respectively, holding that the proper institutions for the cultivation of Jewish science were not the Jewish theological seminaries, but the universities.

His Field of Activity.

It is a characteristic feature of Steinschneider's vast literary activity that he chose fields far removed from that of theology proper, *e.g.*, mathematics, philology, natural history, and medicine, endeavoring thereby to display the part which the Jews had taken in the general history of civilization ("Kulturgeschichte"). Thus while Zunz had laid the foundations of Jewish science, Steinschneider, completed many essential parts of the structure. He was the first to give a systematic survey of Jewish literature down to the end of the eighteenth century, and was the first also to publish catalogues of the Hebrew books and manuscripts which are found in the great public libraries of Europe. The gigantic Bodleian catalogue laid the foundation of his reputation as the greatest Jewish bibliographer. This and the catalogues of the libraries of Leyden, Munich, Hamburg, and Berlin, as well as the twenty-one volumes of his "Hebräische Bibliographie," form an inexhaustible mine of information on all branches of Jewish history and literature. One of his most important original works is "Die Hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher: Ein Beitrag zur Literaturgeschichte des Mittelalters, Meist nach Handschriftlichen Quellen," Berlin, 1893. As the author states in his preface, the first plan of this monumental work goes back as far as 1849. Having become conscious, while writing his article on Jewish literature for Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaften und Künste" (1844–47), of the lack of sources on the influence of foreign works on Jewish literature, he determined to supplement the monographs of Huet, Jourdain, Wüstenfeld, and Wenrich on the history of translations by one having the Neo-Hebrew literature as its subject. In 1880 the Institut de France offered a prize for a complete bibliography of the Hebrew translations of the Middle Ages; Steinschneider won it with two monographs written in French in 1884 and 1886. His "Uebersetzungen" is an enlarged translation into German of these two French monographs.

Steinschneider writes with equal facility in German, Latin, French, Italian, and Hebrew; his style is not popular, and is intended only "for readers who know something, and who wish to increase their knowledge"; but, curiously enough, he did not hesitate to write, together with Horwitz, a little reader for school-children, "Imre Binah" (1846), and other elementary school-books for the Sassoon School of the Beni-Israel at Bombay. In this same connection the fact deserves mention that in 1839 he wrote "Eine Uebersicht der Wissenschaften und Künste Welche in Stunden der Liebe Nicht Uebersehen Sind" for Saphir's "Pester Tageblatt," and in 1846 "Manna," a volume of poems, adaptations of Hebrew poetry, which he dedicated to his fiancée, Augusta Auerbach, whom he married in 1848.

The following is a list of the more important independent works of Steinschneider, arranged in chronological order:

'Eẓ Ḥayyim, Ahron ben Elias aus Nikomedien des Karäer's System der Religionsphilosophie, etc., edited together with Franz Delitzsch. Leipsic, 1841.

Die Fremdsprachlichen Elemente im Neuhebräischen. Prague, 1845.

Imre Binah: Spruchbuch für Jüdische Schulen, edited together with A. Horwitz. Berlin, 1847.

Manna (adaptations of Hebrew poetry from the eleventh to the thirteenth century). Berlin, 1847.

Jüdische Literatur, in Ersch and Gruber, "Encyc." section ii., part 27, pp. 357–376, Leipsic, 1850 (English version, by William Spottiswoode, "Jewish Literature from the Eighth to the Eighteenth Century," London, 1857; Hebrew version, by H. Malter, "Sifrut Yisrael," Wilna, 1899).

Catalogus Librorum Hebræorum in Bibliotheca Bodleiana. Berlin, 1852–60.

Die Schriften des Dr. Zunz. Berlin, 1857.

Alphabetum Siracidis . . . in Integrum Restitutum et Emendatum, etc. Berlin, 1858.

Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ (with 10 lithograph tables containing specimens from Karaite authors). Leyden, 1858.

Bibliographisches Handbuch über die Theoretische und Praktische Literatur für Hebräische Sprachkunde. Leipsic, 1859 (with corrections and additions, *ib.* 1896).

Reshit ha-Limmud, a systematic Hebrew primer for D. Sassoon's Benevolent Institution at Bombay. Berlin, 1860.

Zur Pseudoepigraphischen Literatur, Insbesondere der Gehelmen Wissenschaften des Mittelalters. Aus Hebräischen und Arabischen Quellen. Berlin, 1862.

Alfarabi des Arabischen Philosophen Leben und Schriften, etc. St. Petersburg, 1869.

Die Hebräischen Handschriften der Königlichen Hof- und Staatsbibliothek in München (in the "Sitzungsberichte der Philosophisch-Historischen Klasse der Königlichen Akademie der Wissenschaften in München"). Munich, 1875.

Polemische und Apologetische Literatur in Arabischer Sprache Zwischen Muslimen, Christen und Juden. Leipsic, 1877.

Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg. Hamburg, 1878.

Die Arabischen Uebersetzungen aus dem Griechischen. Berlin, 1889–96.

Die Hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher, etc. Berlin, 1893.

Verzeichniss der Hebräischen Handschriften der Königlichen Bibliothek zu Berlin. Part i., Berlin, 1897; part ii., *ib.* 1901.

Die Arabische Literatur der Juden. Frankfort-on-the-Main, 1902.

Besides a great number of contributions, in widely differing forms, to the works of others (see "Steinschneider Festschrift," pp. xi.–xiv.), the following independent essays of Steinschneider deserve special mention:

"Ueber die Volksliteratur der Juden," in R. Gosche's "Archiv für Literaturgeschichte," 1871; "Constantinus Africanus und Seine Arabischen Quellen," in Virchow's "Archiv," vol. xxxvii.; "Donnolo: Pharmakologische Fragmente aus dem 10. Jahrhundert," *ib.*; "Die Toxologischen Schriften der Araber bis zum Ende des XII. Jahrhunderts," *ib.* lii. (also printed separately); "Gifte und Ihre Heilung: Eine Abhandlung des Moses Maimonides," *ib.* lvii.; "Gab Es eine Hebräische Kurzschrift?" in "Archiv für Stenographie," 1877 (reprint of the article "Abbreviaturen," prepared by Steinschneider for the proposed "Real-Encyclopädie des Judenthums," see above); "Jüdische Typographie und Jüdischer Buchhandel" (together with D. Cassel), in Ersch and Gruber, "Encyc." section ii., part 28, pp. 21–94;

"Die Metaphysik des Aristoteles in Jüdischer Bearbeitung," in the "Zunz Jubelschrift," 1886; "Jehuda Mosconi," in Berliner's "Magazin," 1876; "Islam und Judenthum," *ib.* 1880; "Ueber Bildung und den Einfluss des Reisens auf Bildung" (two lectures delivered in the Verein Junger Kaufleute; reproduced in the Virchow-Wattenbach "Sammlung Gemeinverständlicher Wissenschaftlicher Vorträge," 1894); "Lapidarien: Ein Culturgeschichtlicher Versuch," in the Kohut Memorial Volume, 1896; "Jüdisch-Deutsche Literatur," in Neuman's "Serapeum," 1848-49; "Jüdisch-Deutsche Literatur und Jüdisch-Deutsch," *ib.* 1864, 1866, 1869; the articles on Arabia, Arabic, Arabic literature, the califs, the Koran, the Mohammedan religion, and Mohammedan sects in the second ed. (1839-43) of Pierer's "Universallexikon"; "Letteratura Italiana dei Giudei," in "Il Vessillo Israelitico," 1877-80; "Letteratura Antigiudaica in Lingua Italiana," *ib.* 1881-83; "Zur Geschichte der Uebersetzungen aus dem Indischen in's Arabische," in "Z. D. M. G." 1870-71; "Hebräische Drucke in Deutschland," in Ludwig Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," 1886-92; "Abraham Judaeus-Savasorda und Ibn Esra," in Schlömilch's "Zeitschrift für Mathematik und Physik," 1867; "Abraham ibn Esra," *ib.* 1880.

Very interesting and highly characteristic is Steinschneider's philosophic testament in the preface to his "Arabische Literatur der Juden," in which he who laid the main foundation of the study of Jewish literature and history did not hesitate, at the age of eighty-six, to formulate an agnostic "confession de foi."

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon*; Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880; *Keneset Yisrael* (year-book), 1886; A. Berliner, *Catalogue of Steinschneider's Works*, 1886; M. Kayserling, in *Allg. Zeit. des Jud.* March 27, 1896; G. A. Kohut, *Bibliography of the Writings of Prof. M. Steinschneider*, in *Festschrift zum 80sten Geburtstage Steinschneider's*, 1896; *idem*, in *The American Hebrew*, 1896.
S.

STEINTHAL, HERMANN (HEYMAN): German philologist and philosopher; born at Gröbzig, Anhalt, May 16, 1823; died at Berlin March 14, 1899. He studied philology and philosophy at the University of Berlin, and was in 1850 appointed privat-docent of philology and mythology at that institution. He was a pupil of Wilhelm von Humboldt, whose "Sprachwissenschaftliche Werke" he edited in 1884. From 1852 to 1855 Steinthal resided in Paris, where he devoted himself to the study of Chinese, and in 1863 he was appointed assistant professor at the Berlin University; from 1872 he was also privat-docent in critical history of the Old Testament and in religious philosophy at the Hochschule für die Wissenschaft des Judenthums. In 1860 he founded, together with his brother-in-law Moritz LAZARUS, the "Zeitschrift für Völkerpsychologie und Sprachwissenschaft," in which was established the new science of racial psychology. Steinthal was one of the directors (from 1883) of the Deutsch-Israelitische Gemeindebund, and had charge of the department of religious instruction in various small congregations.

Steinthal's principal works are: "Die Sprachwissenschaft W. von Humboldts und die Hegel'sche Philosophie" (Berlin, 1848); "Klassifikation der Sprachen, Dargestellt als die Entwickelung der Sprachidee" (*ib.* 1850), which appeared in 1860 under the title "Charakteristik der Hauptsächlichsten Typen des Sprachbaues," and later, after being reedited and enlarged by the author and Misteli, as the second volume of the "Abriss der Sprachwissenschaft" (*ib.* 1893); "Der Ursprung der Sprache im Zusammenhang mit den Letzten Fragen Alles Wissens" (*ib.* 1851, 4th enlarged ed. 1888); "Die Entwickelung der Schrift" (*ib.* 1852); "Grammatik, Logik, Psychologie: Ihre Prinzipien und Ihre Verhältniss zu Einander" (*ib.* 1855); "Geschichte der Sprachwissenschaft bei den Griechen und Römern" (*ib.* 1863, 2d ed. 1889-91); "Philologie, Geschichte und Psychologie in Ihren Gegenseitigen Beziehungen" (*ib.* 1864); "Die Mande-Negersprachen, Psychologisch und Phonetisch Betrachtet" (*ib.* 1867); "Abriss der Sprachwissenschaft" (vol. i.: "Einleitung in die Psychologie und Sprachwissenschaft," *ib.* 1871; 2d ed. 1881); "Allgemeine Ethik" (*ib.* 1885); "Zu Bibel und Religionsphilosophie" (*ib.* 1890; new series, 1895), consisting mainly of lectures delivered before the Gesellschaft der Freunde for the benefit of the Lehranstalt für die Wissenschaft des Judenthums. The first volume of his "Gesammelte Kleine Schriften" appeared at Berlin in 1880.

Hermann Steinthal.

BIBLIOGRAPHY: H. S. Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880, pp. 333-335; *Brockhaus Konversations-Lexikon*; *Allg. Zeit. des Jud.* March 17 and 24, 1899; *Ost und West*, July, 1903; Th. Achelis, *Heyman Steinthal*, Hamburg, 1898 (in Holtzendorff-Virchow's *Sammlung Gemeinverständlich-Wissenschaftlicher Vorträge*).
S.

STEINTHAL, MORITZ: German physician; born at Stendal Oct. 22, 1798; died at Berlin May 8, 1892. He studied at the University of Berlin (M.D. 1821), and, after traveling throughout the Continent and England for two years, established himself as a physician in Berlin, where he soon built up a large practise, and where he resided until his death. He was the first Prussian Jew to receive the title of "Sanitätsrath" (1847), later becoming a "Geheimer Sanitätsrath."

Steinthal was the author of the following works: "Ueber Tabes Dorsalis"; "Medizinische Analekten: Eine Auswahl Ausgezeichneter Krankheitsfälle"; "Encephalopathien des Kindlichen Alters"; "Ueber Nervenfiber, Carcinosen und Psychosen"; and "Rückschau auf Meine Fünfzigjährige Wirksamkeit." He was a contributor to many medical journals, and published in 1870 a new edition of Hufeland's "Makrobiotik."

BIBLIOGRAPHY: *Jew. Chron.* May 12, 1893; Hirsch, *Biog. Lex.*
S. F. T. H.

STEPHEN: Hellenist Jewish convert to Christianity who, according to tradition, was martyred at Jerusalem Dec. 26, in the year 29 C.E. Epiphanius ("Hæres." xx. 4) records him as one of the seventy chosen disciples of Jesus. That he was a Hellenist is seen from his Greek name; according to Basil of Seleucia ("Oratio de S. Stephano"), his Jewish name was Kelil (= "crown"), the equivalent of Στέφανος. Stephen is said to have been chosen one of the seven deacons charged with the distribution of the common fund entrusted to the Apostles. To him was ascribed the power of miracle-working (Acts vi. 5 *et seq.*); but he was accused of having spoken blasphemous words in declaring that Jesus would destroy the Temple and would change the customs instituted by Moses (verses 11–15 of the same chapter). When the high priest asked him whether such was the case, Stephen is said to have made a long speech in reply, imitating that of Samuel (I Sam. xii. 6 *et seq.*) and passing in review Jewish history from the time of Abraham until that of the building of the Temple of Solomon. Then, imitating the Prophets, he rebuked the people for their stubbornness, insisting that the Temple stood against the desire of God. This enraged the people, who cast him out of the city and stoned him, Saul of Tarsus being present at the execution and consenting thereto (Acts vii. 1–viii. 1).

J. M. SEL.

STERN, ABRAHAM: Polish inventor and educator; born at Hrubieszow, government of Lublin, 1759; died at Warsaw Feb. 3, 1842. He was the son of poor parents, and showed, while still very young, marked fondness for the study of Hebrew books, which inspired him with a love for philosophy and mathematics. Minister Stasitz, the owner of Hrubieszow, discovered the natural aptitude of young Stern and encouraged him to devote himself to the study of mathematics, Latin, and German, later sending him to Warsaw to continue his studies.

Abraham Stern.

The first result of Stern's inventive genius was a computing-machine, which he perfected in 1817, and which included a device for calculating the square roots of numbers. This invention attracted wide attention, and led to his being elected (1817) a member of the Warsaw Society of the Friends of Science. In 1816, and again in 1818, he was presented to Emperor Alexander I., who received him cordially and granted him an annual pension of 350 rubles, promising, in case of his death, to pay half of this sum to his widow. Encouraged by his friends, Stern invented a topographical wagon for the measurement of level surfaces, an invention of great value to both civil and military engineers. The committee appointed by the academy to examine this invention reported very favorably upon it. Stern rendered great services to agriculture by his improvements in the construction of thrashing- and harvesting-machines, as well as by his invention of a new form of sickle. He invented also a device by which the danger of runaways could be eliminated by means of a detachable tongue and a brake.

Stern took an active interest in educational affairs. He accepted the post of inspector of Jewish schools and also that of censor; and the rabbinical school at Warsaw was organized according to the plan suggested by him. His official duties, however, did not prevent him from making contributions to Hebrew literature. He wrote an ode in honor of the coronation of Nicholas I., which appeared in Hebrew under the title "Rinnah u-Tefillah" and was translated into Polish by J. Gluegenberg (Warsaw, 1829). He wrote also "Shirim" (Hebrew poems), which appeared in the "Shire Musar Haskel" collection edited by Alex. Gazon (Warsaw, 1835). Besides his knowledge of Hebrew, Stern was well versed in Aramaic and Polish.

Stern always remained an Orthodox Jew; he wore a skull-cap in the presence of his eminent friends, and when staying in the castle of Adam Czartoriski a Jewish cook prepared his meals. Among his friends were Dibitz, Zabalkanski, Prince Novosilchev, and Prince Radziwill. Stern was the father-in-law of Hayyim Selig Slonimski, the editor of "Ha-Zefirah."

BIBLIOGRAPHY: *Ha-Zefirah*, 1876, No. 9; *Ha-Lebanon*, 1872, Nos. 3, 4, 5; Fuenn, *Keneset Yisrael*, p. 65; *Allg. Zeit. des Jud.* 1842, p. 184 (where the year of Stern's birth is given erroneously as 1762).

H. R. J. G. L.

STERN, ADOLF: German poet and historian of literature; born at Leipsic June 14, 1835. He studied philosophy and history at Leipsic and Jena, and resided from 1853 to 1865 in Weimar, Chemnitz, Zittau, and Schandau, finally settling in Dresden, where in 1868 he became assistant professor, and the following year professor, of the history of literature and art at the polytechnic.

Stern's literary activity has been very extensive; of his many works the following may be mentioned:

Poetical: "Gedichte," Leipsic, 1860 (3d ed. 1882); "Am Königssee," *ib.* 1863; "Historische Novellen," *ib.* 1866; "Das Fräulein von Augsburg," *ib.* 1868; "Johannes Guttenberg," *ib.* 1873 (2d ed. 1889); "Neue Novellen," *ib.* 1875; "Die Deutschherrn," a tragedy, Dresden, 1878; "Aus Dunklen Tagen," Leipsic, 1879; "Die Letzten Humanisten," *ib.* 1880 (3d ed. 1889); "Ohne Ideale," *ib.* 1881; "Camoens," *ib.* 1886; "Drei Venezianische Novellen," *ib.* 1886; "Auf der Reise," Dresden, 1890; "Die Wiedergefundene," Stuttgart, 1891.

Historical: "Fünfzig Jahre Deutscher Dichtung," Leipsic, 1871 (2d ed. 1877); "Katechismus der Allgemeinen Litteraturgeschichte," *ib.* 1874 (2d ed. 1892); "Zur Litteratur der Gegenwart," *ib.* 1880; "Lexicon der Deutschen Nationallitteratur," *ib.* 1882; "Geschichte der Neuern Litteratur," *ib.* 1883–85; "Geschichte der Weltlitteratur," Stuttgart, 1887–88; "Beiträge zur Litteraturgeschichte des Siebzehnten und Achtzehnten Jahrhunderts," Leipsic, 1893;

"Studien zur Litteratur der Gegenwart," Dresden, 1895.

Miscellaneous: "Wanderbuch," Leipsic, 1877 (3d ed. 1890); "Herman Hettner," *ib.* 1885; "Die Musik in der Deutschen Dichtung," *ib.* 1888.

Stern has edited the following works: W. Hauff's "Sämmtliche Werke," Berlin, 1879; Herder's "Ausgewählte Schriften," Leipsic, 1881; Chr. Gottfried Körner's "Gesammelte Schriften," *ib.* 1882; Vilmar's "Geschichte der Deutschen Nationallitteratur," Marburg, 1890 (to this work Stern added "Die Deutsche Nationallitteratur vom Tode Goethes bis zur Gegenwart," which appeared also in a separate edition); Peter Cornelius' "Gesammelte Gedichte," Leipsic, 1890. In collaboration with Erich Schmidt, Stern edited also Otto Ludwig's "Gesammelte Schriften," Leipsic, 1891 (with a life of the author, which appeared also separately). He has furthermore translated from the Swedish the poems of Count Snoilsky, Dresden, 1892.

Bibliography: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. F. T. H.

STERN (SZTERÉNYI), ALBERT: Hungarian rabbi; born at Nagy-Kanizsa in 1826; died in the insane asylum at Ofen June 16, 1888; educated at Presburg and Ofen. Stern, who was the son-in-law of Rabbi Hirsch Bär Fassel, officiated as rabbi at Lengyeltoti from 1851 to 1867, when he was called to the rabbinate of Uj-Pest; but on account of his extravagant demands in behalf of Reform he was obliged to resign the latter position in 1884.

Stern was a versatile scholar. He founded the Hebrew periodical "Ha-Meḥakker" (3 vols., 1877–1879), in which he published his studies on the laws governing proselytes, the history of rabbinical seminaries, exhumation, ritual divorce, the life of Alfasi, and the judicial decisions "Dinah de-Malkutah Dinah." He wrote also on Jewish names (Nagy-Kanizsa, 1864), and on the law and history of burial (Pesth, 1874).

In his desire for assimilation, Stern changed his name to Szterényi. All of his five children accepted baptism. His son **Joseph Szterényi** is at present (1905) secretary in the Ministry of Commerce.

S. L. V.

STERN, ALFRED: German historian; born Nov. 22, 1846, at Göttingen, where his father, Moriz Abraham Stern (1807–94), was professor of mathematics (see "Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich," 1894). Stern studied in the gymnasium of his native city, in Heidelberg, and in Berlin. From 1869 to 1870 he acted as assistant archivist in Carlsruhe, and two years later established himself in Göttingen as privat-docent in history. In 1873 he was appointed professor at the University of Bern, which position he held until 1887, when he accepted the chair of general history at the Eidgenössische Polytechnikum at Zurich.

Stern is the author of the following works: "Ueber die Zwölf Artikel der Bauern und Einige Andere Aktenstücke aus der Bewegung von 1525" (Leipsic, 1868); "Milton und Seine Zeit" (2 vols., *ib.* 1877–79); "Geschichte der Revolution in England" (1881, 2d ed. Berlin, 1898); "Abhandlungen und Aktenstücke zur Geschichte der Preussischen Reformzeit 1807–15" (Leipsic, 1885); "Das Leben Mirabeaus" (2 vols., Berlin, 1889); "Geschichte Europas seit den Verträgen von 1815 bis zum Frankfurter Frieden von 1871" (*ib.* 1894). He edited "Briefe Englischer Flüchtlinge in der Schweiz" (Göttingen, 1874); and, together with W. Wischer, the first volume of the "Baseler Chroniken" (Leipsic, 1872).

Bibliography: *Meyers Konversations-Lexikon*.

S.

STERN, BASILIUS: Russian educator; born at Tarnopol, Galicia, in 1798; died at Odessa March 15, 1853. He received a thorough Talmudic education, and later entered the school of Joseph Perl, where, at the age of twenty, he became instructor, holding that position for ten years. During this time he studied assiduously, and acquired a fair knowledge of modern languages. On the death of Ephraim Sittenfeld (1828) Stern was appointed his successor as director of the Jewish school in Odessa. He conducted the institution very successfully and exerted a great and lasting influence on the education of the Jews in South Russia. Under his management the school prospered greatly, and Stern succeeded in winning over the adherents of the old Orthodox party, who were at first bitterly opposed to the Russianizing tendencies of the institution. In 1837 Stern received permission from the governor-general of the New-Russian provinces to open a school for boys and girls in Kishinef, Bessarabia.

Stern was highly esteemed by the government, which often solicited his advice in Jewish matters. Thus, during the reign of Nicholas I., when the government was considering means for the intellectual and religious uplifting of the Russian Jews, Stern was invited to present his suggestions. Among the measures proposed was the reorganization of the rabbinate. In the archives of the governor-general of New Russia there is a document dealing with the establishment in Odessa of a committee for the purpose of devising a plan to regulate the religious administration connected with the offices of the government rabbis. Such a committee was formed in Odessa in 1840, Basilius Stern, Ḥayyim Efrusi, and Moses Lichtenstadt being the delegates appointed. Stern suggested also that a Jewish seminary be founded in Russia for the education of rabbis. In reporting this project to Count M. S. Vorontsov, the military governor of Odessa, Major-General Akhlestyshev praised the work of Stern and suggested that hereditary honorary citizenship be conferred upon him; this honor was later granted him by Czar Nicholas I. To the work of this committee may be attributed the founding of rabbinical schools in Wilna and Jitomir nine years later. In 1843 Stern was called to St. Petersburg by the minister of education in order to attend the sessions of the committee on educational affairs. In his letter to Uvarov, minister of education, Governor-General Vorontsov of New Russia speaks highly of Stern's experience, knowledge, and education; and in his report of March 31, 1843, Akhlestyshev again refers to the services of Stern, stating that he had granted the latter 600 rubles instead of the 300 asked for, in order to cover the expenses of his journey to St. Petersburg. On April 11, 1843,

Stern left for the Russian capital. As a member of the committee on Jewish affairs he undoubtedly contributed much toward the framing of the proposed legislation.

Stern was a master of ancient languages, especially of Hebrew, and he devoted himself to the study of history also, especially the early history of the Slavonic peoples.

BIBLIOGRAPHY: Werbel, *Sifte Renanot*, p. 86, Odessa, 1864; *Allg. Zeit. des Jud.* 1853, p. 571; Lerner, *Yevrei v Novorossiskom Krayе*, p. 34, Odessa, 1901.

H. R. J. G. L.

STERN, DAVID, VISCOUNT DE: English banker; born in Frankfort-on-the-Main; died in London Jan. 19, 1877. He was a member of a prominent family descendants of which established banking-houses in different European capitals. The title of viscount was bestowed upon him in 1869 by the King of Portugal in recognition of the part taken by his firm in floating Portuguese loans. He was a member of the Commission of Lieutenancy of the City of London, and was a director of the Imperial Bank. David de Stern married a daughter of Aaron Asher Goldsmid, and was succeeded in the title by his son Sydney de Stern, later created Baron WANDSWORTH.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 26, 1877.

J. G. L.

STERN, HENRY ABRAHAM: Christian missionary; born at Unterreichenbach, Hesse-Cassel, April 11, 1820; died in London May 13, 1885. He obtained his early education in Frankfort-on-the-Main, and at the age of seventeen entered a commercial house in Hamburg. In 1839 he emigrated to London, where he drifted into the Operative Jewish Converts' Institution, and was baptized in 1840, in the Palestine Place Chapel, later being appointed a missionary to Busrah and Bagdad. His duty was to found "a mission to the Jews in Chaldea and Persia," and he set out for his destination early in 1844. He worked as a missionary among the Jews for more than forty years, and traveled in Mesopotamia, Persia, Arabia, Turkey, Abyssinia, and England. While in Abyssinia, where he won over many Falashas to Christianity, he was imprisoned by King Theodore, and remained a captive during the years 1863–67. He was ultimately liberated by an English force under Sir (afterward Lord) Robert Napier.

BIBLIOGRAPHY: A. A. Isaacs, *Life of Henry A. Stern*, London, 1886.

J. I. Co.

STERN, HERMANN, BARON DE: English financier; born in Frankfort-on-the-Main in 1815; died in London Oct. 20, 1887. Together with his brother David de Stern he settled in London in 1844, where the brothers founded the firm of Stern Brothers, which soon won recognition as one of the most successful and reputable banking-houses in the city; and from time to time several important loans were floated by the firm. Baron de Stern was principally connected with Portuguese finance, but he was prominently concerned also in floating the Danubian 7-per-cent loan of 1864, the Spanish mortgage loan, and the Italian tobacco-monopoly loan. In 1869 patents of nobility were conferred upon both brothers by the government of Portugal, David being created a viscount, and Hermann a baron.

Baron de Stern was a member of the Anglo-Jewish Association and of the Jews' Free School, and a director of the Imperial Bank, the Bank of Rumania, the London and San Francisco Bank, and the East London Waterworks Company.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Oct. 21, 1887; *Times* (London), Oct. 21, 1887.

J. G. L.

STERN, JULIUS: German musician; born at Breslau Aug. 8, 1820; died at Berlin Feb. 27, 1883. He received his elementary education in music from the violinist Peter Lüstner, and at the age of nine played at concerts. In 1832 his parents removed to Berlin, where Stern studied first under Maurer, Ganz, and St.-Lubin, and later under Rungenhagen at the Königliche Akademie der Künste. As a result of several compositions which he had written while a pupil of the academy, King Frederick William IV., who was an ardent lover of art, granted Stern a stipend which enabled him to pursue his studies. He went to Dresden, where he received instruction from Miksch; and thence to Paris, where he subsequently was appointed leader of the Deutscher Gesangverein Society. While in the latter city he composed, among other works, the music to Mendelssohn's "Antigone."

In 1846 Stern returned to Berlin, where, in the following year, he founded the Stern Gesangverein. The first performance of Mendelssohn's oratorio "Elijah" (Oct., 1847) established Stern's reputation as one of the foremost conductors of his day, and his choir constantly increased in size and efficiency, so that the repertoire of the society soon embraced not only the standard works of Handel, Haydn, and Bach, but also those of contemporary composers. In 1872 the Gesangverein celebrated its twenty-fifth anniversary amid great enthusiasm; two years later Stern was compelled to resign his directorship on account of ill health.

Of even greater importance for the development of music was the Stern Conservatorium, founded conjointly in 1850 by Stern, Kullak, and Marx. By the resignation of Theodor Kullak in 1855, and of A. B. Marx in 1857, Stern became sole proprietor of the institution, which he managed until his death. From 1869 to 1871 he conducted the Berlin Symphony Orchestra, and from 1873 to 1874 the concerts in the Reichshalle, where he found an opportunity of carrying out his favorite idea of bringing the works of talented young musicians before the public. In 1849 he received the title of "Royal Musical Director," and in 1860 that of "Professor."

BIBLIOGRAPHY: Richard Stern, *Erinnerungsblätter an Julius Stern*, Berlin, 1886; Mendel, *Musikalisches Konversations-Lexikon*; Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*.

S. J. So.

STERN, KAROLINE: German prima donna; born at Mayence April 10, 1800; date of death unknown. She studied first under her father, a violinist of repute, and then under Heidelhof. She made her début (1816) at the Nationaltheater at Treves in Spontini's "Das Unterbrochene Opferfest," and thence went to Düsseldorf, where she became acquainted with the Heine family; she is mentioned

in laudatory terms in young Heinrich Heine's verse. After a short engagement at Aix-la-Chapelle, she became in 1819 prima donna at the Hoftheater at Stuttgart, which she left for Mayence in 1825. Soon afterward, however, she was called to Munich, and subsequently filled engagements at Augsburg and Würzburg. She retired from the stage in 1841. Her rich voice, her histrionic ability, and her impressive personality enabled her to sing the most important of rôles. Her greatest triumphs were scored in the operas of Mozart, Weber, Spontini, Rossini, and Meyerbeer. After leaving the stage she was equally successful as a concert-singer as late as 1855.

Bibliography: Kayserling, *Die Jüdischen Frauen*, pp. 320–323.

S. R. N.

STERN, LOUIS: American merchant and politician; born at Ziegenhain, Hesse-Cassel, Germany, Feb. 22, 1847. Together with his parents he emigrated to America in 1853, settling in Albany, N. Y., where he attended the public school and academy. In 1867 he went to New York city, and entered upon a commercial career, establishing, with his elder brother Isaac (born at Ziegenhain May 9, 1843), the dry-goods house of Stern Brothers.

Stern has taken active part in the political life of New York city, affiliating himself with the Republican party. In 1897 he was an unsuccessful candidate for the presidency of the borough of Manhattan. In 1890 he was a United States commissioner to the Paris Exposition, and in 1904 chairman of the executive committee of the New York State Commission to the St. Louis Exposition. In 1905 he became one of the directors of the Equitable Life Assurance Society. He is interested also in Jewish affairs.

Bibliography: *American Jewish Year Book*, 5665 (1904–1905).

A. F. T. H.

STERN, LOUIS WILLIAM: German psychologist; born in Berlin April 29, 1871; educated at the Kölnische Gymnasium and at the university of his native city (Ph.D. 1893). He was appointed privat-docent at the University of Breslau in 1897, and founded in that city a branch of the German society for psychological investigation.

Stern is the author of the following works: "Die Analogie im Volkstümlichen Denken," 1893; "Psychologie der Veränderungsauffassung," 1897; "Ueber Psychologie der Individuellen Differenzen," 1900; "Die Psychologische Arbeit im 19. Jahrhundert," 1900; and "Zur Psychologie der Aussage," 1902. He has published also numerous articles in the "Zeitschrift für Psychologie und Physiologie," and in other periodicals.

S.

STERN, MAX EMANUEL (MENDEL BRI STERN): Hungarian Hebraist; born at Presburg Nov. 9, 1811; died at Vienna Feb. 9, 1873. He studied under his father, who was a teacher at the Jewish primary school in Presburg, and when the elder Stern became blind, Max, then only fourteen years of age, took charge of his classes, devoting his nights to further study and to writing his "Dichtungen," his "Maslul," and his "Perlenblumen," the last-named being translations, in rime and meter, of the Proverbs. In 1833 he accepted the position of corrector for Schmid's printing-press at Vienna, and two years later was appointed principal of the Judæo-German school at Eisenstadt, where he wrote his epic "Tif'ereth ha-Tishbi." In 1838, after having taught for half a year at Triesch, he returned to Vienna, where he prepared his epic for the press, publishing it under the pseudonym of "M. I. Ernst" (Leipsic, 1840); at the same time he issued his satire "Thurmbau zu Babel." In 1845 Stern began to publish his periodical "Kokebe Yiẓḥaḳ," which was twice subsidized by the Imperial Academy of Science at Vienna; later he received from the emperor the gold medal "pro litteris et artibus," besides being made an honorary member of the Deutsche Morgenländische Gesellschaft.

Stern published the following works, in addition to those already mentioned: "König Sauls Glück und Ende" (Presburg, 1833); "Sprüche Salomos," with translation and a Hebrew commentary (*ib.* 1833; 2d ed., Vienna, 1854); "Shire ha-Yiḥud" (Vienna, 1840); "Ebel Mosheh" (*ib.* 1840); "Perlen des Orients" (*ib.* 1840); "Zeitstimmen" (Leipsic, 1841); "Klänge aus der Vorzeit" (Vienna, 1841); "Das Buch Ezechiel" (*ib.* 1842); "Bet ha-Sefer" (*ib.* 1842); "Die Fromme Zionstochter" (*ib.* 1842); "Toledot Yisrael" (*ib.* 1844); "Die Weisheitssprüche des Josua b. Sirach" (*ib.* 1844); "Festgebete der Israeliten"; "Bikkure ha-'Ittim" (one number; *ib.* 1844); "Rachel" (*ib.* 1844); "Ha-Shenah ha-Nimkeret" (*ib.* 1847); "Beḥinat ha-'Olam," by Jedaiah ben Abraham Bedersi (*ib.* 1847); "Nazional-Harfenlied" (*ib.* 1848), with music by Solomon Sulzer; "Mosedot Emunah" (*ib.* 1851); "Seliḥot" (*ib.* 1853); "Haggadah" (*ib.* 1854); "Taḥkemoni" of Judah al-Ḥarizi (*ib.* 1854); "Die Rabbinerwahl in Bumesl" (*ib.* 1856); "Lehrbuch der Herzenspflichten nach Bechai" (*ib.* 1856); "Ḥokmat Shelomoh" (*ib.* 1858); "Zur Alexander-Sage" (*ib.* 1861); "Ozar ha-Millin" (*ib.* 1863); a translation of the "Moreh Nebukim" (*ib.* 1864); "Keter Torah" (*ib.* 1864); and a translation of Mansello's "Tofet we-'Eden" (*ib.* 1865).

Bibliography: Reich, *Beth-El*, i. 146; Kohut, *Berühmte Israelitische Männer*, ii. 126.

S. L. V.

STERN, MORIZ ABRAHAM: German mathematician; born at Frankfort-on-the-Main June 29, 1807; died at Bern, Switzerland, Jan. 30, 1894. He studied philology at the University of Heidelberg, and prepared himself for a rabbinical career. Later, however, he took up the study of mathematics at the University of Göttingen, where in 1829 he became privat-docent. In 1848 he was appointed assistant professor, and in 1859 professor, of mathematics. In 1887 he resigned his professorship and settled in Bern, where his son was professor at the polytechnic.

He took an active part in the Reform movement, and was the author of the following works bearing on that subject: "Brief an Gabriel Riesser vom 29. Dec., 1842," reprinted in Ludwig Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," 1887, vol. ii.; "Offene Briefe über den Reform-Verein," in "Der Israelit des Neunzehnten Jahrhunderts," 1844, 1845.

The following is a partial list of Stern's works in the fields of philology and mathematics, a complete

enumeration of which may be found in the "Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich," 1894.

Philology: "Ueber die Monatsnamen Einiger Alter Völker," Berlin, 1836; "Die Dritte Gattung der Achämenidischen Keilinschriften," Göttingen, 1850; "Die Sternbilder im Buche Hiob, Kapitel 38, Vers 31, 32," in "Jüdische Zeitschrift," 1866.

Mathematics: "Observationum Infractiones Continuas Specimen," Göttingen, 1829; a fourth edition of Winterfeld's "Anfangsgründe der Mathematik," Brunswick, 1833; "Theorie der Kettenbrüche und Ihre Anwendung," in Crelle's "Journal für die Reine und Angewandte Mathematik," Berlin, 1834; "Darstellung der Populären Anatomie," Berlin, 1834; "Himmelskunde," Stuttgart, 1846 (2d ed. 1854); "Lehrbuch der Algebraischen Analyse," Leipsic, 1860.

Stern published also "Lehrbuch der Mechanik" (Berlin, 1835-36), a translation from the French of Poisson.

Bibliography: Rudio, in *Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich*, 1894.

S. F. T. H.

STERN, SAMUEL: Hungarian physician; born at Halas, Hungary, Sept. 16, 1839; educated at the universities of Prague and Vienna (M.D. 1858). He acted for some time as assistant physician at the communal hospital of Vienna; in 1863 he was appointed privat-docent and in 1870 assistant professor of clinical propædeutics at the university there. He is the author of the following works: "Beiträge zur Kenntniss der Functionen des Nervensystems," Neuwied, 1868; "Die Propädeutische Klinik als Selbstständiges Theoretisch-Medicinisches Forschungs Institut," Vienna, 1870; "Diagnostik der Brustkrankheiten vom Propädeutisch-Klinischen Standpunkte," *ib.* 1877.

Bibliography: Eisner, *Das Geistige Wien*, i., Vienna, 1893; Pagel, *Biog. Lex.*

S. F. T. H.

STERN, SIMON ADLER: American author, editor, and critic; born in Philadelphia 1838; died May 2, 1904. As a boy he displayed marked talent as a violinist, in spite of which he devoted himself more to literature. Of his works may be mentioned "Scintillations from the Prose Works of Heinrich Heine," containing translations of "Florentinische Nächte" and of numerous aptly chosen autobiographical excerpts from the poet's works; and translations of Auerbach's "Waldfried" (1873) and "Auf der Höhe" (1875). On his return from a trip to the Far East (1887) he published an account of his travels in a book entitled "Jottings of Travel in China and Japan." Stern contributed critical articles on literature and art to numerous periodicals, and was for several years managing editor of the "Penn Monthly," as well as editor of the "Industrial Review." He was one of the first members of the publication committee of the Jewish Publication Society of America. He was also engaged in several business enterprises, serving for a number of years as treasurer of the Finance Company of Pennsylvania.

Bibliography: *American Jewish Year Book*, 5665 (1904-5), pp. 409-418.

A. F. N. G.

STERN, VICTOR: Austrian dramatist; born at Vienna May 5, 1837. After a brief experience in commercial life he turned to literature, receiving in his new vocation the encouragement of Friedrich Hebbel (1861), under whose auspices he did some of his best work. This includes the following tragedies: "Valentin," 1868; "Das Kronenhaus," 1872; "Calas," 1889; and "Schloss Arnheim," 1893.

Bibliography: *Das Geistige Wien*, ii. 545.

S. E. Ms.

STERN, WILHELM: German physician and philosophical writer; born at Sandberg, Posen, Aug. 11, 1844; son of a rabbi. From 1860 to 1865 he attended the Jewish Theological Seminary of Breslau, and thereafter studied philosophy for two semesters, finally deciding upon a medical career (M.D. Berlin, 1869). In 1870 he settled in Bromberg as a practising physician, removing to Berlin in 1873, where he engaged in literary work.

Stern, whose philosophical bent is critical positivism, is the author of the following works: "Ueber die Tiefe Lage der Nieren" (Berlin, 1869); "Grundlegung der Ethik als Positiver Wissenschaft" (*ib.* 1897); "Die Allgemeinen Principien der Ethik auf Naturwissenschaftlicher Basis" (*ib.* 1901); "Das Wesen des Mitleids" (*ib.* 1903); and "Ueber den Begriff der Handlung" (*ib.* 1904), which appeared in the "Philosophische Aufsätze," published by the Philosophical Society of Berlin on the occasion of its sixtieth anniversary.

Bibliography: *Brockhaus Konversations-Lexikon*, 1904, vol. xvii.

S.

STERNBERG. See Mecklenburg.

STERNE, SIMON: American lawyer; born in Philadelphia July 23, 1839; died in New York Sept. 22, 1901. He was educated in the public schools of his native city, and studied at the universities of Heidelberg (Germany) and Pennsylvania, being graduated from the latter institution in 1859. In the following year he was admitted to the bar in Philadelphia and New York, and opened a law-office in the latter city. He soon succeeded in building up a large practise, making a specialty of constitutional law and of laws relating to railroads. He was counsel for the Interstate Commerce Commission in many well-known cases, and upon the request of the United States Senate Committee on Railways he drafted the Interstate Commerce Act. He represented the city of New York in a suit with the New York Central Railroad Company concerning certain improvements in Fourth avenue, New York, and at the time of his death he was the legal representative of many large corporations, among which may be mentioned the Missouri, Kansas, and Texas Railroad Company.

Sterne took great interest in public affairs. He was a member of the executive committee of the Free Trade Union, and a lecturer on political economy in Cooper Union (1861-63). As secretary of the "Committee of Seventy" in 1870 and 1871, he helped to overthrow the Tweed ring, and in 1894 he was a member of the committee that succeeded in electing Strong as anti-Tammany candidate for the mayoralty. He was also a member of

the commission appointed (1875) by Governor Tilden to devise plans for the government of the cities of New York state; in 1894 he was appointed by President Cleveland a commissioner to report on "the relation of railways and state in western Europe"; and in 1896 he was a member of the commission appointed by Governor Morton to recommend changes in methods of State-administration.

During 1863-64 Sterne was editor of the "Commercial Advertiser" in New York city, and in the following year he published the "Social Science Review." He was a voluminous writer on political and historical subjects, the following being among his principal works: "Representative Government," 1871; "Development of Political and Constitutional History of the United States," 1882; "Introduction to Mongredien's Wealth Creation," 1883. To Lalor's "Cyclopedia of Political Science and United States History" he contributed articles on "Administration of American Cities," "Legislation," "Monopolies," "Railways," and "Representation"; and he wrote also many articles and essays for American and foreign publications.

Bibliography: *Who's Who in America*, 1901-2; obituaries in *The New York Times*, Sept. 23, 1901, and *Jewish Messenger*, Sept. 27, 1901; Foord, *The Life and Public Services of Simon Sterne*, London, 1903.

A. F. T. H.

STERNER, ALBERT EDWARD: English artist; born in London March 8, 1863. He studied at Julien's Académie and the Ecole des Beaux Arts, Paris, and in 1881 emigrated to the United States. From 1881 to 1885 he lived in Chicago, occupying himself with lithographic work and scene-painting. Since 1885 he has lived in the city of New York.

Sterner has contributed many illustrations to the magazines; *e.g.*, to "Harper's," "The Century," and "Scribner's Monthly"; and he has illustrated G. W. Curtis' "Prue and I" (which established his reputation as a black-and-white artist); Coppée's "Tales," 1891; "Works of Edgar Allan Poe," 1894; Mrs. Humphry Ward's "Eleanor," 1900; and the same author's "The Marriage of William Ashe," 1905. His oil-painting "The Bachelor" received the bronze medal at the Paris Exposition of 1900.

Bibliography: *American Jewish Year Book*, 5665 (1904-5), p. 196.

J. F. T. H.

STETTENHEIM, JULIUS: German humorist; born at Hamburg Nov. 2, 1831. He at first pursued a commercial career, but went in 1857 to Berlin, where he studied until 1860. Returning to Hamburg in 1861, he founded the humoristic-satiric periodical "Die Wespen." This publication did not attain any considerable success, whereupon Stettenheim transferred its publication to Berlin (1868); there it appeared under the name of "Berliner Wespen," and soon took rank among the best of its kind in Europe. The name of the paper was subsequently changed to "Deutsche Wespen," under which name it still appears (1905) with Stettenheim as editor. From 1885 to 1894 he was the editor also of "Das Humoristische Deutschland," which was published first at Stuttgart, and later at Berlin.

Stettenheim is regarded as the greatest living satirist in Germany, and there have been few public events of importance which he has not commemorated by poems published in his paper. Many of these poems were soon forgotten, but the figure of "Wippchen," which began to appear in 1870 as war reporter, still continues to hold the attention of the German public. Of Stettenheim's works the following may be mentioned: "Letzte Fahrt," Berlin, 1861; "Berliner Blaubuch aus dem Archiv der Komik," *ib.* 1869-70; "Wippchens Sämmtliche Berichte," *ib.* 1878-96; "Muckenichs Reden und Thaten," *ib.* 1885; "Wippchens Gedichte," *ib.* 1889 and 1894; "Humor und Komik," *ib.* 1890; "Wippchen in Chicago," *ib.* 1890; "Ein Lustig Buch," *ib.* 1894; "Heitere Erinnerungen," *ib.* 1895; "Humoresken und Satiren," *ib.* 1896; "Heiteres Allerlei," *ib.* 1898; "Der Moderne Knigge," *ib.* 1899; "Lustige Gesellschaft," *ib.* 1900.

Bibliography: *Meyers Konversations-Lexikon.*

S. F. T. H.

STETTIN: District of Pomerania, with its capital of the same name. On Dec. 2, 1261, Duke Barnim I. of Pomerania ordered that the Jews of Stettin, and those of other parts of his duchy, should enjoy rights similar to those accorded the Jews of Magdeburg. But less than three years later (July 26, 1264) he permitted the town of Greifswald to expel its Jews and to forbid them to return. The reason for this action is said to have been that the Jews had acquired control of the mint. In the seventeenth century Glückel of Hameln was a resident of the city of Stettin. Since the middle of the nineteenth century there has existed in the city a Hebrew printing-press, from which Buxtorf's "Concordance" was issued in 1856, and the Shulḥan 'Aruk in 1862 (2 vols.).

The entire district of Stettin contains 6,416 Jews in a total population of 1,634,654. The capital, **Stettin,** contains 3,000 Jews. Its present (1905) rabbi is H. Vogelstein. The community maintains a Jewish orphan asylum; a Jewish infirmary, with which is connected an endowment society; and seven other benevolent societies.

Next in importance is **Stargard** with 600 Jews. The present rabbi is Dr. Silberstein; and the leading benevolent institution is a hospital for the poor, founded by Reisemann. The town of **Posewalk** contains 164 Jews; its present rabbi is E. Finkel; and there are four Jewish benevolent societies. To the rabbinate of Posewalk belong the communities of **Demmin, Greifswald, Stralsund, Swinemünde,** and **Uekermünde,** together with the entire district of **Cöslin.**

Bibliography: Aronius, *Regesten*, p. 283, No. 678; *Die Memoiren der Glückel von Hameln*, ed. Kaufmann, pp. 155-165, Frankfort-on-the-Main, 1896; Kohut, *Gesch. der Deutschen Juden*, pp. 227, 337, 634, 800; *Statistisches Jahrbuch*, 1903, pp. 23-26.

E. C. S. O.

STIASSNY, WILHELM: Austrian architect; born in Vienna Oct. 15, 1842. He was graduated from the Vienna Polytechnic in 1861, and thereupon studied for five years at the Academy of Fine Arts under Professors Van der Nüll, von Siccardsburg, Rösner, and Dombaumeister Schmid. In 1862 Stiassny, with the assistance of a few of his colleagues from the academy, founded the "Wiener

Bauhütte," which still exists, and of which he was president for a number of years.

In 1867 Stiassny was appointed delegate to the Paris Exposition by the Ministry of Commerce, and in the following year he settled in Vienna as an architect. Up to the present time (1905) he has directed the construction of 180 palaces, schools, residences, factories, hospitals, and synagogues, among which may be mentioned the Rothschild Hospital at Währing (1873), the Hall of Ceremonies in the Jewish section of the Vienna Central Friedhof, the Königswater Institute for the Blind at Hohewarte, the Kindergarten in the second district of Vienna, the Rothschild Hospital at Smyrna, and the synagogues at Malaczka (Hungary), Gablonz, Czaslau, and Weinberge. From 1878 to 1900 Stiassny was a member of the aldermanic board of Vienna and of the Donauregulirungs-Commission. Since 1879 he has been a member of the board of trustees of the Jewish community of Vienna. In 1895 he founded the Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmälern des Judenthums.

Bibliography: Wurzbach, *Biog. Lex.*

S.

STIEGLITZ, HEINRICH: German writer; born at Arolsen, Waldeck, Feb. 22, 1801; died at Venice Aug. 23, 1849. He was educated at the universities of Göttingen and Leipsic, and in 1828 became teacher at a gymnasium in Berlin and custos of the Royal Library in that city; owing to ill health he had, however, to resign these positions. After the death of his wife he spent much time in traveling. He became a Christian.

Stieglitz was the author of the following works: "Bilder des Orient," Leipsic, 1831-33; "Stimmen der Zeit in Liedern," *ib.* 1834; "Das Dionysosfest," Berlin, 1836; "Bergesgrüsse," Munich, 1839.

Bibliography: Brümmer, *Deutsches Dichterlexikon*; H. Curtze, *Heinrich Stieglitz: Eine Selbstbiographie*, Gotha, 1865.

S. F. T. H.

STIEGLITZ, JULIUS OSCAR: American chemist; born at Hoboken, N. J., May 26, 1867; educated in the public schools of New York, the real-gymnasium of Carlsruhe, and the universities of Berlin and Göttingen. Shortly after his return to the United States he became connected with the University of Chicago, and has served it in turn as instructor, assistant professor, and associate professor of chemistry. He has been a frequent contributor to the chemical periodicals of the United States and Germany, articles by him having appeared in the "American Chemical Journal," "Journal of the American Chemical Society," and "Berichte der Deutschen Chemischen Gesellschaft," 1892-1903.

Bibliography: *Decennial Volumes I. and II.* University of Chicago, 1903.

A. I. G. D.

STIEGLITZ, LUDWIG VON: Russian banker; born in Arolsen, Waldeck, Germany, in 1778; died at St. Petersburg March 18, 1843. He emigrated to Russia when a young man, was appointed court banker to the czar, and, after adopting Christianity, was raised to the dignity of a Russian hereditary baron (Aug. 22, 1826). He had previously received various important Russian decorations.

Stieglitz took an active part in many financial affairs of his adopted country, and it was due especially to his efforts that steam navigation was introduced between Lübeck and St. Petersburg. He purchased the estate of Gross-Essern in Courland, and his name was inscribed in the register of the nobility of Courland (May 3, 1840). His son **Alexander** (died Oct. 24, 1884) became his successor as head of the banking-house of Stieglitz & Company, and continued as such until that firm went into voluntary liquidation in 1863. The descendants of Ludwig von Stieglitz were confirmed in the dignity of Russian hereditary barons by ukase of the Senate of April 3, 1862.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 362; Rietstap, *Armorial General*, ii. 841; Siebmacher, *Der Adel der Russischen Ostsee-Provinzen*, ii. 205, iii. 11.

H. R. H. Gut.

STIER, JOSEF: German rabbi; born at Neustadt-on-the-Waag, Hungary, April 12, 1844. He was educated at the gymnasium and Talmud Torah at Presburg, at the universities of Vienna (Ph.D. 1869) and Breslau, and at the Jewish Theological Seminary at Breslau (Rabbi, 1872). In 1872 he was appointed chief rabbi at Stein-am-Anger, Hungary, officiating also as teacher of Jewish religion at the local gymnasium. Later he went to Berlin, where since 1890 he has held a rabbinate.

Stier is the author of the following works: "Fr. Deak," 1875; "Festschrift zur Einweihung der Synagoge in Steinamanger," 1880; "Priester und Propheten," 1884; "Zunz," 1893; "Theismus und Naturforschung in Ihrem Verhältniss zur Teleologie," 1896; and "Die Ehre in der Bibel," 1897.

S. F. T. H.

STILLER, BERTALAN: Hungarian physician; born at Miskolcz June 23, 1837; studied at Budapest and Vienna (M.D. 1863). In 1864 he was appointed assistant physician at the Jewish Hospital in Budapest; in 1874, chief of a division; in 1876, privat-docent; and in 1886, assistant professor. The following are his more important works: "Az Ideges Gyomorbántalmak" (Budapest, 1884), translated into German under the title "Die Nervösen Krankheiten des Magens"; "A Lép Betegsegei" (*ib.* 1895), treating of the diseases of the spleen; and "A Hashártya Betegsegei" (*ib.* 1897), treating of the diseases of the peritoneum.

Bibliography: *Pallas Lex.*

S. L. V.

STILLING, BENEDIKT: German anatomist and surgeon; born at Kirchhayn, Hesse, Feb. 22, 1810; died at Cassel Jan. 28, 1879. He studied at the University of Marburg, and, on taking his degree of M.D. in 1832, was appointed assistant at the anatomical institute attached to his alma mater. In 1833 he was appointed district surgeon at Cassel, which position he resigned in 1840 in order to devote himself entirely to his private practise. In 1867 he received the title of "Geheimer Sanitätsrath."

In 1836 and in 1843 Stilling took postgraduate courses in Paris; and in 1858, 1869, and 1873 he was engaged in scientific researches in Italy, Paris, London, Edinburgh, and Vienna. He was the first surgeon to introduce ovariotomy into Germany

(1837); and he was also the first anatomist who used the term "vasomotor nerves" (1840). His works on the central organs of the nervous system, especially the brain, were standard productions for which he received several prizes from the French Institute.

Of Stilling's works the following may be mentioned: "Die Bildung und Metamorphose des Blutpfropfs oder Thrombus in Verletzten Blutgefässen," Eisenach, 1834; "Die Natürlichen Processe bei der Heilung Durchschlungener Blutgefässe, mit Besonderer Rücksicht auf den Thrombus," *ib.* 1834; "Die Gefässverschlingung," Marburg, 1835; "Geschichte einer Exstirpation eines Krankhaft Vergrösserten Ovariums," etc., in Holscher's "Hannöverschen Annalen der Gesammten Heilkunde," 1841 (ten years later Duffin published in London a report of his operations in the same field, claiming the initiative for himself); "Physiologisch-Pathologische und Medicinisch-Praktische Untersuchungen über die Spinal Irritation," Leipsic, 1841; "Untersuchungen über die Funktionen des Rückenmarks und der Nerven," *ib.* 1842; "Ueber Textur und Funktionen der Medulla Oblongata," Erlangen, 1843; "Untersuchungen über Bau und Verrichtungen des Gehirns," Jena, 1846; "Neue Untersuchungen über den Bau des Rückenmarks," Cassel, 1859; "Untersuchungen über den Bau des Kleinen Gehirns," *ib.* 1864–67; "Die Rationelle Behandlung der Harnröhrenstrikturen," *ib.* 1870; "Neue Untersuchungen über den Bau des Kleinen Gehirns," *ib.* 1878.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; Kussmaul, *Dr. Benedikt Stilling*, Strasburg, 1879.

S. F. T. H.

STILLING, JAKOB: German ophthalmologist; born at Cassel Sept. 22, 1842; son of Benedikt Stilling. He studied at the universities of Marburg (M.D. 1865), Würzburg, Berlin, and Paris, and in 1867 established himself as ophthalmologist in his native city. In 1880 he was admitted as privat-docent of ophthalmology to the medical faculty of the University of Strasburg, where in 1884 he was appointed assistant professor.

In addition to many essays in medical journals, Stilling is the author of the following works: "Ueber die Heilung der Verengrungen der Thränenwege," Cassel, 1868; "Beiträge zur Lehre von den Farbenempfindungen," Stuttgart, 1875; "Ueber Farbensinn und Farbenblindheit," Cassel, 1877; "Ueber das Sehen der Farbenblinden," *ib.* 1878; "Untersuchungen über den Bau der Optischen Centralorgane," *ib.* 1882; "Untersuchungen über die Entstehung der Kurzsichtigkeit," Wiesbaden, 1887; "Schädelbau und Kurzsichtigkeit," Strasburg, 1888; and "Grundzüge der Augenheilkunde," Vienna, 1897.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

STOBBE, JOHANN ERNST OTTO: Christian historian of the Jews; born at Königsberg, East Prussia, June 28, 1831; died at Leipsic May 19, 1887. He studied philology and history, and later jurisprudence, at the university of his native town, graduating as LL.D. in 1853. During the following two years he continued his Germanic studies in Leipsic and Göttingen. In 1855 he became privat-docent at the University of Königsberg, where in 1856 he was appointed assistant professor and in the same year professor of German law. In 1859 he was called to Breslau and in 1872 to Leipsic to fill similar positions. In 1880 he received the title of "Geheimer Hofrat."

Among Stobbe's works that of special interest to Jewish readers is "Die Juden in Deutschland Während des Mittelalters," Brunswick, 1866. This work was the first to treat of the Jews in medieval Germany from a strictly constitutional standpoint, and was based on the author's thorough knowledge of the archival literature of that period. He especially traced, practically for the first time, the connection between the position of the Jews in the Byzantine empire and the position of those in the Carlovingian empire. The book, which has been taken as a standard for similar research, became very scarce, and was reprinted by the anastatic process in 1902.

Stobbe, though a Christian, was a member of the committee appointed by the Gemeindebund to collect materials for the history of the Jews of Germany (see Historische Commission). His other works are all of purely juristic and historical interest, the chief of them being the "Geschichte der Deutschen Rechtsquellen" (Brunswick, 1860–64), translated into Italian by E. Bollati (Florence, 1868).

J. F. T. H.

STOCK EXCHANGE. See Finance.

STÖCKER, ADOLF: German Protestant theologian, politician, and anti-Semitic agitator; born at Halberstadt Dec. 11, 1835. He studied at the universities of Halle and Berlin, and in 1863, after having acted for some years as tutor, was appointed pastor at Seggerda, near Halberstadt. In 1866 he was called to Hamersleben, and in 1871 to the pastorate of a military division at Metz. In 1874 he was appointed court preacher at the Domkirche of Berlin, which position he held until 1890, when he was dismissed on account of his political views. In 1878 he founded the Christian Socialistic party, which gave impetus to an anti-Semitic movement. From the pulpit, as well as in public assemblies, he denounced Judaism and its adherents as a danger to Christianity and the German empire; and upon the strength of this and similar accusations he was in 1879 elected a member of the Prussian Diet. From 1881 to 1893 he was also a member of the Reichstag, which he again entered in 1898.

Not only have many of Stöcker's former partizans, as Förster, Böckel, and Ahlwardt, become his bitter enemies, but also the general press and public have turned against him. Prof. Hermann L. Strack of the University of Berlin wrote a pamphlet entitled "Herr Adolf Stöcker, Christliche Liebe und Wahrhaftigkeit," in which he censured Stöcker very severely. In his work "Christlich-Social" (Bielefeld, 1884; 2d ed. Berlin, 1890) Stöcker published social-political and anti-Jewish speeches, while in his "Wach auf, Evangelisches Volk" (Berlin, 1893) he sets forth his religious-political views. He published also several collections of sermons (*ib.* 1894–1895, 1897, 1901), as well as a retrospect of his career as court preacher entitled "Dreizehn Jahre Hofprediger und Politiker" (*ib.* 1895). His "Gesammelte Schriften" appeared in Berlin in 1896. Since

1887 he has been publisher, and since 1892 also editor, of the "Deutsche Evangelische Kirchenzeitung." See ANTI-SEMITISM; BISMARCK.

BIBLIOGRAPHY: *Mittheilungen aus dem Vereine zur Bekämpfung des Antisemitismus*; *Die Neuzeit*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. S. MAN.

STÖCKL, MADAME. See HEINEFETTER, KLARA.

STOKVIS, BAREND JOSEPH: Dutch physician; born at Amsterdam Aug. 16, 1834; died Sept 28, 1902; son of the physician **J. B. Stokvis** (1808–87). He studied at the Latin school in Amsterdam (1843–50) and at the Athenæum (1856), visited Paris and Vienna (1857–59), and finally established himself as a physician in Amsterdam. In 1867 he was awarded a gold medal by the Brussels Academy for his essay "Recherches Expérimentales sur les Conditions Pathogéniques de l'Albuminurie." "De Suikervorming in de Lever in Verband met de Suikerafscheiding bij Diabetes Mellitus," 1856; "Over de Glycose Stof in de Lever," 1869; "Bijdragen tot de Physiologie van het Acidum Uricum," 1869; "Over de Sterfte van Croup bij de Nederlandsche Israelietische Gemeente te Amsterdam," 1869; "Voordrachten over Homoeopathie," 1887; "Voordrachten over Geneesmiddelenleer," 3 vols., 1891–1902 (vols. i. and ii., 2d ed. 1895); and "Invloed der Tropische Gewesten," 1893. Stokvis succeeded his father as president of the Nederlandsche Israelietische Armbestuur at Amsterdam.

BIBLIOGRAPHY: W. Koster, in *Eigen Haard*, 1893, No. 35, p. 548; 1902, No. 41, p. 644 (with portrait); Münch, in *Medicinische Wochenschrift*, 1902, No. 46; Deutsch, *ib.* 1902, No. 42; *Lancet*, Oct. 11, 1902; *Mannen von Betcekenis*, 1899; R. N. Saltet, *Propria Cures*, 1902–3, No. 2.

S. E. SI.

STONE AND STONE-WORSHIP: Sacred stones are mentioned with great frequency in the

CROMLECH NEAR 'AMMAN.
(From a photograph by the Palestine Exploration Fund.)

In 1874 he was appointed professor of pathology and pharmacodynamics at the University of Amsterdam. He was president of the Internationaal Koloniaal Geneeskundig Congres held in Amsterdam in 1883, and also of the first congress of Dutch physicians and surgeons. In 1879 he was elected a member of the Royal Academy of Sciences, and in 1896 its vice-president; and in 1884 the University of Edinburgh conferred upon him the degree of LL.D.

Stokvis was the author of the following works:

Old Testament; they were erected by Jacob at Beth-el (Gen. xxviii. 18; comp. xxxi. 13), at Shechem (Gen. xxxiii. 20 [where מצבה should be read instead of מזבח]), at Gilead (Gen. xxxi. 52), and over the grave of Rachel; and by Joshua in the sanctuary of Shechem (Josh. xxiv. 26; comp. Judges ix. 6). The "stone of help" ("Eben-ezer") set up by Samuel (I Sam. vii. 12) was such a "maẓẓebah"; and other sacred stones existed at Gibeon (II Sam. xx. 8), at En-rogel (I Kings i. 9, "the serpent-stone"), and at Michmash (I Sam. xiv. 33). Twelve stones of this charac-

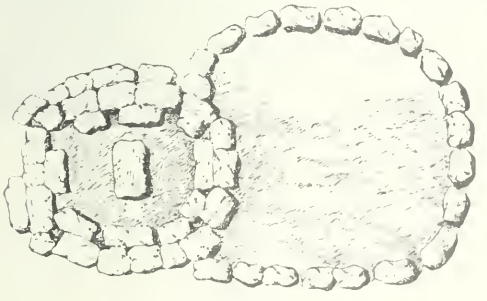
ter were set up by Moses near his altar at the foot of Mount Sinai (Ex. xxiv. 4), and a circle of twelve at Gilgal was ascribed to Joshua (Josh. iv. 20). Finally, Jachin and Boaz, the two columns of the Temple (I Kings vii. 15 *et seq.*), were such mazzebot, not intended as supports for the building, but possessing an independent purpose, as is shown by their names.

Mazzebah.

The Phenician temples also contained such columns, and mazzebot long served as legitimate sym-

Dolmen.
(After Conder.)

bols of Yhwh. Even the prophet Hosea forewarned Israel of the terrible days to come (Hos. iii. 4; comp. x. 12), when they should be "without a sacrifice, and without an image ["mazzebah"], and without an ephod, and without teraphim"—that is, without public worship; while Isaiah prefigured



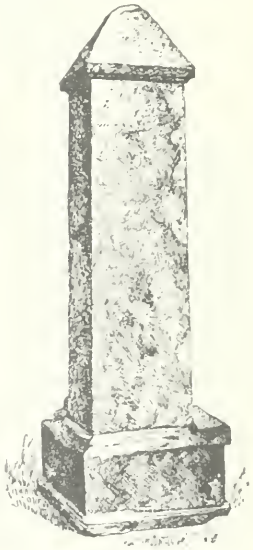
Cromlech.
(From Benzinger, "Hebräische Archäologie.")

the conversion of Egypt to Yhwh with the words, "There shall be . . . a pillar at the border thereof to the Lord" (Isa. xix. 19, Hebr.).

The Deuteronomic code, on the other hand, rejected the mazzebot, rightly recognizing that they did not originally belong to the cult of Yhwh, but had been adopted from the Canaanites (Deut. xii. 3, xvi. 22; comp. Lev. xxvi. 1, and the commandment to destroy the mazzebot, "asherot," and similar objects of Canaanitish worship in Ex. xxiii. 24 and xxxiv. 13). The Deuteronomic historian accordingly regarded the downfall of the people as due to the erection of these mazzebot by Judah and Israel (I Kings xiv. 23; II Kings xvii. 10), while the pious kings showed their righteousness by destroying them (II Kings iii. 2, x. 26, xviii. 4, xxiii. 14).

The worship of sacred stones constituted one of the most general and ancient forms of religion; but among no other people was this worship so important as among the Semites. The religion of the nomads of Syria and Arabia was summarized by Clement of Alexandria in the single statement, "The Arabs worship the stone," and all the data afforded by Arabian authors regarding the pre-Islamitic faith confirm his words. The sacred stone ("nuṣb"; plural, "anṣab") is a characteristic and indispensable feature in an ancient Arabian place of worship. Among the Canaanites, as the Old Testament abundantly proves, the worship of mazzebot was common; while with regard to the Phenicians, Herodotus states (ii. 44) that the temple of Melkart at Tyre contained two sacred pillars. In like manner, two columns were erected for the temples at Paphos and Hierapolis, and a conical stone was worshiped as a symbol of Astarte in her temple in the former city. The representation of the temple of Byblos on a coin shows a similar conical pillar. Such examples may readily be multiplied (comp. Ezek. xxvi. 12).

Semitic Stone-Worship.



Phenician Mazzebah.
(From Benzinger, "Hebraische Archäologie.")

These stones were extremely diverse in form, ranging from rough blocks, over which the blood of the sacrifice, or the anointing-oil, was poured (Gen. xxviii. 18; I Sam. xiv. 33 *et seq.*), to carefully wrought columns, such as those erected in the Temple of Solomon or in the Phenician sanctuaries. A number of simple stone columns have been preserved. Thus there is a Phenician boundary-stone from Cyprus, in the form of an obelisk, and set on a small pedestal; others have been found in the excavations of the Deutscher Palästinaverein at Tell al Mutasallim, the ancient Megiddo. The sanctuary at the latter place had at its entrance two stone columns, simple quadrilateral monoliths, tapering slightly toward the top, and very similar to the mazzebot at the entrance to the place of sacrifice in the ancient Edomite sanctuary at Petra.

The original signification of the sacred stone is

well illustrated by the account of the one at Beth-el (Gen. xxviii.). Jacob slept with a stone for a pillow, and dreamed that the Lord addressed him. When he awoke he said, "Surely the Lord is in this place; and I knew it not"; then he anointed the stone, or, in other words, rendered an offering to it.

Belief Involved.

This belief in a mazzebah, or in a stone, as the habitation of a deity is spread throughout the world, and even the designation "Beth-el" was adopted among the Greeks and Romans, under the forms *βαιτύλιον* and "bætulus," to denote a stone of this character. At a very early period the stone served likewise as an altar of sacrifice, and the offering laid upon it was by implication given to the deity that dwelt therein. It must also be borne in mind that originally, even in the case of a burnt offering, it was the blood and not the act of burning which constituted the essential of the sacrifice, and that the shedding of blood on the sacred stone served the same purpose as anointing it. There was no idea, however, of identifying the deity with the stone, as is shown by the fact that a number of stones, or trees, sacred to a divinity might stand together. Where specially chosen or prepared sacred stones took the place of natural landmarks, they expressed an invitation to the deity to take up his abode in them (comp. Hos. xiii. 2). Among the Greeks the sacred pillars of stone were developed into images of the deity, and received a head and a phallus; but the Israelitish mazzebot did not pass through this evolution.

It is clear that the mazzebah and the altar originally coincided. When the Arabs offered bloody sacrifices the blood was smeared on the sacred stones, and in the case of offerings of oil the stones were anointed (comp. Gen. xxviii. 18, xxxi. 13). The same statement holds true of the Greco-Roman cult,

DOLMEN NEAR HESHBON.
(After Conder.)

although the black stone of Mecca, on the other hand, is caressed and kissed by the worshipers. In the course of time, however, the altar and the sacred stone were differentiated, and stones of this character were erected around the altar. Among both Canaanites and Israelites the mazzebah was separated from the altar, which thus became the place for the burning of the victim as well as for the shedding of its blood. That the altar was a development from the sacred stone is clearly shown by the fact that, in accordance with ancient custom, hewn stones might not be used in its construction.

Relation to Altar.

It thus becomes evident that originally the maz-

ẓebot were unknown to the Sinaitic YHWH cult, although the entire course of history renders their incorporation in the religion of Israel readily intelligible. Such sacred stones were found by the Israelites in the Canaanite sanctuaries and on the "high places," and were thus taken over like so many other features of religious observance. No attempt was made, however, to justify such a usage, or to bring it into relation with the cult of YHWH, but these sacred stones came to be regarded as memorials of events in the lives of the Patriarchs or in the history of the nation, as in the case of Jacob's stone at Beth-el, Joshua's at Gilgal, and the stone Samuel set up between Mizpeh and Shen.

BIBLIOGRAPHY: Kuenen, *Religion of Israel to the Fall of the Jewish State*, i. 390–395; Smith, *Rel. of Sem.* pp. 200 *et seq.*; Benzinger, *Arch.* pp. 375 *et seq.*; Gall, *Altisraelitischer Baalkultus*, 1898; Lagrange, *Etude sur les Religions Sémitiques*; *Enceintes et Pierres Sacrees*, in *Rev. Bib.* April, 1900.

E. G. H. I. BE.

STONES, PRECIOUS. See GEMS.

STONING. See CAPITAL PUNISHMENT.

STORK ("ḥasidah"): Unclean bird (Lev. xi. 19; Deut. xiv. 18). The name (comp. Latin, "pia avis") alludes to the filial piety and devotion attributed by the ancients to the stork (comp. Aristotle, "Historia Animalium," ix. 14, 1). Both the white and black storks (*Ciconia alba* and *Ciconia nigra*) occur in Palestine: the former is a migrant, passing through in April (comp. Jer. viii. 7); the latter is especially abundant in the neighborhood of the Dead Sea.

The Talmud considers "dayyah lebanah" to be the proper name of the stork, and "ḥasidah" to be an epithet applied to it because it lovingly shares its food with its fellows (Ḥul. 63a). The gall of the stork cures the bite of the scorpion (Ket. 50a; comp. Pliny, "Historia Naturalis," xxix. 5, 33).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 244; Lewysohn, *Zoologie des Talmuds*, p. 171.

E. G. H. I. M. C.

STÖRK, KARL: Austrian laryngologist; born at Ofen, Hungary, Sept. 17, 1832; died at Vienna Sept. 13, 1899. He studied at the universities of Prague and Vienna, graduating as M.D. in 1858, when he was appointed assistant at the communal hospital of Vienna. In 1858, while acting as assistant to Professor Türk, Störk demonstrated the possibility of introducing remedies into the throat and larynx by aid of the laryngoscope; and he also invented various instruments for such treatment. In 1864 he became privat-docent at the University of Vienna; in 1875, assistant professor; and in 1891, professor of laryngology and chief of the laryngological clinic.

Of Störk's many works the following may be mentioned: "Laryngoscopische Mittheilungen," Vienna, 1863; "Laryngoscopische Operationen," *ib.* 1870 (2d ed. 1872); "Beiträge zur Heilung des Parenchym und Cystenkropfes," Erlangen, 1874; "Mittheilungen über Asthma Bronchiale und die Mechanische Lungenbehandlung," Stuttgart, 1875; "Klinik der Krankheiten des Kehlkopfes, der Nase und des Rachens," *ib.* 1876–80; "Sprechen und Singen," Vienna, 1881; "Die Erkrankungen der Nase, des Rachens und des Kehlkopfes," *ib.* 1895–97.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

STRACK, HERMANN LEBERECHT: German Protestant theologian and Orientalist; born at Berlin May 6, 1848. Since 1877 he has been assistant professor of Old Testament exegesis and Semitic languages at the University of Berlin. He is the foremost Christian authority in Germany on Talmudic and rabbinic literature, and studied rabbinics under Steinschneider. Since the reappearance of anti-Semitism in Germany Strack has been the champion of the Jews against the attacks of such men as Hofprediger Stöcker, Professor Röhling, and others. In 1885 Strack became the editor of "Nathanael. Zeitschrift für die Arbeit der Evangelischen Kirche an Israel," which is published at Berlin; and in 1883 he founded the Institutum Judaicum, which aims at the conversion of Jews to Christianity. In the beginning of his career the Prussian government sent Strack to St. Petersburg to examine the Bible manuscripts there; on this occasion he examined also the antiquities of the FIRKOVICH collection, which he declared to be forgeries.

Of Strack's numerous works the following may be mentioned: "Prolegomena Critica in Vetus Testamentum Hebraicum" (Leipsic, 1873); "Katalog der Hebräischen Bibelhandschriften der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg" (St. Petersburg and Leipsic, 1875), in collaboration with A. Harkavy; "Prophetarum Posteriorum Codex Babylonicus Petropolitanus" (*ib.* 1876); "A. Firkowitch und Seine Entdeckungen" (*ib.* 1876); editions of the Mishnah tractates Abot (Carlsruhe, 1882; 2d ed. Berlin, 1888), Yoma (*ib.* 1888), 'Abodah Zarah (*ib.* 1888), and Shabbat (*ib.* 1890); "Hebräische Grammatik" (Carlsruhe, 1883; 3d ed. Munich, 1902); "Lehrbuch der Neuhebräischen Sprache und Litteratur" (*ib.* 1884), in collaboration with Karl Siegfried; "Herr Adolf Stöcker" (*ib.* 1885; 2d ed. 1886); "Einleitung in den Talmud" (Leipsic, 1887; 2d ed. 1894), a revised reprint of his article on the subject in Herzog-Hauck's "Real-Encyklopädie," to which he made a whole series of contributions on rabbinic subjects; "Einleitung in das Alte Testament" (Nördlingen, 1888; 5th ed. Munich, 1898); "Der Blutaberglaube in der Menschheit, Blutmorde und Blutritus" (*ib.* 1891; 5th ed. 1900); "Die Juden. Dürfen Sie 'Verbrecher von Religionswegen' Genannt Werden?" (Berlin, 1893); "Abriss des Biblischen Aramäisch" (Leipsic, 1897). Since 1886 Strack has been associated with Zoekler in editing the "Kurzgefasster Kommentar zu den Schriften des Alten und Neuen Testaments" (Nördlingen and Munich). Strack is a member of the Foreign Board of Consulting Editors of THE JEWISH ENCYCLOPEDIA.

BIBLIOGRAPHY: *Brockhaus Konversations-Lexikon.*

S. F. T. H.

STRAKOSCH, ALEXANDER: Hungarian actor and dramatic teacher; born at Sebes, near Eperies, Hungary, Dec. 3, 1845. After a brief trial of commercial life he went on the stage at Reichenberg (Sept., 1863). Subsequently he danced, sang, and acted at Troppau, and his versatility then obtained for him an engagement at the Hoftheater, Hanover, and later (1864) one in Budapest. In the same year he went to Paris to study under Martel of the Co-

médie Française. While in the French capital his talent attracted much attention, and he appeared repeatedly as a reader of the plays of Schiller and Goethe.

When Laube visited Paris in 1867 he engaged Strakosch as dramatic teacher for the Stadttheater at Leipsic, and subsequently for the Stadttheater at Vienna. Strakosch remained in this position until 1879, when he toured Europe as dramatic reader. The season of 1887-88 he spent in the United States. In 1891 he went to Munich, but remained there only a short time, settling eventually in Görlitz. He has been a professor at the Vienna Conservatorium for many years.

Bibliography: *Das Geistige Wien*, pp. 551-552; O. G. Flüggen, *Bühnen-Lexikon*, p. 300.

S. E. Ms.

STRAKOSCH, MORITZ: Austrian pianist, singer, and impresario; born at Brünn, Austria, 1825; died at Paris Oct. 9, 1887. He made his first appearance in public at the age of eleven, when he played a concerto by Hummel at a concert given in his native town. His success was so marked that his father allowed him to enter upon an artistic career, and during the following years he made tours through Germany, afterward going to Italy to complete his education in vocal music. About 1848 he took a trip to Paris, but upon the outbreak of the revolution went to America, where he met Salvator Patti. In 1850 he married Amelia, the sister of Adelina and Carlotta Patti. From her eighth to her eleventh year Adelina Patti traveled with Strakosch, singing in concerts. In 1859 Strakosch became director of the Italian opera in New York, where he arranged for the début of Patti (Nov. 24, 1859). In consequence of the great success which she achieved under his management he received offers from managers in various parts of the world; and in 1870 he made a contract with Christine Nilsson engaging her to sing in concerts in America, and promising her 5,000 francs for every performance at which the receipts exceeded 20,000 francs. This enterprise was attended with pronounced success, and in 1874 Strakosch had another successful season in America with Nilsson and Campanini. It was Strakosch also who first introduced Clara Louise Kellogg to the London public. His opera "Giovanni di Napoli" was produced in New York, and he wrote also salon pieces and other music for pianoforte.

Bibliography: *New York Herald*, Oct. 10, 1887; Baker, *Biog. Dict. of Music and Musicians*.

S. J. So.

STRANGER. See Gentile; Hospitality; Proselyte.

STRANGULATION. See Capital Punishment.

STRASBURG: German commercial and fortified city in the province of Alsace-Lorraine. Legend relates that after the destruction of the Temple a number of fugitive Jews escaped to Europe, some settling in the south of France, while others wandered north along the banks of the Rhine, finally establishing themselves in the town of Worms and throughout the province of Alsace, where they founded Strasburg. Authentic history of this city begins with the Schoepflin "Chronicles," in which Jews are recorded as living there in the days of Charlemagne under relatively favorable conditions. They enjoyed freedom in commercial matters, had their own judicial code, and possessed the right to own property, bear arms, and demand the protection of the authorities. This peaceful time ended with the inception of the Crusades. In 1095, when the First Crusade was preached by Peter the Hermit, 1,500 Jews were burned alive in Strasburg alone. Similar scenes of revolting cruelty attended the preaching of the Second Crusade, in 1156, when a monk named Rudolf of Strasburg declaimed against the Jews as the worst enemies of Christianity; but the emperor and some of the higher dignitaries of the Church protected them from at least the more violent outbreaks of popular fury.

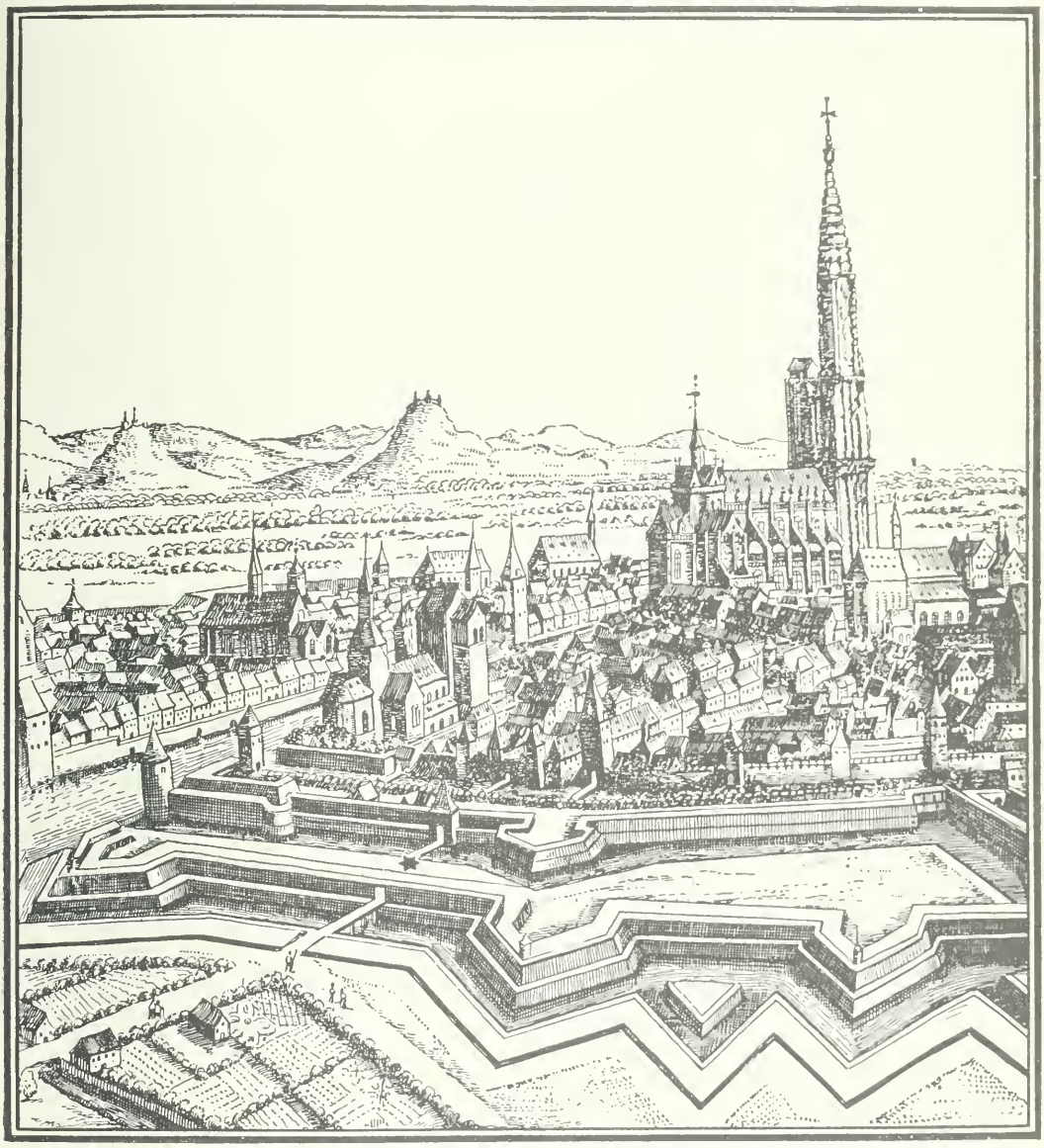
In 1160, the year of the visit of Benjamin of Tudela, Strasburg was one of those cities which possessed Jewish schools conducted by illustrious scholars. On the demolition of the ramparts around the "Jewish Gate" in 1882, a monument to the memory of a certain Jewess named Marone (daughter of R. Mosse), who died in 1223, was discovered. In 1288 the Jews of Alsace, including Strasburg, complained to Emperor Rudolph of the murder of forty of their number by peasants, who had fabricated a story of the ritual murder of a child on Good Friday. Owing to the protection extended by the emperor, the rabbi and some others who were then in prison were released on the payment of 20,000 marks in silver. In 1330 Louis of Bavaria took the persons and property of the Jews of Strasburg under his protection, and conferred upon them certain rights and privileges in consideration of an annual payment of 50 silver marks. In 1338 the civil magistrates, on payment of 1,000 marks in silver, granted similar toleration to sixteen Jewish families for a term of five years. On Nov. 25, 1347, Charles IV., for 60 marks in silver, granted the Jews letters of protection, and confirmed their former rights and privileges. He gave them the formal assurance that they should not be subjected to the jurisdiction of any Jewish authorities outside the city, and ordered the judges and bailiffs concerned to render the Jews assistance in the recovery of their rights.

Privileges Granted.

Persecution recommenced, however, and with increased severity, in 1349. During the period of the Black Death, Strasburg lost 16,000 of its inhabitants. Thereupon the rumor quickly spread that the Jews had poisoned the wells, and that, by the advice of their physicians, they had removed the buckets from their own cisterns and wells and refrained from drinking water. At Bern and Zofingen confessions were wrung from a few Jews by the usual method of torture, whereupon the cities of Basel, Freiburg, and Strasburg were invited to follow this example. The bishop convened an assembly at Benfeld, in Alsace, of the feudal seigniors and certain delegates from the above-mentioned cities, at which the final destruction of the Jews was determined upon, in spite of the protests of the Strasburg envoys, who declared that there was

nothing whatever to be said against the Jewish population of their city; that the Jews had received their privileges from the emperor himself, and from the bishop and magistrates, and had paid well for them; that, furthermore, the city owed the Jews large sums, payment of which had been guaranteed on a fixed date; that the city government had also granted the Jews sealed letters of protection and had published an edict against all who should venture to commit excesses against them, imposing heavier penalties than were usual in the case of Christians; and that the magistrates, therefore, were only acting within their rightful authority and according to their duty in making a vigorous opposition to any species of persecution.

But the populace, enraged by the excessive fluctuations in the prices of grain, and urged on by those who knew their own power, would not be guided by the calmer reasoning of their rulers.



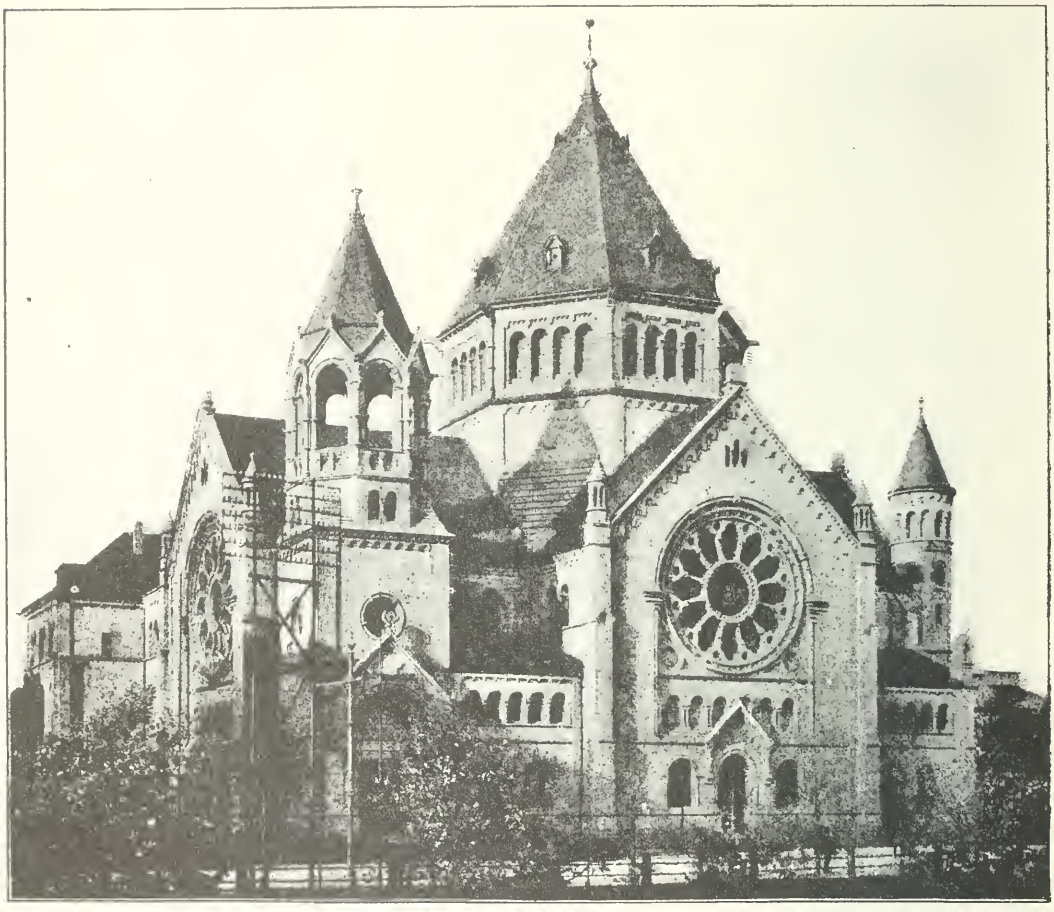
PLAN OF STRASBURG. STAR SHOWS THE GATE LEADING TO THE JEWRY.
(From an early seventeenth-century print.

For a brief space, it is true, their anger was appeased by the representations of the authorities, but it broke forth anew at the instigation of the butchers' gild. The "Ammeister" Peter Schwarber, and the two "Stettmeister" Goffe Sturm and Conrad Kuntz, were accused of having been bribed to oppose the Jews' extermination, and were removed

from office. Schwarber was banished from the city, and his property, except the share that reverted to his children, was divided, according to the custom of the time, among his fellow magistrates, who entered his dwelling and seized the great seal and standard of the city. To fill the places of the deposed officials, Nicolas Beulach was appointed "Ammeister," and Gozzo Engelbrecht and the butcher Jean Betehold were made "Stettmeister."

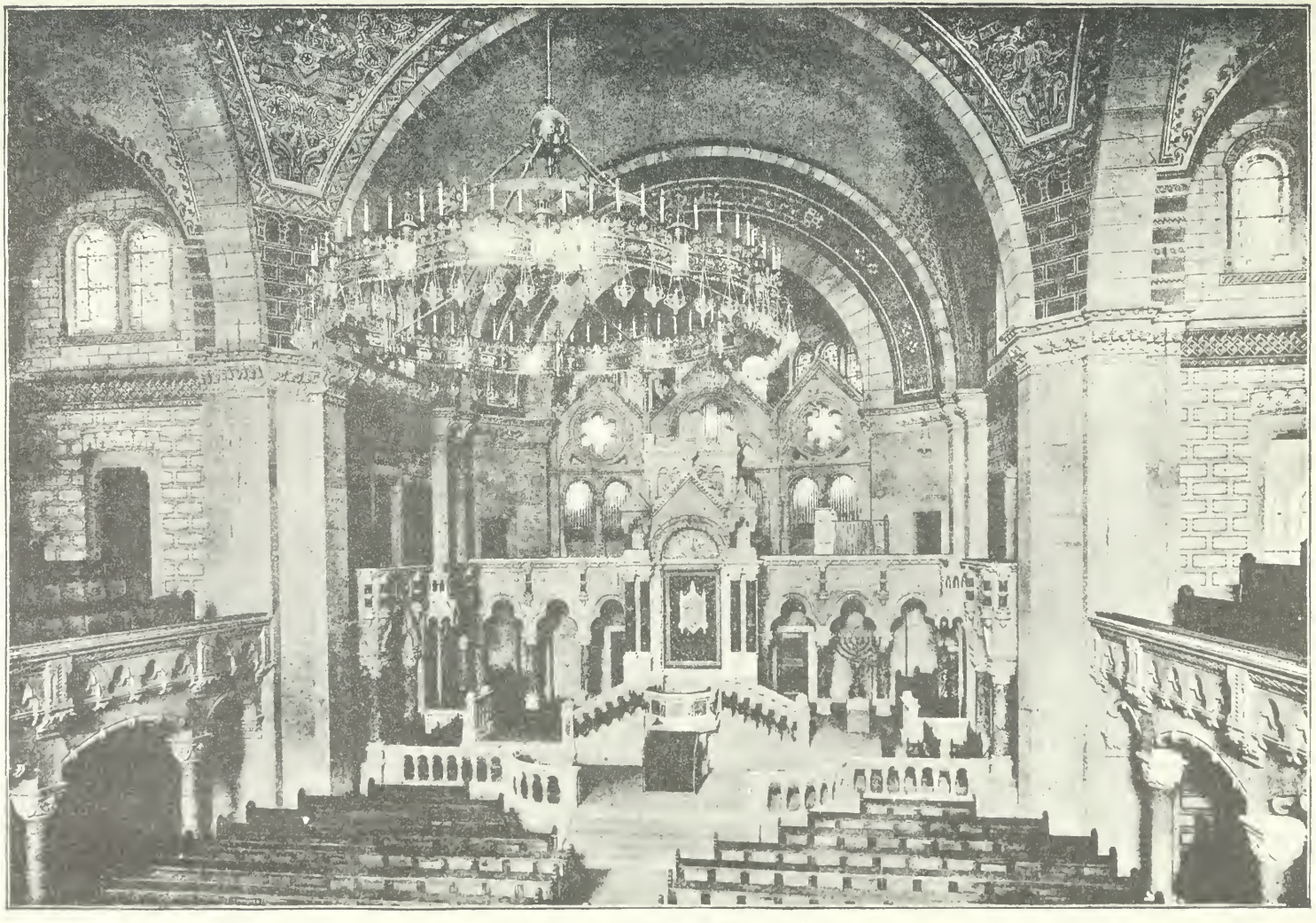
On Saturday, Feb. 14, 1349, the Feast of St. Valentine, the mob barricaded the Judgengasse (now the Domstrasse), and drove the Jews back into the cemetery, where a huge pyre had been made; there more than 2,000 Jews, men, women, and children, suffered death in the flames; some saved their lives by renouncing the faith of their ancestors. The Jews Jekelin and Mannekint (sons of the widow Salomon), to whom Margrave Rudolf of Baden had pledged his crown, perished probably on this occasion. These two bankers had been taxed an amount five times in excess of that paid by any of their coreligionists. In the same year the municipal council returned the crown to the sons of the dead margrave, who gave a receipt for it.

After the massacre of 1349 the council of Strasburg issued a decree prohibiting the admission of the Jews into the city, which decree remained in force for two centuries. From this epoch dates the "Grusselhorn." Among the various objects found during the plunder of the synagogue was the ram's horn used at the autumn festivals. The pillagers were ignorant of the uses of this horn, and one of their number expressed the opinion that the Jews had intended to betray the city by giving a signal at an opportune moment to their allies outside. This opinion was soon universally accepted, and the town council resolved to perpetuate the memory of their deliverance. Two large trumpets, copies of the original, were cast in bronze. One was blown daily at eight in the evening by the vergers of the cathedral, at which signal, known as the "Judenblos," all Jews who happened to be within the city limits were obliged to depart.



EXTERIOR OF THE SYNAGOGUE AT STRASBURG.
(From a photograph.)

The "Grusselhorn."



INTERIOR OF THE SYNAGOGUE AT STRASBURG.

(From a photograph.)

The second was blown at midnight to recall to the inhabitants the alleged traitorous plot of 1349.

The rigid enforcement of the decree forbidding any Jew to reside in Strasburg was soon relaxed, and in 1368 six families were permitted to return for a term of five years, under certain conditions. This term was later extended to 1375. Nine other families obtained a similar license in 1369, on condition of an annual payment to the town council and the bishop. On Dec. 7, 1384, a Jewish physician, Dr. Gutleben, obtained leave from the council to reside in the city for six years without the payment of any protection money, in order that he might bestow the benefit of his medical knowledge upon the populace. He was even to receive a fixed stipend of 300 florins per annum for his services during this period, and was authorized to lend at interest money belonging to himself, although he did not enjoy this liberty with funds belonging to others.

Somewhat later, in 1388, the Jews of Strasburg ceased to pay their taxes regularly; and, having adopted a somewhat critical and censorious attitude in regard to a dispute between the city and the Duke of Burgundy, they were sentenced to perpetual banishment and to the payment of a fine of 20,000 florins. This second decree of banishment was so strictly enforced, and the time allowed for preparation so inadequate, that the Jews had to abandon their books as well as the scrolls of the Law and other articles used in religious services. The copies of the Talmud and the scrolls of the Law were preserved in the library of the city, and were destroyed, with many other literary treasures, in the bombardment of 1870.

Little mention of the Jews occurs in the monastic chronicles throughout the entire fifteenth century. In 1520 they were allowed to enter the city only during the usual hours for strangers, on condition of wearing a yellow badge or shield in some conspicuous place on their garments. In 1534 Rabbi Joselmann of Rosheim wrote a letter of thanks to the council for certain privileges granted to his fellow worshipers. A decree, issued in 1539 and renewed in 1570, 1628, and 1661, forbade Christians to enter into any contracts with Jews, save such as related to the purchase of horses or of food-supplies.

In the Seventeenth Century.

In 1657 Louis XIV. took the Jews of Alsace under his royal protection, greatly to the dissatisfaction of the smaller communes, which, faithful to old traditions, considered them as interlopers and dangerous parasites. But after the capitulation of 1681 the city of Strasburg succeeded in maintaining in force the old statutes against the Jews. Nevertheless, qualified permits of entry and residence within the city continued to be issued to the Jews.

In 1743 the council relaxed its extreme severity and granted a number of privileges to various Jews, especially to a certain Moses Bliem. Count d'Argenson of Versailles wrote personally to the municipal authorities, stating that the Moses Bliem in question, together with his coreligionists and business associates Jacob Baruch Weill, Aaron Meyer Lehmann, and Lieb Netter, had for two years past been furnishing supplies to the royal armies of Germany, and that they required permission to open an office in Strasburg for their correspondence. The permission was granted, but not for any definite length of time; it was understood that it was to last only as long as the army remained in Germany. A single Jew, of all the dwellers on the Upper and Lower Rhine, won the unanimous respect of the authorities on both sides, owing to his great wealth and still more to his charities during the scarcity of food-supplies in 1770 and 1771; this was Herz Cerfbeer, of Bischofsheim, near Strasburg.

In the Eighteenth Century.

On Aug. 5, 1767, Cerfbeer, whose real name was Herz Medelsheim, proposed to the Jewish communities of Alsace to contract for the furnishing of supplies to the armies of Louis XIV., and for this purpose requested permission from the Strasburg authorities to spend the winter in that city in order to escape the robberies so frequent on the outskirts. At first his petition was rejected; but Cerfbeer applied to the Duke of Choiseul at Paris, and an order dated Versailles, Jan. 22, 1768, was sent to the council and magistracy of Strasburg, directing them to accede to this request. Thus Cerfbeer was the first Jew who had a definite residence in the city after this long period. He was at first obliged to submit to certain restrictions, such as those against opening a synagogue or receiving any foreign Jew into his house. He soon obtained permission to live in the city during the summer as well; and in a document dated Nov. 5, 1771, the Marquis of Monteynard declared to the royal procurator that the presence of Cerfbeer was necessary for the welfare of the city, and that it was the king's will that Cerfbeer should reside in the town throughout the year.

In March, 1775, by letters patent given at Versailles, the king granted naturalization to Cerfbeer and his children in return for the many important services rendered by him to the army and as a testimony to his zeal for the good of the state. Cerfbeer thus was the first Jewish citizen of Strasburg: the household he brought with him comprised sixty persons. A royal decree dated Jan., 1784, abolished the poll-tax levied first upon Moses Bliem and later upon Cerfbeer. In 1781 a deputation from Alsace-Lorraine was sent to present the Jewish grievances at the bar of the National Assembly at Paris, and the subject was debated at several sittings. Rewbel, Maury, and the Duc de Broglie, deputies from Alsace, contended that the Jews were all addicted to usury and had turned Alsace into a Jewish colony. To this Mirabeau, the Abbé Grégoire, and even Robespierre replied that the vices of the Jews were the result of the degradation into which they had been thrust; and that they would behave well as soon as they found any advantage in doing so.

On April 8, 1790, the city of Strasburg submitted to the National Assembly an address requesting that the ancient laws against the Jews should be strictly enforced. But on Sept. 27, 1791, the National Assembly proclaimed the complete social and political emancipation of all Jews residing in France. This decree was followed in 1806 and 1807 by the general reorganization of Jewish religious administration, and the cessation of one of the minor an-

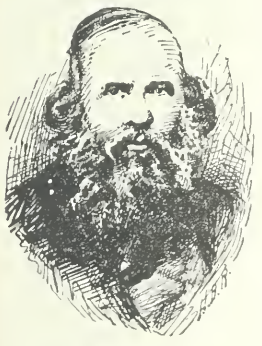
noyances to which the Jews had been subjected—the blowing of the "Grusselhorn." In 1809 the community of Strasburg opened its first synagogue in the ancient Poële des Drapiers. In 1836 the erection of a new synagogue was begun on the Rue Ste. Hélène; it was in existence until 1898, when it was replaced by a larger one on the Quai Kleber, in the heart of the city. The new synagogue was opened Sept. 8, 1898. There is also a congregation, 'Ez Ḥayyim, composed of about forty families, which separated from the main body owing to a difference regarding the question of an organ in the synagogue, but which maintains friendly relations with the larger community.

The first chief rabbi of Strasburg was David Sinzheim, president of the Sanhedrin of 1807 (d. Paris, Feb. 12, 1812, while chief rabbi of France). He was succeeded by Arnold Aron, who filled the office for more than half a century, and died April 4, 1889. Isaac Weill, chief rabbi of Metz, succeeded him, and died in June, 1899, at the age of fifty-eight. Chief Rabbi Adolphe Ury of Metz was appointed in his stead by an imperial decree dated Jan. 23, 1900, and was formally installed in office Feb. 18, 1900. He is the present head of the Strasburg community, as well as of all communities of Lower Alsace. In addition to numerous societies for the aid of the sick and the poor, a large hospital was erected in 1887, on the Hagenau Platz, near the Steinthor. There is also an orphanage for young girls, which entered its own quarters March 26, 1903. In 1853 Louis Ratisbonne, president of the consistory, founded at his own expense an almshouse, the Eliza Hospiz, in memory of one of his cousins. The foundation in 1825 of a Jewish school of arts and trades, the Ecole de Travail, was also due to Ratisbonne.

The total population of Strasburg is 150,258, including about 1,000 Jewish families.

S. A. U.

STRASHUN, MATHIAS: Russian Talmudist and writer; born in Wilna Oct. 1, 1817; died Dec. 13, 1885. He studied under Manasseh of Ilye and Isaac of Volozhin, who were highly impressed with his ability. Besides Talmud and Hebrew, Strashun acquired a knowledge of Russian, German, French, and Latin, and of mathematics, philosophy, and other sciences. He likewise engaged in business; and although his first venture was a complete failure and he lost everything he possessed, his enterprises were afterward very successful.



Mathias Strashun.

Strashun spent a great part of his considerable fortune in collecting a magnificent library; and his house soon became a rendezvous for scholars and students from all parts of Europe. He corresponded with eminent Jews like Zunz and Rapoport; and even Gentile scholars, such as Professor Wünsche and others, sought his advice with regard to complicated problems.

His studies and books, however, were not the only matters to claim Strashun's attention. He took an active interest in public affairs also, and was for many years president of the Hebrew charities in Wilna. The government appointed him adviser to the state bank, and bestowed many honors upon him for his faithful services.

Strashun's first literary productions appeared in the "Pirḥe Zafon," "Kerem Ḥemed," "Ha-Maggid," and "Ha-Karmel." In book form he published: "Reḥobot Ḳiryah," an introduction and annotations to the "Ḳiryah Ne'emanah," by Fuenn; and "Liḳḳuṭe Shoshanim" (Berlin, 1889), a catalogue of the Strashun library.

Bibliography: Suvalski, *Keneset ha-Gedolah*, 1890; *Ha-Asif*, 1885, vol. ii.; Zeitlin, *Bibl. Post-Mendels.* p. 388; *Ha-Meliz*, 1885, p. 93.

E. C. J. Go.

STRASHUN, SAMUEL B. JOSEPH: Russian Talmudist; born in Zaskevich, government of Wilna, 1794; died in Wilna March 21, 1872. He was educated by his father, and became known as a proficient Talmudist. He married at an early age, and settled with his wife's parents in the village of Streszyn, commonly called Strashun (near Wilna), and assumed the latter name. The distillery owned by his father-in-law was wrecked by the invading French army in 1812, and the family removed to Wilna, where Samuel established another distillery and became one of the most prominent members of the community. His wife conducted the business, as was usual in Wilna, and he devoted the greater part of his time to studying the Talmud and to teaching, gratuitously, the disciples who gathered about him. The Talmud lectures which for many years he delivered daily at the synagogue on Poplaves street were well attended, and from the discussions held there resulted his annotations, which are now incorporated in every recent edition of the Babylonian Talmud. His fame as a rabbinical scholar spread throughout Russia, and he conducted a correspondence with several well-known rabbis.

Strashun was offered the rabbinate of Suwalki, but he refused it, preferring to retain his independence. His piety did not prevent him from sympathizing with the progressive element in Russian Jewry, and he was one of the few Orthodox leaders who accepted in good faith the decree of the government that only graduates of the rabbinical schools of Wilna and Jitomir should be elected as rabbis. He wrote good modern Hebrew, spoke the Polish language fluently, was conspicuously kind and benevolent, and was highly esteemed even among the Christian inhabitants of Wilna. Besides the above-mentioned annotations, he wrote others to the Midrash Rabbot, which first appeared in the Wilna editions of 1843–45 and 1855. Some of his novellæ, emendations, etc., were incorporated in the works of other authorities.

Bibliography: S. Antokolsky, *Mekore ha-Rambam*, Wilna, 1871; H. Katzenellenbogen, *Netibot 'Olam*, pp. 197–206, 227–228, Wilna, 1858; Suvalski, *Keneset ha-Gedolah*, pp. 22–24, Warsaw, 1890; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 540, 737.

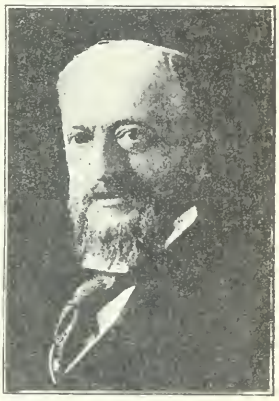
E. C. P. Wi.

STRAUS: American family, originally from Otterberg, in the Rhenish Palatinate. The earliest member known was one **Lazarus,** born in the first half of the eighteenth century, whose son **Jacob Lazarus** was known also as Jacques Lazare. Lazarus was elected in the department of Mont Tonnerre for the Assembly of Jewish Notables convened by Napoleon in Paris July 26, 1806, preliminary to the establishment of the French Sanhedrin. His son **Isaac** took the name of Straus in the year 1808, when Napoleon passed the decree ordering all Alsatian Jews to adopt family names. Isaac's son **Lazarus** was possessed of considerable means, made in both agricultural and commercial pursuits. Being of liberal tendencies, he was involved in the revolutionary movement of 1848; he emigrated to the United States in 1854 and settled in Talbotton, Ga. In 1865 he established in New York a successful pottery and glassware business, in conducting which he was joined in 1872 by his sons. It was due to his instigation that Kayserling undertook the researches in Spain resulting in his work on Christopher Columbus. He died in New York in April, 1898.

Isidor Straus: Merchant; eldest son of Lazarus Straus; born at Otterberg Feb. 6, 1845. He accompanied his parents to the United States in 1854, and was educated at Collinsworth Institute. He was elected lieutenant of a Georgia company at the opening of the Civil war, but was not allowed to serve on account of his youth. In 1863 he went to England to secure ships for blockade-running. In 1865 he went with his father to New York, where they organized the firm of L. Straus & Son; in 1888 he entered the firm of R. H. Macy & Company, and in 1892 that of Abraham & Straus, Brooklyn. He was elected a member of the Fifty-third Congress in 1892, and was instrumental in inducing President Cleveland to call the extra session of Congress which repealed the Sherman Act. Straus has been identified with the various movements in behalf of fiscal and tariff reform, and was a delegate to the Sound Money Convention held at Indianapolis. He was one of the founders of the Educational Alliance (of which he is now [1905] president), is a director of several banks and financial institutions, and is a prominent member of the Board of Trade and vice-president of the Chamber of Commerce. The Washington and Lee University conferred upon him the degree of LL.D. in 1905.

Nathan Straus: Merchant; second son of Lazarus Straus; born at Otterberg Jan. 31, 1848. With his family he went to the United States in 1854. It settled at Talbotton, Ga., where he attended school; afterward he was trained at Packard's Business College, New York. He joined his father in the firm of L. Straus & Son in 1872, and his brother Isidor in the firm of R. H. Macy & Company. Straus has shown considerable interest in municipal affairs, becoming a member of the New York Forest Preserve Board and park commissioner of New York in 1893. He was offered the nomination of mayor of New York in 1894, and was appointed president of the Board of Health of New York in 1898. He originated in 1890, and has since maintained at his own expense, a system for the distribution of sterilized milk to the poor of New York city which has been shown by the report of the Health Department of New York to have saved many infant lives. He contributed also to the establishment of the same system in Chicago and Philadelphia. He likewise originated and maintained during the coal strike in the winter of 1903–4 a system of depots for the distribution of coal to the poor of New York. Straus has shown considerable interest in trotting.

Oscar Solomon Straus: Merchant and diplomat; third son of Lazarus Straus; born at Otterberg Dec. 23, 1850. He went with his family to Talbotton, Ga., in 1854, and removed with it to Columbus, Ga., in 1863, and to New York in 1865. He was educated at Columbia Grammar School and Columbia College, graduating in 1871. Afterward he attended the Columbia Law School, graduating from that institution in 1873. He began the practise of law in the firm of Hudson & Straus, which afterward became Sterne, Straus & Thompson, the senior member being Simon Sterne. The strain of a large practise in commercial and railway cases told upon Straus's health, and in Jan., 1881, he retired from law and entered his father's firm. Straus was active in the campaign which resulted in the election of President Cleveland in 1884, and was appointed minister plenipotentiary to Turkey in 1887 at the suggestion of Henry Ward Beecher. Straus did excellent work while at Constantinople, especially in obtaining recognition of the American schools and colleges in the Turkish dominion. He was again appointed minister plenipotentiary to Turkey (1897–1900) by President McKinley, and was enabled by his influence with the sultan to help reconcile the Mohammedan inhabitants of the Sulu Archipelago in the Philippines to the recognition of the suzerainty of the United States.



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Oscar Solomon Straus.

Straus has performed much valuable public service as member of various commissions, as, for instance, those appointed to investigate New York public schools and to improve institutions for the insane. He was president of the National Primary League in 1895, and of the American Social Science Association from 1899 to 1903, as well as of the National Conference of Capital and Labor held in 1901. He was instrumental in founding the National Civic Federation, of which he has been vice-president since 1891. In 1902, on the death of ex-President Harrison, Straus was appointed by President Roosevelt to succeed him as a member of the Permanent Court of Arbitration at The Hague, this high honor being given him in recognition of his diplomatic service and knowledge of international relations. Straus has written much for the magazines, has delivered lectures at Yale and Harvard universities, and, since 1903,

has lectured annually upon international law before the United States Naval War College at Annapolis. He is the author of "The Origin of the Republican Form of Government in the United States" (New York, 1885), and "Roger Williams, the Pioneer of Religious Liberty" (*ib.* 1894). He has been very active in connection with the study of American Jewish history, and he was one of the founders, and the first president, of the American Jewish Historical Society, from which position he retired in 1898. Straus is at present (1905) a trustee of the Baron de Hirsch Fund. The honorary degrees of L.H.D. (Brown University) and LL.D. (Columbia University) have been conferred upon him.

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A. J.

STRAUS, LUDWIG: Hungarian violinist; born at Presburg March 28, 1835; studied under Hellmesberger and Joseph Böhm (violin), and under Preyer and Nottebohm (composition). His first public performance took place at Vienna in June, 1850. He made several successful concert tours, and in 1857 became acquainted with Piatti, the cellist, with whom he toured Germany and Sweden. In 1859 he was appointed leader of the opera orchestra at Frankfort-on-the-Main, and in the following year he conducted the Museum concerts in the same city. He then visited England, in which country he finally settled in 1864, being engaged as solo violinist at the court orchestra, and also as conductor of the Philharmonic concerts at London, and the Halle concerts at Manchester. For several years he played the viola in the string quartet at the Sunday evening and Monday popular concerts in London. Straus was teacher of the violin at the London Academy of Music, from which position he retired in 1894.

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. A. P.

STRAUSS, ADOLF: Hungarian geographer and ethnologist; born at Cece, Hungary, May 15, 1853; educated at Fejervar and Budapest; in the latter city he frequented the military academy, subsequently being attached to the staff of Field-Marshal Ghyczy. Strauss began his literary activity in 1878, and on account of his intimate knowledge of the geography of the Balkan Peninsula he was repeatedly sent to the East on missions for the Hungarian government. His works include: "Bosnien, Land und Leute" (Budapest, 1881; Vienna, 1882); "Bosznia és Herczegovina" (2 vols., Budapest, 1883; Vienna, 1884); "Bosnische Industrie" (Vienna, 1885); "Bulgarische Industrie" (*ib.* 1886); "Voyage au Monténégro" (Paris, 1888); "Bolgár Népköltési Gyüjtemény" (on folk-songs of Bulgaria; 2 vols., Budapest, 1892); "Bulgarische Grammatik" (Vienna, 1895); "Bolgár Néphit" (on popular superstitions in Bulgaria; Budapest, 1897); "Románia Gazdasági és Néprajzi Leírása" (on the political economy and ethnography of Rumania; *ib.* 1899). Strauss was the founder and editor of the "Revue de l'Orient" and of the "Gazette de Hongrie." At present (1905) he occupies the position of professor at the Oriental Academy of Commerce at Budapest.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

STRAUSS, CHARLES: French jurist and politician; born at Gundershoffen, Lower Alsace, Oct. 14, 1834. He was graduated from the law school of Paris in 1874, and in the same year established himself as an attorney at the Court of Appeals in Paris. After occupying various administrative positions in the office of the Ministry of the Interior, he was appointed prefect of the department of the Drôme in 1888. For some years he was a resident of Algeria, where he filled various important positions. As an officer in the Algerian militia, he organized the victualing department of the Algerian troops during the Franco-Prussian war of 1870–71. He drafted the official proclamation of the French republic and published it in Algiers on Sept. 4, 1870. In 1873 he organized a banquet on the occasion of the departure from Algiers of the first Hebrew conscripts for military service in France. On Dec. 31, 1895, he was created an officer of the Legion of Honor.

Strauss is the author of the following works: "L'Administration et la Reconstitution du Ministère d'Algérie," Paris, 1874; "L'Algérie et la Prusse," *ib.* 1874; "La Maison Nationale de Charenton" (illustrated), *ib.* 1900.

S. J. Ka.

STRAUSS, GUSTAVE LOUIS MAURICE: British author; born at Trois-Rivières, Canada, 1807; died at Teddington, England, Sept. 2, 1887; educated at Linden, Hanover, Berlin (Ph.D.), and at the Montpellier School of Medicine. In 1832 he visited England for the first time, and in the following year went to Algiers as assistant surgeon of the French army. He was at first attached to the Foreign Legion, but in 1834 he severed his connection with that body. He returned to France, but was banished in 1839 for alleged complicity in a revolutionary plot, whereupon he settled in London as author, linguist, tutor, dramatist, and surgeon. Through the intervention of Mr. Gladstone he received some years before his death an annuity from the government, but he nevertheless ended his career in straitened circumstances.

Strauss was the author of the following works: "Men Who Have Made the German Empire" (2 vols., London, 1874); "The Reminiscences of an Old Bohemian" (2 vols., *ib.* 1882); "Stories by an Old Bohemian" (*ib.* 1883); "Philosophy in the Kitchen" (*ib.* 1885); and "The Emperor William" (*ib.* 1887). He was the author also of a French and a German grammar, and of other educational works. He translated into English many books from French and German, and contributed to numerous London periodicals, of which may be mentioned the "Grocer" (of which he was the first editor), the "Punchinello," the "Lancet," and the "Morning Advertiser." He wrote also some pieces for the stage, of which one, a farce, was produced with success at the Drury Lane Theatre in 1868.

BIBLIOGRAPHY: *Athenæum*, Sept. 17, 1887.

J. G. L.

STRAUSS, JOSEPH: English rabbi; born in Germany 1848; educated at the Royal Gymnasium at Stuttgart, and at the universities of Würzburg and Tübingen (Ph.D. 1873). He also pursued the study of theology, and, after having passed the state examination, was ordained rabbi in 1870. He at once proceeded to England, and was appointed rabbi of the Rowland Street Synagogue in Bradford, which position he still occupies (1905). He has been lecturer in German and Oriental languages for three years at the Bradford Technical College and Airedale Independent College, and for twenty-one years at Yorkshire College, Victoria University. Strauss is the author of "Religion and Morals," and "Religiöse Philosophie des Abraham ibn Esra," 1875.

Bibliography: *Jewish Year Book*, 5665 (1904-5).

J. V. E.

STRAUSS, PAUL: French senator; born at Rongchamp, Haute-Saône, Sept. 23, 1852. He studied at Paris, and was graduated from the Faculty of Medicine. In 1876 he entered the field of political journalism, becoming a regular contributor to "L'Indépendant," the "Droits de l'Homme," the "Radical," the "Voltaire," and the "Petite République." In 1883 he was elected town councilor of Paris, and a member of the legislative assembly of the department of the Seine. He continued to serve in these capacities until 1897, when he was elected a member of the French Senate, which office he still holds (1905). Strauss has been mainly influential in reorganizing the French system of public charities, and it was chiefly through his efforts that departments were established for the care of deserted children and for pregnant women. He was instrumental also in founding the Asile Michelet and the Asile Ledru-Rollin, the latter of which takes care of women who are convalescing after childbirth.

Strauss is the author of the following works: "Le Suffrage Universel" (Brussels, 1878), with a preface by Alfred Naquet; "Paris Ignoré" (Paris, 1892); "L'Enfance Malheureuse" (1896); "Dépopulation et Puériculture"; "La Croisade Sanitaire" (1902); "Assistance Sociale, Pauvres et Mendiants"; "La Loi sur la Santé Publique"; and "Les Habitations à Bon Marché en Allemagne." In 1897 he founded the "Revue Philanthropique," which he still conducts.

Bibliography: *Journal de la Mutualité Française*, 1900; *La France Contemporaine*, 1904, iii.

S. J. Ka.

STREET. See Way.

STRELISKER, MORDECAI BEN DAVID: Cantor in the synagogue of Mihăileni in Rumania; born in Brody, Galicia, 1809; died Sept., 1875. He spent his youth in his native town, where he acquired a knowledge of Hebrew literature under the instruction of Erter and Krochmal. His most important contributions in this field are twelve literary essays in vols. viii., ix., x., and xi. of the "Bikkure ha-'Ittim." He carried on a literary correspondence with Judah ben Jonah Jeiteles in "Kerem Hemed," ii. 183. The following works of Strelisker's have appeared separately: "Za'ḳat Sheber" (Vienna, 1829), a lamentation on the death of Zalman Margulies; "Ta'anit Yeshurun" (Zolkiev, 1835), an elegy on the death of Emperor Francis I. of Austria, sung during a mourning ceremony held in the old Brody synagogue; "Zeker 'Olam" (Lemberg, 1849), a biography and an elegy of his father; and "Shirat ha-Kohen" (reprinted from "Ha-Maggid," 1860), on the occasion of the seventieth anniversary of the birth of J. S. Rappaport.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2662; Benjacob, *Ozar ha-Sefarim*, p. 156; *Kerem Hemed*, 1836, ii. 183–188; *Ha-Zefirah*, 1875, No. 43; *Ha-Shaḥar*, 1875, vi. 690–691; Fürst, *Bibl. Jud.* iii. 393.

J. S. O.

STRELITZ. See Mecklenburg.

STRICKER, SALOMON: Austrian pathologist; born at Waag-Neustadt, Hungary, 1834; died at Vienna April 2, 1898. He received his education at the University of Vienna, studying first law, and later medicine (M.D. 1858). In 1859 he joined the staff of the communal hospital at Vienna, where he acted as assistant at several clinics; he resigned this position in 1862, when he became privat-docent in embryology at the University of Vienna. After having acted in the capacity of assistant to Professors Brücke (1863) and Oppolzer (1866), he was in 1868 appointed assistant professor of experimental pathology and director of a new institute built for experimental purposes. In 1872 he was elected professor of general and experimental pathology, which position he held until his death. In 1875 he was appointed a member of the Imperial Academy of Sciences at Vienna.

Stricker made many contributions to the science of pathology. He was an excellent teacher and an indefatigable worker. In his "Studien" (1869) he attacked Cohnheim's theory regarding pus and the white blood-corpuscles, although that theory had been generally accepted. He introduced the method of embedding microscopic subjects in wax or gum arabic and thus making them adaptable for microtomy, but this method was soon superseded by that of freezing.

Stricker's contributions to medical journals number about 140, and treat of his discoveries in the histology of the cornea, the mechanism of lymphatic secretion, cell theories, vasomotor centers, etc. Of his works the following may be mentioned: "Untersuchungen über die Papillen in der Mundhöhle der Froschlarven" (Vienna, 1857), written while Stricker was a pupil of Professor Brücke; "Studien" (*ib.* 1869); "Handbuch der Lehre von den Geweben des Menschen und der Thiere" (*ib.* 1871–73); "Vorlesungen über die Allgemeine und Experimentelle Pathologie" (*ib.* 1877–83); "Studien über das Bewusstsein" (*ib.* 1879); "Studien über die Sprachvorstellungen" (*ib.* 1880); "Ueber die Bewegungsvorstellungen" (*ib.* 1882); "Studien über die Association der Vorstellungen" (*ib.* 1883); "Physiologie des Rechts" (*ib.* 1884); "Allgemeine Pathologie der Infectionskrankheiten" (*ib.* 1886); and "Die Behandlung der Nervenkrankheiten" (*ib.* 1891). His works are enumerated in "Dreiszig Jahre Experimenteller Pathologie," an essay which was published at the celebration of the twenty-fifth anniversary of his professorship.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; Georg Kapsammer, in *Wiener Medizinische Wochenschrift*, 1898, No. 10.

S. F. T. H.

STRIPES: The only corporal punishment named in the Pentateuch is that of stripes; and the limitations put upon the judges are that they must cause the culprit to be beaten in their presence, and that the number of stripes imposed must not exceed forty (Deut. xxxv. 2, 3). Wherever the written law merely forbids an act, or, in the language of the sages, wherever it says "Thou shalt not," and does not prescribe any other punishment nor any alternative, a court of three judges may impose stripes as the penalty for wrong-doing. The same punishment may be inflicted in the case of transgressions which the Torah decrees should be punished with excision. He who takes "the dam with the young," says the Mishnah, with reference to the finder of the bird's nest (Deut. xxii. 6), "must let her go, but may not be flogged." R. Judah's opinion to the contrary is overruled with the statement, "This is the general principle: Any command reading 'Thou shalt not,' coupled with 'Arise, do!' is not punishable with stripes" (Mak. iii. 4; Ḥul. xii. 4).

Offenses.

Inflicting Stripes.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

This rule disregards the thief, the robber, the embezzler, the seducer, the ravisher of an unbetrothed damsel; the law imposes some other punishment upon each of these. In one case, that of the man who "utters an evil report" regarding his newly married wife, the text (Deut. xxii. 18, 19) itself imposes the double punishment of both stripes and a money payment. The "plotting witness" (see Alibi) is flogged for violating the command "Thou shalt not bear false witness" only when the party against whom he testifies would have been flogged, or when the identical punishment which he might have brought upon his victim can not be inflicted.

The Mishnah (Makkot) enumerates fifty offenses as deserving stripes, but this enumeration is evidently incomplete. Thus, the two cases expressly mentioned in Scripture, that of the man who "utters an evil report," and that of the bondwoman who is betrothed to one man and cohabits with another (Lev. xix. 20), are not in the list. Maimonides ("Yad," Sanhedrin, xix.) endeavors to give a full enumeration of all the offenses in this class, the number of which he carries up to two hundred and seven, eighteen being offenses of commission which the Scripture punishes with excision. The last three in his list are cases in which the king (1) takes too many wives, (2) accumulates too much silver and gold, or (3) collects too many horses.

The discussion in Mak. iii. as to when one may, for the same act, incur the punishment of stripes for several reasons, and the discussion of the further question as to when a continuous violation of a law subjects to one, and when to several, inflictions, may be here omitted. Usury is not punished with stripes, for the money paid may be recovered by the debtor, which recovery is in the nature of a punishment; and in the absence of express words there can be only one punishment for the same act.

It is well known, both from the Mishnah (Mak. iii. 10) and from the New Testament (II Cor. xi. 24), that no more than thirty-nine stripes were ever administered; this merciful regulation was, of course, derived in some way from the letter of Scripture. Only excess is forbidden, not diminution; hence before determining the number of stripes, the culprit's ability to bear punishment was estimated. The number inflicted was always a multiple of three—two stripes on the back and one on the breast; so that, if the estimate was twenty stripes, only eighteen were inflicted. If, after the infliction of part of the stripes, the judges came to the conclusion that to continue would endanger the culprit's life, the beating came to an end, and he was free from further punishment. If a smaller number than thirty-nine had been determined upon, the judges could not administer more even if they found that the original number caused no suffering to the culprit (Mak. iii. 10 and Gemara *ad loc.*).

The culprit was bound with his hands to a pillar, leaning forward (the text says "shall cause him to lie down"); the "overseer of the community" (the Mishnah uses here a term not found elsewhere) takes hold of his clothes and pulls them down so as to lay bare his breast and back. The strokes are given with a strip of calfskin, doubled twice; the overseer holds it in one hand, but strikes with all his force. A bystander recites, by way of count, three verses, of thirteen words each, the third verse being Ps. lxxviii. 38 ("But he, being full of compassion, forgave their iniquity," etc.). Should the pain force an excretion, the beating must cease, lest "thy brother become vile in thy eyes." Should the culprit die under the lash, the overseer is free from guilt; but if by mistake he has given even one stroke more than the number determined, he is guilty of involuntary manslaughter, and should be exiled to a city of refuge. The culprit who has undergone the punishment of stripes has not only earned thereby forgiveness of the sin for which he has suffered, even

when excision has been pronounced against it (Mak. iii. 15), but he is restored also to those civil rights, such as the right to testify as a witness or to clear himself by his oath in a lawsuit, which he may have forfeited by the crime ("Yad," Ṭo'en we-Niṭ'an, ii. 10).

The courts of Israel ceased, long before the destruction of the Temple, to try cases involving the death-punishment; but they continued to condemn to stripes till the fall of the Temple, and, in many places in Palestine, much longer. But as this could be done by ordained judges only, the courts of the Jewish colonies in Babylonia and elsewhere, though exercising much authority, could not sentence a man to stripes "according to the Torah."

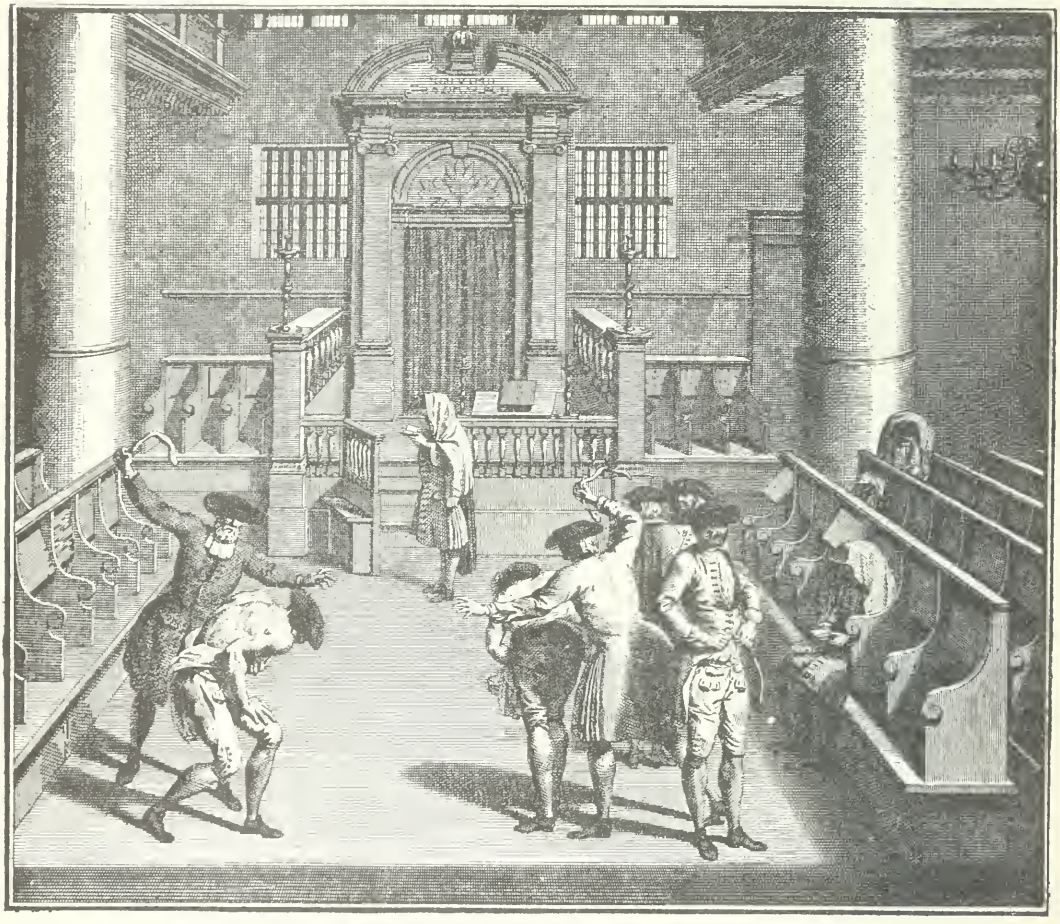
"Makkat Mardut."

Hence, as a necessity, the Rabbis undertook to impose a "beating for rebellion" ("makkat mardut"), sometimes for capital, sometimes for other, offenses against the Mosaic law; sometimes for disobedience to "institutions of the scribes"; often in order to compel the performance of a duty; and all this without the judicial formalities which surrounded the infliction of the forty stripes. The custom is fully explained in the responsa of R. Naṭronai, a Babylonian chief rabbi, or gaon, in the eighth century.

W. B. L. N. D.

STRISCHOW, ELIEZER. See Fischel, Eliezer b. Isaac.

STROPHIC FORMS IN THE OLD TESTAMENT: The strophe may be defined as a union of several lines into one rhythmic whole. Certain evidence points to the occurrence of strophic formations in poems of old Hebrew literature; for instance,



Inflicting Stripes in a Dutch Synagogue of the Early Eighteenth Century.
(From Picart.)

a number of passages in Psalms contain phrases which are repeated at the end of a regular number of verses: Ps. xxxix. (end of verses 6 and 12 [Hebr. text, as throughout article]): "Every man is but vanity"; Ps. xlii. (verses 6 and 12) and xliii. (5): "Why art thou cast down, O my soul? and why art thou disquieted within me? For I shall continually praise Him who is the health of my countenance, and my God"; Ps. xlvi. (verses 8 and 12): "Yhwh Sebaoth is with us; the God of Jacob is our refuge." In the last example cited two sections of four verses

each are terminated by this formula, while the preceding part contains only three verses; accordingly it has been suggested with good reason that, originally, the same confession of faith stood after verse 4 also. Such identical, or similar, phrases, marking the end of the symmetrical parts of a poem, may be called refrains; similar instances are met with in Ps. xlix. 13, 21 (A.V. 12, 20); lvii. 6, 12; lix. 6, 12, 18.

L. Philippson, in his "Kommentar zu den Psalmen" (1856), pp. 370 *et seq.*, cites other poems in which this special kind of epanalepsis occurs, though only sporadically: II Sam. i. 19, 25, 27; Ps. lvi. 5, 11 *et seq.*; lxii. 2 *et seq.*, 6 *et seq.*; lxvii. 4, 6; lxxx. 4, 8, 20; cvii. 6, 8, 13, 15, 19, 21, 28, 31; cxvi. 14, 18. But again, in Ps. cxxxvi., every second line (stichos) is identical, and the same refrain, "For His mercy endureth for ever," is met with fourteen times in the newly discovered Sira text ("The Wisdom of Ben Sira," ed. Schechter and Taylor, 1899; comp. the refrain, "Incipe Mænalios mecum, mea tibia!" in Vergil, "Ecloga," viii. 21, 31, 36, 42, 46, 51, 57). Another sign of the strophic arrangement of the poem is the succession of the initial letters in the following alphabetic poems: Ps. ix. and xxxvii., where each two lines are connected; Lam. iii., where every three lines begin with the same letter; and Ps. cxix., where the same letter introduces every group of eight lines.

Extent of Strophic Characteristics.

However, not the whole of the poetical part of the Old Testament is in this sense strophic. In parts of these poems line may succeed line, just as, for instance, in many poetical works of the Greeks, the hexameters follow each other, in uninterrupted succession. Nevertheless it may be questioned whether a further extension of the strophic formation in Hebrew poetry may be recognized from any other peculiarities. Are the logical divisions of a poem signs of a strophic organization? Without doubt the progressive development of the thought is clearly discernible in Ps. ii. (1–3, 4–6, 7–9, 10–12); and in the following cases the logical divisions may be recognized with almost the same certainty: Ps. iii. 2–3, 4–5, 6–7, 8–9; xii. 2–3, 4–5, 6–7, 8–9; xvii. 1–5, 6–12, 13–15; xxxvi. 2–5, 6–10, 11–13; lxxxv. 2–4, 5–8, 9–14; cxiv. 1–4, 5–8; cxxviii. 1, 2 *et seq.*, 4, 5 *et seq.*; cxxx. 1–2, 3–4, 5–6, 7–8; cxxxix. 1–6, 7–12, 13–18, 19–24; Job iii. 3–10, 11–19, 20–26. In these cases an identical or very similar wording is chosen for the different aspects of the theme which the poet wished to develop, and the relative dissimilarity of the form, which was noticeable in some of the passages cited, may have been due to the fact that the Hebrew poets aimed at only a material symmetry (see Poetry). One may speak, therefore, with good reason of logical strophes in the poems which have been cited as examples.

But such logical divisions are not found in all poems. While Ps. i., for instance, may be divided into three corresponding sections, 1–2, 3–4, 5–6, or into two, 1–3, 4–6, and Ps. iv. is rightly divided into 2, 3 *et seq.*, 5–6, 7–8, and 9 (Delitzsch and others), Psalms like cv. and cvi. do not show even a material symmetry in the nature of a logical division. Nor is the Selah an independent sign of a strophe.

Recently the so-called "responsion" has been made to count as a characteristic of strophes in the Old Testament. According to D. H. Müller, in his "Die Propheten in Ihrer Ursprünglichen Form" (1895), "that which is parallelism in the verse is the responsion in the strophe and in discourse"; and, "when the responsion is rigidly carried out, each line of one strophe answers to the corresponding line of the second strophe, either literally or metaphorically, parallelly or antithetically" (p. 191). Such an agreement between the parts of a longer section is of itself not wholly natural, because the hearer or the reader would be compelled to keep the preceding verses in mind in order to notice the correspondence. The inventor of this theory has failed in his very first example (Amos i. 3–5, 6–8), since he finds in this section "two strophes of five lines which are separated by a double verse as refrain (4 and 7)." But the correspondence between verses 5 and 8 consists only in the fact that the words "and I will cut off the inhabitant" are used in 5b and 8a, and the words "and him that holdeth the scepter" in 5c and 8b. But, first, the identical expressions do not stand in parallel lines; and, secondly, these expressions lie so near to hand that they would naturally be used twice in warning two cities. Müller has endeavored (p. 200) to find another proof for the strophe in the so-called "concatenation," and he seeks it, for example, in the two phrases "I will tear" (אטרף) and "he tore" (טרף; Hos. v. 14b and vi. 1a). But this is only an anadiplosis, which is met with also in the classical orators (*e.g.*, Cicero, "Oratio Catilinaria," i. 1). He finds "inclusion" to be an evidence of the strophic character of poetry—for instance, in the correspondence between "reviling" and "revile" (Zeph. ii. 8, 10). But this can not possibly be accepted as a proof that Zephaniah endeavored to divide his prophecies into strophes, nor has Müller been able to establish the correctness of his views in his later book "Strophenbau und Responsion" (1898).

Recent Views.

J. K. Zenner, in his book "Die Chorgesänge im Buch der Psalmen" (1896), has endeavored to demonstrate the existence of an alternate strophe. He made Ps. cxxxii. the chief object of his research, and as a result placed lines 1a, b after lines 10a, b, because "their responsion had to be made more complete." But this would amount to imposing a mechanical, schematic character on the psalm. He says, further, "First, one chorus sings the first strophe (2–5); then the second chorus answers with a responding strophe (11 *et seq.*); hereupon follows a strophe (6, 13, 7, 14) in which the two choruses alternate verse for verse (alternate strophe); this is concluded with a second strophe by the first chorus (8–10, and 1), and a second strophe in response by the second chorus (11–18)." In the first place, however, no sufficient reason can be brought forward as to why this order of the verses was not preserved in copying the poem, if it had been so intended. In the second place, it would be unnatural for YHWH's statement, "This is my rest for ever" (14) to be followed by the exhortation, "Arise, O Lord, into thy rest" (8). Nivard Schloegl ("Canticum Canticorum Hebraice," 1902) is no more convincing in his the-

ory that ii. 7 and iii. 5 of the Song of Solomon are "versus intercalares." In the opinion of the present writer, all these modern theories are too artificial to suit the old Hebrew poetry. The poets of the Old Testament placed emphasis on the development of ideas rather than on the construction of form.

Bibliography: Julius Ley, *Leitfaden der Metrik der Hebräischen Poesie*, 1887, pp. 30 *et seq.*; Ed. Sievers, *Metrische Untersuchungen*, 1901, § 103 (opposes the theories of D. H. Müller). A list of older works on the strophe in the Old Testament may be found in Ed. König, *Stilistik, Rhetorik, Poetik*, 1900, pp. 346 *et seq.*

E. G. H. E. K.

STROUSBERG, BETHEL HENRY (BARUCH HIRSCH): German railway contractor; born at Neidenburg, East Prussia, Nov. 20, 1823; died at Berlin June 1, 1884. After an unsuccessful business career in London he emigrated to America, and for some time taught languages at New Orleans. In 1849 he returned to London with money made by trading in damaged goods, and became identified with the publication of "The Chess Player," "Lawson's Merchants' Magazine," and "Sharpe's London Magazine." In 1855 he settled in Berlin as agent for an insurance company, and in 1861 obtained for English capitalists the concession of building East-Prussian railways. After acting for some time as agent for different companies, he established himself as an independent contractor and built several railway lines, chiefly in northern Germany, Hungary, and Rumania. He became the owner of vast establishments for producing all the requisite materials, as well as of various factories and mines. His holdings were enormous; at one time he employed more than 100,000 persons, and was engaged in speculations involving nearly £100,000,000. During the Franco-Prussian war (1870–71) he met with serious reverses, and in 1872, after a ruinous settlement with the Rumanian government on account of unfulfilled railway contracts, he was forced into liquidation. He was declared bankrupt in 1875, and, after standing trial in Russia for alleged fraudulent transactions with a bank, he returned to Berlin, where he lived in partial retirement until his death. He embraced Christianity while young.

Bibliography: *Jew. World*, June 6, 1884.

J. G. L.

STROUSE, MYER (MEYER STRAUSS): American lawyer and politician; born in Germany Dec. 16, 1825. In 1832 his parents emigrated to the United States and settled in Pottsville, Pa. He studied law, and after he had been admitted to the bar founded (1848) the "North American Farmer," which was published in Philadelphia. In 1852 he resigned his position as editor and established himself as a lawyer in Philadelphia. Ten years later he was elected a member of the Thirty-eighth Congress from the tenth congressional district of Pennsylvania; he was elected also to the Thirty-ninth Congress, and served until 1867.

Bibliography: *Allg. Zeit. des Jud.* 1868, p. 346; Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *American Jewish Year Book*, 5661 (1900–1), p. 523.

A. F. T. H.

STRUCK, HERMANN: German painter; born at Berlin March 6, 1876. He was originally destined for a rabbinical career, but soon showed marked talent for drawing and painting, whereupon he entered the Berlin Academy of Fine Arts, where he studied for five years, Prof. Max Koner being his chief instructor. He then traveled through southern France, Italy, Belgium, England, and Holland. Three of his drawings, "Polish Rabbi," "The Old Jew," and "Old Man in Profile," were purchased in 1901 by the Prussian government for the copperplate section of the Berlin Museum.

Struck is a devout Jew, and an ardent student of the Talmud in his leisure hours. He signs his pictures "Chaim Aron ben David," his Hebrew name. He furnished the illustrations for Adolf Friedmann's "Reisebilder aus Palästina" (Berlin, 1904).

Bibliography: *Allg. Zeit. des Jud.* Sept. 20, 1901; *Ha-Ẓofeh*, Feb., 1903; *Ost und West*, 1904.

S.

STUDENZKI, MOSES: Polish physician; born in the early part of the nineteenth century at Zbarasz, Galicia, where his father, Aaron Polak, was rabbi; died at Warsaw about 1876. Until he was fourteen Studenzki studied Hebrew and Talmud under his father, and for the next three years attended the yeshibah of Brody. At the age of seventeen he went to Warsaw, where he graduated from the Lyceum and entered the Alexander University, studying medicine and philosophy. When that university was removed from Warsaw, Studenzki went to Berlin University, and finished there his medical studies (M.D. 1834). He then returned to Warsaw, where he practised as "physician of the first degree," and where he graduated as "doctor accoucheur" in 1846.

Studenzki was the author of "Rofe ha-Yeladim" (Warsaw, 1847), a work written in both Hebrew and German, and treating of children's diseases and of ways to prevent them; it received the approbation of the Rady Lekarski (board of physicians) of Warsaw and of Ḥayyim Davidsohn, then rabbi of Warsaw. The second edition (1876) is in Hebrew only. He wrote also "Oroot Ḥayyim" (*ib.* 1853), a work on hygiene and a guide for the preservation of health, and prepared an edition of M. Levin's "Refu'ot ha-'Am" (Lemberg, 1851), to which he added a treatise on children's and women's diseases.

Bibliography: *Rofe ha-Yeladim*, Introduction; Zeitlin, *Bibl. Post-Mendels.* pp. 389–390.

S. M. Sel.

STUHLWEISSENBURG (Hungarian, **Szekesfehervar**; Latin, **Alba Regia**): Coronation city of the Hungarian kings from the time of St. Stephen to 1527. As early as the fourteenth century it contained the most influential Jewish community of Hungary; and because of the fact that the royal court frequently visited the city, the leaders of the Stuhlweissenburg community often had occasion to be the spokesmen in behalf of Jewish interests throughout the country. The only known Jewish name of that date, however, is that of a certain Solomon who appeared as advocate of the interests of the Hungarian Jews before King Sigismund. The Jewish community continued to exist in the sixteenth and seventeenth centuries, during the Turkish dominion; but after the expulsion of the Turks (1686) the Jews also had to leave the city; and it was not until the time of Emperor Joseph II. that

Sixteenth and Seventeenth Centuries.

a Jewish family—that of the innkeeper Ḥayyim Stern—was again given permission to dwell there.

Article xxix. of the constitution of 1839-40 permitted Jews to settle in the royal free cities; and after that time, as early as 1842, a small congregation existed there, whose first president was Solomon Hahn and whose first rabbi was Daniel Pillitz. The latter in 1843 accepted a call to Szegedin, Mayer Zipser being chosen his successor at Stuhlweissenburg in the same year. Zipser was the real organizer of the community; but by his attempts at ritual Reform, which, although not at all contrary to Jewish law, were yet in opposition to deeply rooted customs, he brought about a disruption of the community. His bitterest opponent, who led the Conservative party in the struggle, was Gottlieb Fischer, a pupil of Moses Sofer. When Fischer was chosen president in 1851 there were so much agitation and friction in the congregation that the secular authorities had frequently to be appealed to; and in 1858 Zipser decided to accept a call to Rohoncz (Rechnitz).

Nineteenth Century.

The Conservatives then succeeded in inducing Joseph Guggenheimer of Aussee, son-in-law of Samson Raphael Hirsch, to accept the rabbinate of Stuhlweissenburg. He entered on his position in March, 1859, but the reactionary changes which he introduced failed to meet with success, and he resigned voluntarily in March, 1861. The disagreement, however, had attained such proportions that the Hungarian magistracy finally interfered; and it decreed that the community should be divided into two parts under a common presidency. Thereupon the two factions, worn out by fighting and financially crippled, appeared to be seeking a rapprochement; but this was prevented by the action of Samson Raphael Hirsch.

The progressive mother congregation now chose the energetic S. L. Wertheim as president (June 2, 1867); previously (April 22, 1867) it had called Alexander Kohut as rabbi; but their attempts to win back the dissenters by sheer force of self-abnegation proved futile. Kohut caused Stuhlweissenburg to be the first city in Hungary in which a separate Orthodox congregation was approved by a ministerial decree (Dec. 4, 1871). Since that time the two congregations have worked quietly side by side. Kohut removed in Sept., 1874, to Pecs (Fünfkirchen), and the Stuhlweissenburg congregation remained without a rabbi until March, 1889, when the present (1905) incumbent, Dr. Jacob Steinherz, was elected. S. L. Wertheim, who had conducted the affairs of the congregation for twenty-four years, died Sept. 2, 1890, and was succeeded in the presidency by Dr. Max Perl, who still occupies the office.

Bibliography: Löw, *Zur Neueren Geschichte der Juden*, in *Nachgelassene Schriften*, iii.; Reich, *Beth-El*, ii., Budapest, 1856; Kohn, *A Zridók Története Magyarországon*; Steinherz, *A Székesfehérvári Zridók Története*.

S. L. V.

STUTTGART: German city, and capital of the kingdom of Württemberg. The first historical mention of Stuttgart dates from the administration of Eberhard the Illustrious (1265–1325, and to a somewhat later period belongs the earliest mention of a Jewish community there, for in 1348–49, the year of the Black Death, the Jews of Stuttgart, as well as of other places, met the fate of martyrs in the flames (Stälin, "Wirtembergische Gesch." iii. 244, notes 3-4). A ghetto and a "Judenschule" existed in this period, and a Jew named Leo is specifically mentioned (Hartmann, "Chronik der Stadt Stuttgart," Stuttgart, 1886).

Traces of Jews in Stuttgart are again found in 1393, when mention is made of one Baruch Baselless; while under the joint rule of the counts Eberhard the Younger and Ulrich V., the Well-Beloved, Moses, surnamed Jäcklin, lived in the city with his family and servants, and even received citizenship, letters of protection and privilege being granted to him. Whether this Moses Jäcklin is identical with the Moses Jecklin of Esslingen (1404–51) is uncertain. During this same period mention is made of a Solomon who purchased a patent of protection for eight florins (1435–41), of a Lazarus who obtained a similar document for ten florins (1437–1443), and of Kaufman and Bel (1459).

Fifteenth and Sixteenth Centuries.

The Jew Brein (?) received the permission of Count Ulrich to settle in Cannstatt and to lend money at interest, although he was forbidden to take more than one pfennig per pound, and he had not the right to levy a distress. These scanty allusions justify the assumption that there were Jewish communities, even though they were small, at Stuttgart and Cannstatt in the fifteenth century; but in 1492 Count Eberhard im Bart, despite the earnest remonstrances of their zealous friend Reuchlin, absolutely forbade the Jews to reside there longer. Duke Ulrich (1498–1550) and his successor, Duke Christopher (1550-68), at the urgent petition of Josel of Rosheim, finally granted safe-conducts to Jews, but refused them residence. Nevertheless, a number of Jews lived at Stuttgart for a time, though they had no opportunity of establishing a community. In 1522, moreover, the city passed into the possession of the emperor Charles V., and later of his successor, Ferdinand, while in 1535 the Reformation was effected.

Conditions changed, however, with the accession of Duke Frederick (1593–1608), who showed special favor to the great artist Abraham Calorno, and even greater favor, in 1598, to Maggino Gabrieli, the consul-general of a company of Jewish merchants. He granted the latter the freedom of trade which they desired, received them gladly, and sold them a house in the market-place, the "Armbrustschutzhaus," in which they held religious services. The magistracy of the city, however, aided by the court chaplain, Lucas Osiander, brought charges against them, while the consistory declared that "next to the devil, the Jews are the worst enemies of the Christians"; to this the duke retorted that "the Jew is no magician, but you and those like you are worthless priests, and adulterers"; and Osiander, who had denounced the Jews from the pulpit, was obliged to leave the city. On May 23, 1598, Frederick made an agreement with the members of Gabrieli's company, assigning them Neidlingen as a residence, but forbidding them all exercise of religion; and three months later they left the country.

Despite all the obstacles which were set up by the

authorities and despite the added restrictions upon the granting of safe-conducts imposed by Duke Johann Frederick (1608–28) and the princely administrator Louis Frederick, some Jews seem to have remained in Stuttgart, and Duke Eberhard III. (1628–74) soon ordered their expulsion from the city "because there were too many of them." Their entreaties were unavailing, and only Solomon, Emanuel, and the latter's wife, Feile, were allowed fourteen days to arrange their affairs ("Landesordnung," pp. 93, 100).

Nevertheless, Jews evidently continued to reside at Stuttgart for some time afterward. In 1661 the complaint was made that travelers on foot between Stuttgart and Ulm, Augsburg, Strasburg, and Frankfort carried out and in large quantities of wares, including goods belonging to Jews, and defrauded the government of all excises. But since such travelers were protected by the citizens of the towns mentioned as well as of the neighboring districts, it was almost impossible to bring one of them to punishment; the merchants of those cities, moreover, allowed themselves to be used as shields for foreign traders, to the disadvantage of their class as a whole. The conditions were exactly the same with the traders as with the Jews, who were restricted to the lending of money and to commerce. Although expelled from Württemberg, the Jews held their own owing to their commercial relations in the neighboring regions, while they were entitled to safe-conducts through the country in that they were "servants of the empire"; and the Christian merchants themselves, disregarding all attacks upon the Jews and all the threats of the government, continued to avail themselves of their services, and frequently used them as a means of carrying out some prohibited negotiation (*ib.* pp. 187–188, 191).

Seventeenth and Eighteenth Centuries.

In the year 1679, Jews were again permitted to settle in Stuttgart; in 1706 they were allowed to engage in traffic at public fairs, and in the following year to receive pledges; and in 1712 the Jews Solomon Frankel, Leon Wolff, Marx Nathan, and Baer obtained the privilege, despite the opposition of the district, of trading throughout the country. In 1710, however, Model Löw of Pforzheim, a favorite of the Count of Würben, had received permission to deal in cattle and jewels, and he had become jealous of the new favorites of the duke and had intrigued against them in a most scandalous manner; but finally his slanders were exposed, and he was imprisoned on Jan. 31, 1721, although he was released in 1726 to carry his case to the highest court.

By this time a community had again been formed in Stuttgart, but it frequently suffered under the enforcement of various oppressive laws; for many ordinances were enacted against the Jewish religion, and circumcision, *e.g.*, could be performed only abroad. The reign of Carl Alexander (1733–1737), on the other hand, brought many ameliorations and an increase in the number of communities. His confidential adviser, Joseph Süss Oppenheimer, conferred upon Moses Drach the right of printing playing-cards (Feb. 25, 1734), while Jacob Uhlmann was given the contract of supplying rations for the troops of the district (March 18, 1734), and on Jan. 21, 1737, Oppenheimer himself again received the privilege of granting rights of residence to Jewish families. The fall of Oppenheimer on March 12 of the same year in consequence of the sudden death of the duke brought terror and destruction on all the Jews of Stuttgart. The sons and sons-in-law of Levin were expelled, but Marx Nathan, Noah and his associates, Solomon Meïr, Moses Drach, and Elijah Ḥayyim were permitted to remain, although they were exposed to the fury of the people until the provost was ordered to protect them.

Community Organized.

The Jewish community of Stuttgart was now apparently fully organized, for a miḳweh is mentioned in 1721 (*ib.* p. 171). During the control of the administrators Carl Rudolf and Peter Carl Frederick the laws against the Jews were again enforced, and in 1739 they were expelled, although their recall soon followed. The court bankers Seeligmann (1741) and Ullmann (1743) were permitted to reside in the city. One of the laws issued about this time decreed that circumcision might be performed only in a dwelling-house; this offers sufficient evidence that the community possessed a synagogue (even though it may have been but a small room for prayer), in which circumcisions had taken place; and the prohibition was probably due to the fact that children in being carried through the street aroused the displeasure of the populace. Another law required that notice was to be given immediately of the presence of non-resident Jews (1747), and the court banker Seeligmann was fined ten florins for having sheltered a Jew from another city without the knowledge of the provost. The charge that the Jews celebrated the Sabbath with too much noise is another proof of the existence of a community at that time, and a still stronger confirmation is found in the patent which was conferred on the two bankers Seeligmann and Ullmann and on Seeligmann Baiersdorfer, authorizing them to install such butchers and other officials as were necessary, and to celebrate private worship within proper bounds. Non-resident Jews, however, who might arrive on the day before the Sabbath, were obliged to leave at the close of the latter.

In general it may be said that Carl Eugene (1744–1793) was well disposed toward the Jews. In 1758 he granted Aaron Seidel, the court banker of the Prince of Ansbach, the monopoly for three months of purchasing all silver for the ducal mint, while protected Jews of Hechingen were made subcontractors. In the following year the court bankers Mark and Elias Seeligmann were authorized to import French salt for a period of twenty years, while in 1761 they were empowered to purchase forage for the French army; and four years later the prohibition against dealing in cattle at the annual fairs was repealed. The right to purchase tartar at the ducal cellars was conferred on the merchants Sontheimer and Consorten. The inhabitants resented these proofs of the duke's friendship for the Jews, but he disregarded their restrictions, even after his reconciliation with them (Jan. 27, 1770); and his decree of Feb.

10, 1779, that no Jew should be deprived of the right of residence unless convicted of crime, brought new families to the community of Stuttgart, while the destruction in 1782 of the gallows erected for Oppenheimer likewise evinced a friendly attitude toward the Jews. In the year before his death Duke Frederick Eugene (1793–97) permitted the widow of the court banker Kaulla of Hechingen to establish a mercantile house at Stuttgart (Nov. 2, 1797).

Conditions became worse, however, under Frederick William (duke and elector, 1797–1805), who repealed the protection formerly accorded the Jews; but notwithstanding all commercial and industrial annoyances and obstacles, the life of the community was maintained. In 1799, despite the opposition of the Christian merchants, the contract for provisioning the army was given to members of the Kaulla family; and in 1802 the royal bank of Württemberg was founded with the cooperation of this family. The official religious census of 1803 gives the following heads of houses in the city: Isaac Löw and his wife Friederike; Solomon Aaron and his wife Rebekah; Uhlmann and his sister Henele; Maier and his cousin Jonas Lazarus; Councilor Kaulla and his wife, with their boarders and servants, Amson Heymann, Jacob Joseph, Solomon Bloch, Löw Bernstein, Ḥayyim Mayer, and Ḥayyim Ḥayyim; Kaulla and household, with coachmen, servants, and cooks; Moses Feit; the protected Jew Benedict and his wife Rosina, with their children Seligmann, Isaac, Jacob, Wolf, Fradel, and a grandson, together with their maid servants.

When Württemberg became a kingdom in 1806 a vast improvement was effected in the condition of the Jews in the country at large, especially in the community of Stuttgart. By a decree of June 27, 1806, King Frederick I. conferred on the imperial and royal councilor Jacob Raphael Kaulla and a number of his relatives the citizenship of Württemberg for themselves and their descendants, in recognition of the services which he had rendered the country on critical occasions, and this family has since exerted an influence for good on the Jews of the entire district, especially on their coreligionists in Stuttgart.

Nineteenth Century.

In 1808 the need of a synagogue was felt, and the raising of funds was authorized. At this time only those Jews were permitted to reside in the city who had property amounting to twenty thousand gulden; and they were obliged, by an enactment of July 18, 1819, to pay twelve florins each for protection. Two years later the right of citizenship was denied them. Now began the struggle for the elevation and equality of the Jews, and one of the members of the committee appointed in 1820 to determine ways and means for their civil and moral improvement was Nathan Wolf Kaulla of Stuttgart. At the same time Karl Weil was another active champion of their rights; he proposed a law which was submitted to the government in 1824, and aided in settling other legal matters as well, while Samuel Mayer, who later became professor at Tübingen, also defended the Jews. The result of the work of this committee of 1820 was the law of 1828 regarding Jewish education and emancipation; and the development of the communal life of the Jews of Stuttgart under the new enactments was rapid.

In 1832 a self-dependent community of 126 members was founded under an ordinance of Aug. 3, and Stuttgart was made the seat of a rabbinate which comprised Stuttgart, Esslingen, Ludwigsburg, Hochberg, and Aldringen. In the following year the estate of Hoppelauer was acquired for a cemetery, and in 1834 a fund was obtained for the salary of a rabbi, whereupon Dr. Eichberg was appointed cantor; Dr. Maier was installed as district rabbi on Jan. 9, 1835. Public worship then began, the first services being held in the houses of members of the community. The parnasim, whose president was Eichberg, were Dr. Dreifuss, Solomon Jacob Kaulla, and Wolf von Kaulla. From the fall of 1835 the place of worship was the apartments of E. Hastig on the Postplatz, and from the summer of 1837 a synagogue in a house on Langestrasse (No. 16). The Jews of Stuttgart numbered 265 in 1846, and 330 in 1852. In 1831 an orphan asylum was established, and in 1848 a society for the relief of the sick, while in 1853 the Hebra Gemilut Ḥasadim was founded with ninety-four members under the presidency of Privy Councilor Adolph Levi. The struggle for political equality found earnest advocates in the community of Stuttgart. Commercial Councilor Pfeiffer, Court Banker Solomon Jacob Kaulla, Dr. Karl Weil, Court Banker Aaron Pfeiffer, and Abraham Thalheimer signed a petition to the government in 1833, and they were joined in 1845 by Moses Benedikt, Solomon Maier Kaulla, Counselors Jordan and L. Kaulla, Rudolf and Fr. Kaulla, and P. Holland. Through their efforts the rights conferred upon the Jews by the statutes of the German people were confirmed by the king, while in 1852 the anti-Semitic attacks on these rights were definitely defeated. Following in the footsteps of his ancestors, the counselor at law Max Kaulla, aided by Nördlingen, S. Levi, and Adolf Levi, won the decisive victory in the petitions of 1861, 1863, and 1864. The community of Stuttgart sought to adapt itself to the manners, customs, and modes of thought of its non-Jewish surroundings. In 1862 a synagogue, designed in Moorish style by Wolf, was erected, containing an organ for which Emanuel Feist composed a number of new hymns, while a prayer-book which was free from dogmatic subtleties lent dignity and simplicity to the service, so that the community of Stuttgart became an inspiration for many other Jewish congregations in Germany.

Communal Institutions.

When Maier died, Aug. 8, 1873, he was succeeded by Dr. Wassermann of Mühringen, who held office until Oct. 13, 1892. During this time the number of the officials of the community was increased by the appointment of Cantor E. Gundelfinger and that of D. Stössel of Lathenbach, the latter acting as a teacher of religion and as the rabbi's assistant.

The conservative members of the community of Stuttgart were grouped around the Hebra Kaddisha, which was founded in 1875, and performed works of charity for the sick, dying, and dead. A new cemetery was purchased in 1876, and religious instruction was given in the first six classes of the public schools. In 1883 the Hebra Gemilut

Hasadim was reorganized, and the tariff for burial was revised in 1888. Wassermann was the recipient of many honors. On Oct. 2, 1888, he celebrated his jubilee of office, and on July 16, 1891, his eightieth birthday, receiving the greetings of king, government, and community. A small portion of the rigidly Orthodox, however, were not pleased with his administration; and in 1878, when the wardens endeavored with especial severity to prohibit the use of the ṭallit, an independent religious body was organized under the leadership of J. Landauer. After the death of Wassermann the rabbinate was divided (1893), Th. Kroner becoming first rabbi, and D. Stössel second rabbi. The former assumed office on April 14, 1894, and since that time a number of benevolent societies have been formed within the community, including the Talmud Torah Verein, the societies for Jewish young men (1894) and women, the society for feeding the poor (1894), the pauper aid society, the working men's society (1896), the Stuttgart lodge (1899), the endowment society (1901), the loan society (1902), the Shomere Emunim, and the society for the aid of local and transient poor. Stuttgart is also the seat of branches of the Central Union of German Citizens of the Jewish Faith, the Society for Defense Against Anti-Semitism, and the Society for the Relief of German Jews. In the last twelve years, accordingly, much activity has been manifested in philanthropic movements, the latest organization being a Jewish Sisterhood. In religious instruction many changes have been made. The religious school of the community has one rabbi and four teachers, and in the public institutions both rabbis and three teachers give organized instruction. There have been no innovations, however, in the ritual of worship, but, on the contrary, many old customs have received increased observance.

A number of the members of the community of Stuttgart are prominent in public life: the manufacturers Reif and Arnold and the merchant Reis are members of the municipal council; the advocate Erlanger is second vice-president of the board of aldermen; the district judge Stern, N. Levi, an advocate, and Hallmann, a judge of the higher court, are members of the judicial organization of the district, while N. Levi is also the president of the board of directors of the chamber of advocates of the superior court of Stuttgart. The faculty of the Polytechnic High School of the city includes the Jewish teachers Kaufmann, Marx, and Schmidt; and that of the Conservatory for Music, Singing, and Dramatic Art, Professors Singer and Wien; while Gerstmann is a member of the regular company of the Hoftheater.

In 1903 the records of the community of Stuttgart showed 62 births, 16 marriages in the synagogue, and 33 burials. According to the latest census, the community comprised 776 households with 3,015 persons. The community has a library and 224 "Jahrzeit" foundations.

s. T. K.

STYRIA: Austrian province. The first documentary mention of Jews in Styria occurs in connection with the village of Judenburg under date of 1075 (Peinlich, "Judenburg und das Heilige Geistspital," p. 7); another place between Graz and Rein is called in the archives "ad Judæos"; and at Marburg was a Jewish cemetery which became, after the expulsion of the Jews from Styria in 1496, the property of the Minorite order (Puff, "Marburg," i. 119). In general it may be stated that numerous towns and villages, bearing such names as "Judendorf," "Judenanger," "Judengraben," etc., are so many indications of the distribution of Jews throughout the province in the early Middle Ages.

Indications of Early Jewish Settlements.

In Graz (where they inhabited a special quarter), in Judenburg (which was one of the commercial centers of Austria), and in Marburg, Radkersburg, and other localities the existence of organized Jewish communities may be taken for granted. In Judenburg the Jew Cham was in 1460 proprietor of six houses; his coreligionist Manl, of three. Besides engaging in commerce, the Jews of Judenburg busied themselves with agriculture and road-building. It is interesting to note that the church of Judenburg is designated in local documents as having been a former synagogue, many of the stones in the building bearing, indeed, Hebrew inscriptions.

In 1238 King Frederick II. forbade the baptism of Jewish children against the wishes of their parents, this prince showing in general a favorable disposition toward his Jewish subjects, who had the right to appeal directly to him. A similar attitude was taken by Duke Frederick the Warlike (1278) and the powerful minister of Albrecht I., Abbot Heinrich von Admont (1296), and by Ottocar II. and his son Rudolph.

Christmas of 1312 was marked by a bloody riot against the Jews of Judenburg and Fürstenfeld; but papal bulls and the intervention of Duke Albrecht II., who on this account was nicknamed "Judendulder," arrested the anti-Jewish uprisings. In Wolfsberg, however, seventy Jews were burned at the stake on a charge of having desecrated the host. On the 11th of May, 1421, all the Jews of Styria were, almost at the same hour, thrown into prison. Some died at the stake; others were expelled from the province; while a small number embraced Christianity. Milder treatment was meted out to the Jews during the reign of Frederick the Peaceful (1424–93), who granted his protection even to the Jewish refugees from other Austrian provinces. But in 1496, urged by the estates, Maximilian I. decreed the expulsion of all Jews from Styria, only nine months being allowed them in which to liquidate their affairs. Most of them seem to have emigrated to Italy.

Riots at Fürstenfeld and Judenburg.

Although in 1753 and 1775 a few individual Jews (see Baumgarten, "Die Juden in Steiermark," p. 38) were allowed to reside temporarily in the province, the first real attempt at a resettlement began under a decree of Joseph II. of 1781, which granted the Jews permission to frequent the markets of Graz; but the old decree of Maximilian was renewed in 1783, 1797, 1819, 1823, and 1828. Even after the revolution of 1848 the status quo was maintained; with few modifications it was renewed by imperial decree of Oct. 2, 1853; and not until 1861 was the

prohibition repealed. In Sept., 1865, the first prayer-house in Graz was dedicated by Adolph Jellinek and Solomon Sulzer, who, accompanied by representative Jews and the entire choir personnel, went from Vienna for the purpose. On May 17, 1869, the organization of the new Jewish community was duly confirmed by the governor. It has remained the only congregation in the community, and numbers (1905) about 1,200 souls. Its rabbi is Samuel Mühsam; and it possesses three charitable institutions—a ḥebra ḳaddisha, a ladies' society, and Ḥebra Matnat 'Aniyyim—besides a communal school with about 200 pupils.

Congregation of Graz Officially Recognized.

Judenburg has a Jewish "Korporation," *i.e.*, a congregation lacking official indorsement; the same is the case with the minyan in Leoben. There are Jewish cemeteries in Judenburg and Gleichenberg-Trautmannsdorf. At the latter place, a well-known health resort, a Jewish hospital was erected in 1884, owing partly to the efforts of the poet Leopold Kompert. There are small Jewish settlements at Andritz, Auhmühl, Aussee, Bruck, Brunnsee, Cilly, Dietersdorf, Egenberg, Feldkirchen, Fehring, Fernitz, Friedau, Gratwan, Hausmanstetten, Irdning, Kindberg, Knittelfeld, Köflach, Leoben, and twenty-four other localities (Baumgarten, *l.c.* p. 50).

In 1892 the old synagogue at Graz was replaced by a beautiful building, which was visited in 1895 by the emperor. During the twelve years 1890 to 1902 about 170 Jews in Styria embraced Christianity, while during the same period twenty-one Christians adopted Judaism.

The Jews of Styria are occupied mainly in trade and commerce; but there are also some farmers among them; and, curiously enough, one of the greatest swineries near Graz is maintained by a Jew.

See, also, Fürstenfeld and Judenburg.

Bibliography: Emanuel Baumgarten, *Die Juden in Steiermark*, Vienna, 1903.

S.

SUASSO: Spanish family, with branches in Holland and England. The following are the more important members (in chronological order):

Antonio (Isaac) Lopez Suasso: Resident of The Hague. For services rendered to King Charles II. of Spain, that monarch in 1676 created Suasso a baron, his estate of Avernas de Gras in Brabant, now called "Cras Avernas," being made a barony. He was one of the most ardent supporters of the house of Orange; and when William III. undertook his expedition to England in 1688, Suasso advanced him 2,000,000 gulden without interest and did not even ask for a receipt, merely saying: "If you are successful you may repay me; if you are not successful, I will be the loser." Frederick II. of Prussia commemorates this instance of self-sacrifice as the act "of a Jew named Schwartzau" ("Œuvres Historiques," i. 152).

Bibliography: Koenen, *Geschiedenis der Joden in Nederland*, pp. 208 *et seq.*

Abraham Lopez Suasso: Son of Antonio (Isaac) Lopez Suasso; married a daughter of Manuel de Teixeira, chargé d'affaires at Hamburg for Queen Christina of Sweden (1632–54).

Antonio (Isaac) Lopez Suasso: Son of Abraham Lopez Suasso; married in 1714 a daughter of Moses Mendes da Costa, governor of the Bank of England.

Francisco Lopez Suasso: Dedicatee of an epithalamium entitled "Certamen de las Musas" by the poet Immanuel de Leon of The Hague.

Bibliography: Gaster, *Hist. of Bevis Marks*, p. 98; Kayserling, *Sephardim*, p. 316

Alvarez Lopez Suasso: Resident of London; one of the wealthiest men of his time. In 1725 he was a member of the board of directors of the Spanish-Portuguese community of London; and seven years later he received permission from the English government to send settlers to the colony of Georgia.

Bibliography: Gaster, *Hist. of Bevis Marks*, p. 128; *Publ. Am. Jew. Hist. Soc.* ix. 109; x. 67, 69.

Antonio Lopez Suasso: Great-grandson of the baron De Avernas; born in Amsterdam April 1, 1776; died at Mechlin Oct. 12, 1857. In conformity with the will of his maternal grandmother, he assumed his mother's name, Diaz de Fonseca, and renounced Judaism. He entered the English army as an officer, and resigned with the rank of captain in 1829. After residing for two years at Brussels, he settled at The Hague, where he devoted himself to literature, studying mainly political and military subjects. His chief work was "La Politique Dégagée des Illusions Libérales" (2 vols., 1838), in recognition of which the King of Hanover sent him a diamond ring. His last work was "La Haye par un Habitant" (2 vols., 1853).

Bibliography: *Unsere Zeit, Jahrbuch*, iv. 77, Leipsic, 1860.

J. M. K.

SUBBOTNIKI ("Sabbatarians"): One of the Russian rationalistic bodies known under the general name of "Judaizing sects" (see Judaizing Heresy). On the whole, the Subbotniki differ but little from the other Judaizing societies. They first appeared in the reign of Catherine II., toward the end of the eighteenth century. According to the official reports of the Russian government, most of the followers of this sect practise the rite of circumcision, believe in one God, do not believe in the Trinity, accept only the Old Testament portion of the Bible, and observe the Sabbath on Saturday instead of on Sunday. According to the same source, however, some of them, as, for instance, the Subbotniki of Moscow, do not practise circumcision; moreover, they believe in Jesus, but regard him as a saint and prophet and not as the son of God. Others await the coming of the Messiah as king of the earth. Some of them revere the New Testament; others place it on a lower level than the Old Testament.

However, the Russian official sources can not be trusted implicitly, since the Subbotniki, like other Judaizing sects, carefully conceal from the Christians their religious beliefs and rites. They do not act so guardedly toward the Jews; indeed, they even style themselves "Jews." The Russian government carefully isolates the Subbotniki from the followers of either religion, but whenever the opportunity offers itself the Subbotniki apply to the Jews for Hebrew religious books. Apart from practising the rite of circumcision, they also slaughter

Relation to Jews.

cattle according to the law of "shehitah," wherever they can learn the necessary rules. Moreover, they clandestinely use tefillin, zizit, and mezuzot, and pray in almost the same manner as the Jews; namely, in private houses of prayer, with covered heads, reciting their prayers from Jewish prayer-books with Russian translation. The cantor reads the prayer aloud and the congregants then pray silently; during prayers a solemn silence is observed throughout the house. On Saturdays readings are made from the Torah also. Of all the Jewish rites and traditions the Subbotniki observe the Sabbath most zealously, whence their name. They are careful on that day to avoid work altogether; and they endeavor not to discuss worldly affairs.

According to the testimony, private and official, of all those who have studied their mode of life, the Subbotniki are remarkably industrious; they read and write; they are very hospitable; and are strangers to drunkenness, poverty, and prostitution. Up to 1820 the Subbotniki lived for the most part in the governments of Voronej, Orel, Moscow, Tula, and Saratof. After that year the government deported those who openly acknowledged their membership in this sect to the foothills of the Caucasus, to Transcaucasia, and to the governments of Irkutsk, Tobolsk, and Yeniseisk, in Siberia.

Under Alexander I. and Nicholas I.

In the reign of Alexander I., owing to that czar's personal tolerance, the Subbotniki enjoyed more freedom. Nevertheless the Russian clergy killed in Moghilef (Mohilev) about 100 Subbotniki and their spiritual leaders, including the ex-archbishop Romantzov, while the latter's young son was tortured with red-hot irons before being burned at the stake. The Subbotniki, however, succeeded in gaining a measure of peace by means of an agreement which they made with the Greek-Orthodox popes. In order that the latter might not be the losers from a material standpoint by the defection of the Subbotniki from their congregations, the members of the sect undertook to pay them the usual fee of two rubles for every birth and three rubles for every marriage. The czar then permitted the Subbotniki to profess their faith openly, but on the condition that they should not engage Jewish preachers and should not themselves proselytize among the Christians. These stipulations were not, however, fully complied with.

In the reign of Nicholas I. a feeling of unrest became apparent among the Subbotniki. Many of them wished to embrace Judaism; and some of their number were sent into the Pale of Settlement in order to become fully acquainted with the Jewish religion. On learning of this the Russian government sent among the Subbotniki a number of priests with the view of effecting their return to the Greek-Orthodox fold. But the religious disputations and the persuasion of the priests did not meet with success. The government then decided to suppress the Subbotniki by violent measures, and many of them were subjected to cruel treatment by the officials. The government then decided (1826) to deport those who had openly professed themselves Subbotniki to the above-mentioned regions in the Caucasus, Transcaucasia, and Siberia, at the same time, but for reasons quite opposite in the two instances, prohibiting the residence in their settlements of Jews and of members of the Greek-Orthodox Church.

Statistics.

It is impossible at present to determine the exact number of Subbotniki in Russia, the discrepancy between the government statistics and the actual numbers of this sect being so very wide. The official data represent the membership of the sect as numbering several thousand, while the traveler and writer Dinard, who has been in personal contact with the Subbotniki, states that there are 2,500,000. It may be that Dinard included in his figures all of the Judaizing sects. As regards dress, and mode of life apart from their religious rites, the Subbotniki do not in any way differ from the Greek-Orthodox Russians.

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H. R. S. HU.

SUBPŒNA: In English law, a writ which commands witnesses to come into court and to give testimony. Scripture (Lev. v. 1) makes it the duty of any one who has seen or heard things which are material to the right decision of a lawsuit, whether civil or criminal, to come forward and testify; otherwise he will "bear his iniquity." Further, it contemplates that the party interested in the case will proclaim publicly what testimony he needs, and will lay his curse on those who are able to give such testimony but who fail to do so. It might thence be inferred that the rabbinical law supplies means corresponding to the subpœna in English law, to command the attendance of witnesses, and to punish them for non-attendance. But, on the contrary, a baraita (B. K. 55b) enumerates four kinds of wrongdoers who are liable to punishment only in the heavenly and not in a human tribunal: among them is the witness who refuses to testify. The codes (Maimonides, "Yad," 'Edut, i.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 28) follow this baraita, giving to the party who needs the testimony only the right publicly to proclaim his needs, with an imprecation on him who, being able to testify, refuses to do so; but here they stop. ReMA, in his gloss on Ḥoshen Mishpaṭ 28, 2, does, however, point out, that Joseph Caro, in his "Bet Yosef," on the "Arba' Turim," had suggested some means for compelling the attendance of witnesses, nay even of the adversary, making the latter a witness; but he does not venture to specify the process. It is suggested also that to compel one witness to testify where the issue may be established only by the testimony of two, would generally be of little avail.

In the same connection the moral obligation of one who can testify to come into court and do so, is subjected to a somewhat curious exception. A great scholar ("talmid ḥakam"), it is said, need not attend, at least in a civil cause, as a witness before a court composed of judges inferior in learning to himself. He should, however, go promptly and do his duty as a witness when the cause is such that the miscarriage of justice therein through the lack of his testimony might lead to a scandal ("ḥillul ha-shem").

W. B. L. N. D.

SUBSCRIPTION. See SIGNATURE.

SUCCESSION. See AGNATES; INHERITANCE.

SUCCOTH: **1.** The first stopping-place of the Israelites on their way out of Egypt (Ex. xii. 37, xiii. 20; Num. xxxiii. 5 *et seq.*); probably the Egyptian Thuku, name of the district of PITHOM and also of the fortress itself (see Ebers in "Zeit. für Egyptische Sprache und Altertum," 1885, p. 49).

2. City in Palestine east of the Jordan, in the territory of Gad (Joshua xiii. 27). The name (= "huts") is derived from Jacob's settling there on his return from the country of the Arameans. Jacob came from Penuel; while Gideon, pursuing the Midianites from the west, reached first Succoth and then Penuel (Judges viii. 5 *et seq.*, 14 *et seq.*). Succoth, therefore, was nearer to the Jordan (comp. Judges viii. 4 *et seq.*). It lay in the valley, according to Joshua xiii. 27. The "valley of Succoth" mentioned in Ps. lx. 8 (A. V. 6), cviii. 8 (A. V. 7) is, therefore, the valley of the Jordan at Succoth. Jerome says, in a comment on Gen. xxxiii. 17, that Sukkoy belongs to the territory of Scythopolis (Baisan). Hence it probably lay north, not south, of the Jabbok (= Nahr al-Zarḳa). According to the Talmud, it was subsequently called Tar'ala (comp. Neubauer, "G. T." 1868, p. 248); and S. Merill identifies the place and the Talmudic name with the artificial hill Der Allah, 20 meters high, and somewhat to the north of the place where the Jabbok emerges from the mountains and seeks the plain (Merill, "East of the Jordan," 1881, p. 387). But this does not agree with the statements of Eusebius. This Succoth is identical with that mentioned in I Kings vii. 46 and II Chron. iv. 17. According to these passages, Hiram's foundry, in which he cast the vessels for the Temple, lay between Succoth and Zeredah in the valley of the Jordan.

E. G. H. I. BE.

SUCHOSTAVER, MORDECAI: Galician adherent of the HASKALAH, and teacher of philosophy at the rabbinical seminary of Jitomir, Russia; born near Brody, Galicia, 1790; died at Jitomir July 29, 1880. As a youth he was the pupil of Nachman Krochmal. He left Brody for Odessa, where, in the early thirties of the nineteenth century, he was appointed private secretary and tutor in the household of Baron Joseph Yozel Günzburg, settling in Kamenetz-Podolsk. Upon the opening of the rabbinical seminary at Jitomir, Suchostaver was called to that city; and he remained identified with the institution until it was closed (1873).

Influenced by the school of the Haskalah, Suchostaver wrote a philosophical introduction to Maimonides' "Moreh Nebukim," which was published at Zolkiev in 1829. He was the author also of several Biblical-scientific articles, preserved in manuscript, one of which, entitled "'Edim Zomemim," a treatise on Deut. xix. 15-20, appeared in the monthly "Miẓpah" (1885, part iii.).

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E. C. S. O.

SUFISM (Arabic, "Tasawwuf"): The mystic and ascetic doctrines of the Mohammedan sect of the Sufis, whose name is derived from the Arabic noun "ṣuf" (wool), having reference to the woolen cloth worn by its adherents to typify the primitive simplicity enjoined by Islam. Sufism has a special claim upon the attention of Jewish scholars because of its influence on the ethical and mystic writings of the Judæo-Arabian period. According to their own view the Sufis are simply esoteric Mohammedans, setting aside the literal meaning of the words of Mohammed for a mystic or spiritual interpretation.

The Sufic movement arose in the land of the Magis; and in the first stages of its development it bore a purely ascetic and ethical character. It declared theological knowledge to be far inferior to inward perception, or mystic intuition acquired through religious ecstasies. Later, however, under the influence of Arabian Neoplatonism, and partly also under that of the Vedanta school of the Hindu philosophers, speculative, metaphysical, and pantheistic elements were added; and in this way arose the Sufic theological system. For the Sufis, God alone has a real existence, while the material world or contingent being is merely a reflection of Him revealing His attributes and perfections without partaking of His substance. In loving wisdom, beauty, or goodness, man in reality loves God; and in realizing that God is the only reality he is able to overleap, as it were, his own limitations and to attain the state of absorption in God. This can only be reached after one has passed through the following three stages: (1) humanity ("nasut"), in which the disciple, or seeker after God, must live according to the Law, observing all the rites, customs, and precepts of religion; (2) angelhood ("malkut"), through which lies the pathway of purity; and (3) the possession of power ("jabrut"), through which man acquires knowledge—the knowledge of God, which is diffused through all things. As the soul of man is an exile from its Maker, and human existence is its period of banishment, death should be the desire of the Sufi; for thereby he returns to the bosom of his Creator. According to the Sufis, all religious beliefs, such as those relating to paradise, hell, etc., are allegories. There does not really exist any difference between good and evil; all is reduced to unity, and God is the real author of the acts of mankind. It is He who determines the will of man: the latter therefore is not free in his actions. No one can obtain spiritual union without God's grace; but this is vouchsafed to those who fervently ask for it.

Doctrines.

To the spread of Sufism in the eighth century was probably due the revival of Jewish mysticism in Mohammedan countries at that period. Under the direct influence of the Sufis arose the Jewish sect called YUDGHANITES. Like the Sufis, the Yudghanites set aside the literal meaning of the Torah for a supposed mystic or spiritual interpretation (comp. Saadia, "Emunot we-De'ot," pp. 39b and 68a; Ibn Ezra, Commentary on the Pentateuch, Introduction). There are also many points of similarity between the mysticism of the Sufis and that of the Merkabah-riders of the geonic period (see MERKABAH). To enter the state of ecstasy in

Influence on Yudghanites.

which the Merkabah-ride was taken one had to remain motionless, with the head between the knees, absorbed in contemplation, and murmuring prayers and hymns. The Sufis distinguished seven different ecstatic stages, each of which was marked by the vision of a different color. The contemplative successively saw green, blue, red, yellow, white, and black; while in the seventh and last stage he saw nothing, being completely absorbed in God, like a drop of water which, falling into the sea, loses its individual identity and acquires an infinite existence. The same distinction by colors of the ecstatic stages was made by the Merkabah-rider, who at each new stage entered a heavenly hall ("hekal") of a different color, until he reached the seventh, which was colorless, and the appearance of which marked both the end of his contemplation and his lapse into unconsciousness (comp. Zohar, i. 41b).

A far greater influence was exercised by Sufism upon the ethical writings of the Judæo-Arabian period than upon the mysticism of the Geonim. In the first writing of this kind, the "Kitab al-Hidayah ila Fara'iḍ al-Ḳulub" of Baḥya ben Joseph ibn Paḳuda (translated by Judah ibn Tibbon into Hebrew under the title "Ḥobot ha-Lebabot"), the author says: "The precepts prescribed by the Law number 613 only; those dictated by the intellect are innumerable." This was precisely the argument used by the Sufis against their adversaries, the 'Ulamas. The very arrangement of the book seems to have been inspired by Sufism. Its ten gates or sections correspond to the ten stages through which the Sufi had to pass in order to attain that true and passionate love of God which is the aim and goal of all ethical self-discipline. It is noteworthy that in the ethical writings of the Sufis Al-Kusajri and Al-Harawi there are sections which treat of the same subjects as those treated in the "Ḥobot ha-Lebabot" and which bear the same titles: *e.g.*, "Bab al-Tawakkul" (שער הבטחון); "Bab al-Taubah" (שער התשובה); "Bab al-Muḥasabah" (שער חשבון הנפש); "Bab al-Tawaḍu'" (שער הכניעה); "Bab al-Zuhd" (שער הפרישות). In the ninth gate Baḥya directly quotes sayings of the Sufis, whom he calls "Perushim." However, the author of the "Ḥobot ha-Lebabot" did not go so far as to approve of the asceticism of the Sufis, although he showed a marked predilection for their ethical principles. On the other hand, Abraham bar Ḥiyya teaches the asceticism of the Sufis. His distinction with regard to the observance of the Law by various classes of men is essentially a Sufic theory. According to it there are four principal degrees of human perfection or sanctity; namely: (1) of "Shari'ah," *i.e.*, of strict obedience to all ritual laws of Mohammedanism, such as prayer, fasting, pilgrimage, almsgiving, ablution, etc., which is the lowest degree of worship, and is attainable by all; (2) of "Ṭariḳah," which is accessible only to a higher class of men who, while strictly adhering to the outward or ceremonial injunctions of religion, rise to an inward perception of mental power and virtue necessary for the nearer approach to the Divinity; (3) of "Ḥaḳikah," the degree attained by those who, through continuous contemplation and inward devotion, have risen to the true perception of the nature of the visible and invisible; who, in fact, have recognized the Godhead, and through this knowledge have succeeded in establishing an ecstatic relation to it; and (4) of the "Ma'arifah," in which state man communicates directly with the Deity.

Influence on Baḥya.

Views of Abraham bar Ḥiyya.

Complete seclusion from the world was highly praised by many cabalists. In his commentary on the Pentateuch entitled "Me'irat 'Enayim" Isaac ben Samuel of Acre expresses himself as follows: "He who reaches the degree of attachment to God [דבקות] will reach that of indifference [השתוות]; and he who reaches the degree of indifference will reach that of seclusion from the world." The degree of seclusion is illustrated by R. Abner in the following story: "A lover of wisdom once addressed himself to an anchoret and asked to be enrolled in his order. The hermit said to him: 'My son, may the blessings of Heaven be upon thee; for thy intention is good. But tell me, hast thou been indifferent or not?' 'Master, what do you mean by that?' 'My son, is the man who respects thee, and the one who offends thee, equal in thy eyes or not?' 'By your life, master, I find pleasure in the man who shows me respect, and feel hurt by him who offends me; but I bear no grudge against the offender, and do not seek vengeance.' 'Depart in peace, my son,' said the anchoret; 'so long as thou art not completely indifferent to praise and blame, thou art not prepared for the life of a hermit'" (Deut. vii.).

Influence on the Cabala.

Like the Sufis, the cabalists considered love of God to be the final object of the existence of the soul. "In the love of God," says the Zohar, "is found the secret of the divine unity: it is love that unites the higher and the lower stages, and that raises everything to that stage in which all must be one" (Zohar, ii. 216a).

The allegorical and symbolical style of the Sufic poetry found imitators among many liturgical poets of the Middle Ages. Of these the most renowned was Israel Najara, who, in the preface to his "Zemirot Yisrael," acknowledges this influence, saying that in his youth he had composed many religious hymns to Arabic and Turkish tunes, with the intention of turning the Jewish young men from profane songs. The characteristic feature of these hymns is the same as that of the Sufic poetry; namely, the representation of the highest things by human emblems and human passions, and the use of erotic terminology to illustrate the relations of man and God, religion being identical with love. Thus in the language of the Sufis, as well as in that of many Jewish poets, the beloved one's curls indicate the mysteries of the Deity; sensuous pleasures, and chiefly intoxication, the highest degree of divine love as ecstatic contemplation; while the wine-room merely represents the state in consequence of which the human qualities merge or are exalted into those of the Deity.

Although Ḥasidism is opposed to asceticism, it has many points in common with Sufism. Like the latter, it aims to create by means of psychological

suggestion a new type of religious man—a type that places emotion above reason and rites, and religious exaltation above knowledge. As the Sufis, too, the Ḥasidim believe that by means of constant spiritual communion with God it is possible to secure clear mental vision and the gift of prophecy, and to work miracles. A striking analogy between Ḥasidism and Sufism is the prominence, in both sects, of the spiritual guide. As Sufism inculcates the absolute necessity of blind submission to the "murshid," or inspired guide, so Ḥasidism teaches that the zaddiḳ is the mediator between God and ordinary persons, and that through him the salvation of the soul is achieved and earthly blessings are obtained.

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K. I. Br.

SUICIDE: Self-murder. The influence of race on the frequency of suicide is evident from statistics giving the rates of mortality from this cause in various countries. Of the European peoples, the Germans, Scandinavians, English, etc., *i.e.*, those who are mostly of the Teutonic race, are more given to self-destruction than the peoples of Celtic or Mediterranean origin. Wherever the Celtic race is in the majority the rates of suicide fall perceptibly. In the United States, where nearly all the European races live under approximately the same environment, each nationality retains its own rate of suicide.

Morselli declares that religion has a great influence on the suicide rate, and that Catholics and Jews are the least liable to commit suicide. He maintains that those who are fervently devoted to religion, especially women (nuns and lay sisters), furnish very few suicides. That religion is not the only factor in such cases, however, is shown by the fact that "a great difference generally exists between Catholic and Protestant countries only, not between Catholic and Protestant inhabitants of the same country. Where the tendency to suicide is great among the latter, it will be found to be also high among the former" (Morselli). "When it is found that people living under the same social, economic, and physical environments soon come to have the same suicide rate, whatever their faith, we have proof that the difference between Protestantism and Roman Catholicism as preventives of suicide can not be great" (Strahan).

Influence of Social Environment.

Among the ancient Hebrews suicide appears not to have been very common, only four cases being definitely mentioned in the Old Testament: those of Samson, Saul and his armor-bearer, and Ahithophel; to these may perhaps be added the cases of Abimelech, Razis (II Macc. xiv. 46), and a few others. Later it appears to have become more frequent. Josephus records the suicide of several thousand Jewish soldiers who were besieged by the Romans in the stronghold of Masada in the year 72 or 73 C.E. Under medieval persecution the Jews often chose self-destruction as a means of relief. In 1190 in York, England, 500 Jews committed suicide to escape persecution; and many similar instances are to be found in the history of the Jews in England, France, and Germany. In modern times (during the first half of the nineteenth century) Jews were less liable to self-destruction. Suicide is said to be very infrequent among the Orthodox Jews in Europe, particularly those living in small towns in Russia, Poland, and Galicia.

Table Showing the Average of Suicides Among Catholics, Protestants, and Jews per 1,000,000 of Population (After Morselli).

Country.	Period.	Total Average of Suicides.	Catholics.	Protestants.	Jews.
Austria	1852–54 / 1858–59	72.0	51.3	79.5	20.7
Austria	1864–65	.....	73.7	100.0	33.3
Baden	1864–69	139.0	121.1	161.9	141.0
Baden	1870–74	156.6	136.7	171.0	124.0
Bavaria	1814–56	72.0	49.1	135.4	105.9
Bavaria	1857–66	80.0	55.2	136.1	100.3
Bavaria	1866–67	91.0	56.7	152.7	140.4
Bavaria, Upper	1844–56	44.6	56.0	237.0	123.0
Bohemia	1858–59	81.0	69.0	132.0	81.0
Franconia, Central	1844–56	126.0	59.0	134.0	86.0
Franconia, Lower	1844–56	61.0	49.0	164.0	141.0
Franconia, Upper	1844–56	107.0	75.0	146.0	114.0
Galicia	1858–59	47.9	45.0	16.0	10.0
Hungary	1852–54 / 1858–59	30.0	32.8	54.4	17.6
Moravia	1858–59	69.4	67.0	67.0	12.0
Palatinate of the Rhine	1844–56	50.3	52.0	62.0	35.0
Posen	1849–55	68.7	41.5	124.1	38.0
Prussia	1849–55	122.0	49.6	159.9	46.4
Prussia	1869–72	133.0	69.0	187.0	96.0
Prussia Province	1849–55	99.7	31.0	96.6	33.3
Rhine Province	1849–55	52.6	27.7	108.0	34.5
Silesia	1849–55	152.0	58.5	153.0	31.2
Transylvania	1852–54 / 1858–59	36.0	113.2	73.6	35.6
Westphalia	1849–55	63.5	24.4	80.2	66.2
Württemberg	1846–60	96.7	77.9	113.5	65.6
Württemberg	1873–74	163.0	120.0	180.0	80.0

From the figures in the foregoing table it is found that in most countries the order of frequency of suicide, according to religions, is: Protestants, Catholics, Jews. It is, however, a striking fact that the Jews vary more among themselves in different countries than do Catholics from Protestants, who maintain a certain relative proportion with little variation. Morselli is inclined to attribute these differences to the anthropological and social diversities observed among the Jews in various countries. This is substantiated by the fact that in Austria, where they are economically poor and socially isolated, the number of suicides per 1,000,000 Jews is only 20.7, and in Galicia only 10. On the other hand, in Baden and Bavaria, where socially and economically they are on a higher plane, the rate is as high as 140, about seven times more frequent than in Austria; while in Posen, where their condition at the time these statistics were taken was an intermediate one, the suicide rate was 38 per 1,000,000 Jews.

Comparative Infrequency.

Another important point observable from these figures is that the rate of suicide among Jews is greatly influenced by that among Gentiles in the

same country; and this is particularly true when comparison is made with the Protestants, and can best be seen by comparing the rates in Austria with those in Prussia, Bavaria, and Baden. In Austria the rates are low both among the general population and among the Jews. In Baden and Prussia, where it is higher among the Christians, it is higher among the Jews also. The same is evidently true of the various provinces of Austria and Prussia.

It is a known fact that suicide is increasing in most of the European countries and in America. From the time when statistics were first collected to the present the increase has been very great, even in respect to countries differing in race, religion, and number of inhabitants. Morselli explains this increase as due to the effects of "that universal and complex influence to which we give the name 'civilization.'" In western Europe this increase is more pronounced among the Jews than among the Christian populations of the same countries. In Prussia the suicide rate from 1849 to 1901 was as follows:

Increase in Modern Times.

1849–55	46.4	per 1,000,000	Jews.
1869–72	96.0	" "	"
1892–1901 Jews	370.4	" "	"
1892–1901 Jewesses	124.1	" "	"

This shows that in fifty years the rate increased more than sevenfold. When compared with the Christians in Prussia, it is found that Jews are decidedly more liable to self-destruction than non-Jews, as may be seen from the following figures per 100,000 population:

Year.	Suicide Rate.		Year.	Suicide Rate.	
	Non-Jews.	Jews.		Non-Jews.	Jews.
1890	19	18	1896	20	21
1891	21	29	1897	20	27
1892	21	25	1898	19	23
1893	21	26	1899	19	20
1894	21	26	1900	20	23
1895	19	21	1901	20	32

While during the twelve years mentioned in the table the suicide rate has remained almost stationary among the non-Jewish population in Prussia, among the Jews it has increased from 18 to 32 per 100,000 population. This increase applies to Jewesses also, and in a much higher degree than among the non-Jewish women. From 1892 to 1901 the annual average of suicides per 100,000 women was: Jewesses, 12.41; Christian women, 8.11. This shows that while among the general population men commit suicide twice as often as women, Jews commit suicide nearly three times as often as Jewesses. Hoppe has called attention to the fact that the absence of alcoholism among the Jews reduces the rate of suicide when compared with that of non-Jews, while early puberty increases the rate among Jewesses.

The increase of suicide among the Jews is not confined to Prussia. In Bavaria, where, according to Morselli, the rate per 1,000,000 Jews was 105.9 in the period 1844–56, falling to 100.3 in 1857–66, and rising to 140.4 in 1866–67, it further increased to 185.6 (among the Christians 128.3 only) in 1883–92. In Württemberg the rate was 142 during 1881–90 (P. Hanvillier, "Du Suicide," 1899, p. 65) as against 65 in 1846–60. In Baden the rate, which was 87 in 1852–60, increased to 210 in 1878–88. In Hungary, only 17.6 per 1,000,000 Jews committed suicide during 1852–59, while in the period 1891–95 the rate increased to 54.7 (among the Christians it was much higher, 136.9). In Vienna, according to Bratessevic ("Die Selbstmorde in Wien Während der Jahre 1854–1894," in "Statistische Monatsschrift" [1895], xxi. 263), the rate was as follows: 230 in 1869; 234 in 1880; 246 in 1890.

In general it may be stated that suicide among the Jews increased in western Europe during the second half of the nineteenth century to a much greater extent than among the Christian population. Suicide due to drunkenness is very rare among the Jews, while among non-Jews about one-third of all suicides are directly or indirectly traceable to the abuse of alcoholic beverages. This indicates that self-destruction not due to alcoholism is nowadays even more frequent among Jews than among Christians, and that these statistics do not represent the exact conditions.

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J. M. Fr.

SUKKAH ("Tabernacle"): Treatise in the Mishnah, the Tosefta, and both Talmudim, dealing chiefly with the regulations regarding the Feast of Tabernacles (Lev. xxiii. 34–36; Num. xxix. 12 *et seq.*; Deut. xvi. 13–16). In most of the editions it is the sixth treatise in the mishnaic order Mo'ed. It is divided into five chapters, containing fifty-three paragraphs in all. The contents may be summarized as follows:

Ch. i.: Prescribed height of the Tabernacle; its walls; nature of the covering; and time of making the tent or booth (§ 1); circumstances rendering the booth unfit for use at the festival; material to be used for the covering and the walls; nature of the walls; distance between the walls and the covering (§§ 2–11).

Contents.

Ch. ii.: How the obligation of sleeping in the tent during the festival may be fulfilled (§ 1); further details as to the nature of the tent (§§ 2–3); cases in which a person is released from the obligation of sleeping and eating in the booth (§ 4); how the obligation of eating in the tent may be met, and how many meals must be eaten in the booth during the festival (§§ 5–7); women, slaves, and small children are released from all obligation regarding the tent; age at which children are subjected to the laws regarding the booth (§ 8); cases in which persons are released from the obligation of remaining in the booth during rain (§ 9).

Ch. iii.: The LULAB (comp. Lev. xxiii. 40; Neh. viii. 15), made of the palm-, myrtle-, and willow-branches, and the etrog (citron); the kinds of branches that are unfit ("pasul"; §§ 1–3); the number of myrtle- and willow-branches necessary for the lulab (§ 4); the kind of etrog that is unfit (§§ 5–7);

material for binding the lulab (§ 8); passages of the Psalms during which the lulab must be waved on reciting "Hallel" (§ 9); recitation of the "Hallel" (§§ 10–11); while the Temple was standing the lulab was carried within its walls on all the seven days of the feast, but outside on one day only; after the destruction of the Temple R. Johanan b. Zakkai decreed that in commemoration of the former custom the lulab should be carried in the provinces on all the seven days (§ 12); what must be done if the first day of the Feast of Tabernacles falls on a Sabbath (§§ 13–15).

Ch. iv.: Number of days on which the several ceremonies of Sukkot are observed (§§ 1–3, 8); manner of observing the regulation regarding the lulab (§ 4); manner of placing the willow-branches around the altar, and the processions around it; the recitations during these processions, and the sentences at their close; how this ceremony is observed on the Sabbath (§§ 5–7); the custom of pouring out water, and attendant ceremonies, and how observed on the Sabbath (§§ 9–10).

The Ceremony of Drawing the Water.

Ch. v.: Further details regarding the ceremonies of drawing and pouring water; manifestations of joy during the act, and the recitations with musical accompaniment (§§ 1–4); how many times during the day the shofar was sounded in the Temple, and how many times on the Friday of the feast (§ 5); sacrifices offered at the Feast of Tabernacles; the divisions of priests taking part in them, and the distribution among them of the sacrificial portions and the showbread (§§ 6–8).

The Tosefta to this treatise, which is divided into four chapters, contains many haggadic sentences, of which the following may be quoted here: "Every tribe of the people of Israel has produced a judge of the people and a prophet; Judah and Benjamin also anointed kings through their prophets" (i. 9). "If certain signs indicate the approach of troublous times or a crisis for men, the Jews have the greatest cause for anxiety, since they generally suffer most under them" (ii. 6). Noteworthy in the Tosefta are the descriptions of the miraculous well which traveled with the Israelites in the desert (iii. 11), and of the splendid synagogue (basilica) in Alexandria (iv. 6), and the story of Miriam bat Bilga (the daughter of a priest), who became a pagan and married a general of the Greek kings. When the pagans entered the Temple, Miriam stepped to the altar and cried: "Lykos! Lykos! [= "Wolf! Wolf!"], you have devoured Israel's possessions, and you have not helped them in time of need" (iv. 28).

The Tosefta.

Both Gemaras contain, aside from explanations of the various laws of the Mishnah, numerous stories and many interesting sentences. The following may be quoted from the Babylonian Gemara: "The practise of philanthropy is better than many sacrifices" (49b). "Israel could not justify itself for its sins, if the sentences in Jer. xviii. 6 and Ezek. xxxvi. 26, which in a certain sense deny the freedom of the will, had not in a way relieved it from responsibility for its acts" (52b). Noteworthy in the Palestinian Gemara is the story of the cause of Trajan's persecution of the Jews. A son was born to him on the Jewish fast of the Ninth of Ab, and his daughter died on Ḥanukkah, on which feast the Jews lighted candles. Hence, the Jews being suspected of having mourned over the birth of the prince and of having rejoiced over the death of the princess, Trajan persecuted them (55b). There is also a curious account of the enlargement of the well of Siloah, in the hope that the flow of water would increase. After the well was enlarged, however, the water flowed less freely; and it was only after the aperture had been restored to its original size that the flow became as formerly (55d).

The Gemaras.

W. B. J. Z. L.

SUKKOT, FEAST OF. See Tabernacles, Feast of.

SULAMITH: First Jewish monthly magazine in the German language, its subtitle being "Eine Zeitschrift für Beförderung der Kultur und Humanität Unter der Jüdischen Nation." The first volume appeared in Leipsic, July, 1806, and was edited by David Frankel (d. in Dessau May 18, 1865) and Joseph Wolf. Subsequent volumes were edited by Frankel alone and published at Dessau, where he was director of the Jewish schools, or, as he signs himself, "Herzogl. Furstl. Anhalt. Direktor der Jüd. Schulen." Six monthly numbers constituted a volume, and the dates of issue were as follows: vol. ii. 1807; second year, vol. i. 1808, vol. ii. 1809; third year, vol. i. (Cassel), 1810, vol. ii. (again Dessau), 1811; fourth year, vol. i. 1812, vol. ii. 1815–16; fifth year, vol. i. 1817–18, vol. ii. 1818–19; sixth year, vol. i. 1819–21, vol. ii. 1822–24; seventh year, 1824–33; eighth year, 1833–40. Vol. ix. of the new series appeared in 1846.

The object of the "Sulamith" was to promote progress and Reform according to the views of Mendelssohn's German followers. It contained biographies, historical sketches, sermons (by G. Salomon and others), poems, educational news, and belletristic, educational, and miscellaneous articles, all imbued with the spirit of progress. It contained several Hebrew contributions also. David Friedländer, Ignatz Jeiteles, Johlson, Lowisohn, and Richter were among its contributors. While much of its contents is now obsolete, the remainder furnishes a considerable amount of material for contemporary Jewish biography and history.

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S. P. Wr.

SULLAM, SARA COPIA (COPPIO): Italian poetess; born in Venice 1592; died there Adar 5 (Feb. 14), 1641; eldest daughter of Simon and Rebecca Coppio. Her father was a man of culture, who enjoyed the respect of the community in which he dwelt. At his death, when Sara was not quite fifteen years old, she could read the Latin and the Greek classics, the Holy Scriptures, and Spanish literature, each in its original tongue, and she had already won local fame for her poems in Italian. To these attainments were added charm of person, a voice of unusual sweetness, musical ability, the gift of improvisation, and such exquisite social graces that she became the leader of a salon.

Leon of Modena dedicated to Sara his translation of Solomon Usque's Spanish drama "Esther." An epic poem bearing the same title, and written by the Genoese monk Ansaldo Cebà, was the cause of much trouble for her. The work aroused not only her admiration for but also her gratitude toward a non-Jewish author who glorified a Jewish heroine. This sentiment she communicated in writing to Cebà, who was filled with ambition to win his correspondent for the Church. An exchange of letters ensued (1618–22); but though Sara was persuaded to read the New Testament, she remained firm in her allegiance to Judaism. Cebà's letters to Sara were published in 1623; but her answers were suppressed, probably at the bidding of the Inquisition.

In 1621 a frequenter of her salon, the priest Baldassar Bonifaccio, accused her, in a pamphlet, of having denied the dogma of the immortality of the soul, a crime for which the Church decreed extreme penalties. Sara hastened to defend herself in a "manifesto," dedicated to her father's memory, the only one of her works published separately by her. This reply displays powers of sarcastic refutation, and the clear, logical thinking for which Sara was noted. Several Italian poems of hers have been printed.

Sara was married in 1614 to Jacob Sullam, a wealthy and well-educated Venetian. The epitaph upon her tomb is supposed to have been written by Leon of Modena.

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J. H. S.

SULTANSKY, MORDECAI: Karaite ḥakam; born at Lutzk in 1785; died at Eupatoria, in the Crimea, before 1878. He was one of the most prominent scholars of the Karaite sect during the nineteenth century. He officiated as ḥakam of Lutzk (in succession to his father), and later at Eupatoria. He wrote a Hebrew grammar entitled "Petaḥ Tikwah" (Eupatoria, 1857), and "Sefer Tetib Da'at" (*ib.* 1858), directed against rabbinical philosophy and Ḥasidic mysticism, and endeavoring to explain Biblical angelology.

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K. S. O.

SULZBACHER, LOUIS: American jurist; born in the Rhenish Palatinate, Germany, May 10, 1842. He was educated in Germany, but later emigrated to the United States, and in 1900 was appointed judge of the Supreme Court of Porto Rico, which position he resigned in 1904. In the same year he was appointed judge of the Federal Court of the Western District of Indian Territory.

Bibliography: *American Jewish Year Book*, 5665 (1904–5), p. 200.

A. F. T. H.

SULZBERGER: American family which derived its name from the town of its origin, Sulzbürg, near Ratisbon, in the Bavarian Palatinate. The first known member of the family is **Eliezer Sussmann Sulzberger,** born about the beginning of the seventeenth century. His great-grandson **Ezra Judah Jacob Sulzberger** was rabbi and shetadlan at Sulzbürg in the early part of the eighteenth century, and established there a charitable institution which still exists. He wrote an ethical will which is published in Dinard's "Or Me'ir" (pp. 45–52); he died in 1762. Of his descendants, some have taken the name of Bayersdorfer and others of Löwenmaier; one of the latter was cantor of Sulzbürg, and died in 1868. From a female member of this family is descended Dr. Kaufmann Kohler, president of the Hebrew Union College, Cincinnati, Ohio. Most of the descendants are established in various towns of Baden (Eppingen, Grunbach, Bruchsal), and four of the branches have emigrated to the United States. The eldest of these is represented by **Ferdinand Sulzberger,** head of the packing establishment of Schwarzschild & Sulzberger, New York. Of the descendants of **Mayer Sulzberger** who settled in New York may be mentioned **Solomon Sulzberger,** president of Temple Beth-El, New York, and treasurer of the I. O. B. B., and his son **Myron Sulzberger,** for a time member of the assembly of New York. **Leopold Sulzberger** (d. 1881) emigrated to the United States in 1838 and was known in the Philadelphia community for his piety. From him descended **David Sulzberger** of Philadelphia, communal worker, for a time secretary and a trustee of Gratz College, trustee of the Jewish Theological Seminary of America, a visitor to the state penitentiaries for the eastern districts of Pennsylvania, but principally known for his work in behalf of the Hebrew Educational Society of Philadelphia, whose honorary secretary he has been since 1876; **Solomon Lindauer Sulzberger** of Chicago, chairman of the United Hebrew Charities of that city; and Cyrus L. Sulzberger. From **Sarah,** a daughter of Leopold Sulzberger, is descended Dr. Cyrus Adler.

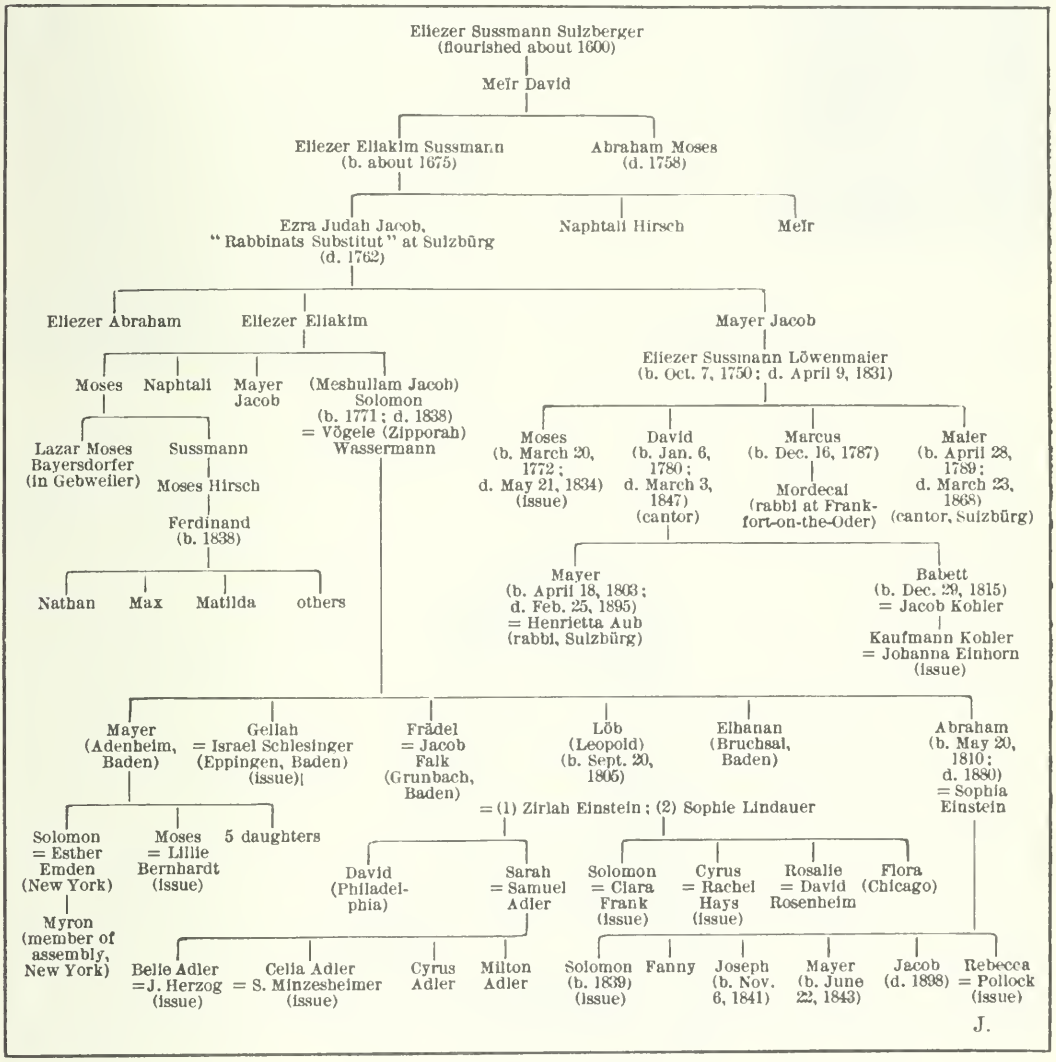
Cyrus L. Sulzberger: Born in Philadelphia July 11, 1858. He went to New York in 1877 as bookkeeper for the firm of Erlanger, Blumgart & Co., of which he later became the head. He has taken part in various movements looking to the reform of New York municipal politics, and was in 1904 a candidate on the Fusion ticket for president of the borough of Manhattan, New York. He was for many years treasurer of the United Hebrew Charities of that city, and is (1905) president of the Jewish Agricultural and Industrial Aid Society, Industrial Removal officer, and vice-president of the American Federation of Zionists.

Abraham Sulzberger, who had been ḥazzan and teacher in Heidelsheim, emigrated to America as a result of the uprisings of 1848; he was well known in the community of Philadelphia; and the establishment of the Jewish Hospital of that city, of which he became vice-president, was due to his suggestion. The most prominent member of the family is his son Mayer Sulzberger.

Mayer Sulzberger: American judge and communal leader; born at Heidelsheim, Baden, June 22, 1843. He went to Philadelphia with his parents in

1848, and was educated at the Central High School of Philadelphia, and after graduating he studied law in the office of Moses A. Dropsie. In 1864 he was admitted to the bar, and attained eminence in the practise of his profession. He was elected judge of the Court of Common Pleas on the Republican ticket in 1895, and was reelected as a nominee of both parties in 1904, becoming the presiding judge of the Court of Common Pleas No. 2.

Sulzberger has throughout his career shown great interest in Jewish affairs. While studying for the bar he taught at the Hebrew Education Society's school. For a time he was interested in the affairs of Maimonides College and was secretary of its board. He was closely associated with Isaac Leeser, and assisted that scholar in editing "The Occident," contributing to it a partial translation of Maimonides' "Moreh Nebukim." After Leeser's death Sulzberger edited vol. xxvi. of "The Occident." He was one of the founders of the Young Men's Hebrew Association, which he served as president; and he has taken great interest in the Jewish Hospital of Philadelphia, of which he has been vice-president since 1880. He has been from the beginning (in 1888) chair-



Sulzberger Pedigree.

Sulzberger has one of the best private libraries in America; it contained a very large number of Hebraica and Judaica, together with many other early Hebrew printed books (including no less than

man of the publication committee of the Jewish Publication Society of America; was one of the original trustees of the Baron de Hirsch fund; and has interested himself in the establishment of agricultural colonies at Woodbine, N. J., and in Connecticut.

forty-five INCUNABULA), and many manuscripts, and these he presented to the Jewish Theological Seminary of America, at whose reorganization he assisted and of which he is a life director. Sulzberger is a finished orator, and has been chosen as the orator of the Jewish community upon several notable occasions. The honorary degree of doctor of laws has been conferred upon him by the Jefferson Medical College, of which he is now a trustee.

Mayer Sulzberger.

A younger brother, **Jacob Sulzberger,** was known in Philadelphia literary circles for his verse and for his unusual knowledge of English literature.

J.

SULZER, SALOMON: Austrian cantor and composer; born at Hohenems, Tyrol, March 30, 1804; died at Vienna Jan. 17, 1890. His family, which prior to 1813 bore the name of Loewy, removed to Hohenems from Sulz in 1748. He was educated for the cantorate, studying first under the cantors of Endingen (Switzerland) and Carlsruhe, with whom he traveled extensively, and later under Salomon Eichberg, cantor at Hohenems and Düsseldorf. In 1820 Sulzer was appointed cantor at Hohenems, where he modernized the ritual, and introduced a choir. At the instance of Rabbi Mannheimer of Vienna he was called to the Austrian capital as chief cantor in 1826. There he reorganized the song service of the synagogue, retaining the traditional chants and melodies, but harmonizing them in accordance with modern views.

Salomon Sulzer.

Sulzer's "Shir Ziyyon" (2 vols., Vienna, 1840–65) established models for the various sections of the musical service—the recitative of the cantor, the choral of the choir, and the responses of the congregation—and it contained music for Sabbaths, festivals, weddings, and funerals which has been introduced into nearly all the synagogues of the world. In the compilation of this work he was assisted by some of the best musical composers of Vienna. Sulzer published also a small volume of songs for the Sabbath-school, entitled "Duda'im"; and a number of separate compositions, both secular and sacred. His responses are tuneful, and though more melodious than the choral chant of the Catholic Church, show a strong resemblance to it. In all his compositions strict attention is paid to the Hebrew text; and a scrupulous adherence to syntactic construction is observed throughout. The collection "Zwanzig Gesänge für den Israelitischen Gottesdienst" (Vienna, 1892) was printed posthumously. In his "Denkschrift an die Wiener Cultusgemeinde" he sums up his ideas on the profession of cantor. Sulzer, who was widely famed as a singer and as an interpreter of Schubert, was a professor at the imperial conservatorium of Vienna, a knight of the Order of Francis Joseph I., and a maestro of the Reale Accademia di St. Cecilia in Rome. Universally recognized as the regenerator of synagogal music, he has been called the "father of the modern cantorate."

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S. A. KAI.

SUMMONS (דיסקא דזימנותא, זימון): Writ, process, or order sent by the court messenger ("sheluḥa di-rabbanan," or "sheluaḥ bet din"), and commanding a defendant to appear before the bet dln. Raba, as dayyan, frequently indorsed such a document (Giṭ. 88a, and Rashi *ad loc.*). Disobedience of a summons is treated as contempt of court. In villages, where the people are often absent from their homes, the process-server must try at least three times to find the defendant and personally hand him the summons for the trial to be held on the first or second Monday or the intervening Thursday, these being the regular court days (B. Ḳ. 113a). Should the messenger fail to find him, he may leave the notice with the defendant's wife or with one of his neighbors. If the defendant does not put in an appearance after three court days have passed, the bet din will declare him in contempt ("niddui"), and he must apologize to the court within thirty days, when the niddui will be quashed; otherwise he is excommunicated, and the bet din will issue a "petiḥah," or preliminary order, of which the following is an example:

"Before us, a tribunal of three sitting as a unit, there came N. N. and produced a promissory document of N. N. for the

sum of . . . And we have duly summoned him and appointed a day for him to come and defend the action; and we have waited for him Monday, Thursday, and Monday, but he has failed to put in an appearance. We have therefore declared him in contempt for thirty days. And now we issue this petiḥah and will allow him another thirty days and in addition thirty days more, at the expiration of which time if he still fails to come, we will issue an 'adrakta' [final judgment] to sell his property for the benefit of the creditor. Done in our presence, on [date] . . . at [place] . . . [Signed by three dayyanim]."

This form, probably of the ninth century, in the Aramaic language, is copied by Isaac b. Abba Mari of Marseilles in his "Sefer ha-'Iṭṭur." Judah b. Barzillai of Barcelona (11th cent.) had in his collection a long document in Hebrew as a substitute for the Aramaic form ("Sefer ha-Sheṭarot," ed. Mekize Nirdamim, p. 3, Berlin, 1898).

The three terms of thirty days each are respectively granted for the following reasons: (1) to allow the defendant time to borrow money; (2) if he is unable to borrow, to enable him to dispose of his property; and (3) to allow the purchaser time to pay for the property (B. Ḳ. 112b).

A change of venue does not affect the summons. A woman who was cited to appear before the court of Amemar in Nehardea was compelled to follow the court to Maḥuza (R. H. 31b). The defendant may plead that he wishes to be tried before a higher tribunal ("bet din ha-gadol"), but not after the petiḥah has been issued by the lower court (B. Ḳ. 112b).

The summons may not be served on a Friday, when people are busy preparing for Sabbath, nor may it call for an appearance during the month of Nisan or of Tishri, when the people are celebrating the holy days. If the defendant appears and offers ample excuse for not being able to attend the trial on the days appointed, the bet din may adjourn the case.

When the defendant is a distinguished woman who would regard her attendance in court as a disgrace to her, or when a learned man is sued by one of the common people ("'am ha-areẓ"), the bet din is empowered to send notaries to interrogate the defendant at home, and to waive personal appearance in court.

BIBLIOGRAPHY: Maimonides, *Yad, Sanhedrin*, xxv. 5-11; *Shulḥan 'Aruk, Ḥoshen Mishpat*, ii. 124.

W. B. J. D. E.

SUMPTUARY LAWS: Laws that restrict individual expenditures as to food, clothing, etc. In the Mishnah several expensive customs are abolished by reason of evil times which had come over Israel (Soṭah ix. 9): "During the war of Vespasian the use of crowns by bridegrooms and the beating of the drum [at weddings] were forbidden; during the war of Titus the crowns of brides, etc., were forbidden; during the last war [the revolt of Bar Kokba] it was ordered that the bride should not be carried through the city in a palanquin [hung with curtains]; but our masters [supposed to mean R. Judah, the patriarch, and his school] permitted her to do so." In the Gemara (*ib.* 49b) one teacher claims that the bridegroom's crown is forbidden only when made in the old fashion of rock salt and brimstone; but he permits a wreath of myrtles and roses. Another forbids even such a wreath, but allows one made of canes and reeds. A third teacher forbids even this. The bride's crown is explained as having been a golden image of a city wall. The use of the palanquin in which the bride was conveyed to and from the wedding is said to have been reintroduced from motives of modesty, to guard against the gaze of the crowd.

The preceding section of the Mishnah has a wider bearing: "R. Simeon ben Gamaliel on the authority of R. Joshua says: 'Since the day when the Temple fell into ruins there has not been a day without its calamity. The dew no longer comes down for a blessing; the taste of the fruits is gone.'" Not here only, but in many other passages of the Mishnah and the Gemara, the view is expressed that, with the Temple in ruins, there should be to the Israelite no unmixed enjoyment; hence no display in raiment, in food, or in drink. Although this is not a sumptuary law, it represents a tendency stronger than law.

The change in burial customs in Mishnaic and Talmudic times—from the elaborate processions and costly scaffoldings and hangings, cerements, and coffins which had been the custom since early Biblical times—is treated in JEW. ENCYC. iii. 436a, *s.v.* BURIAL, where the most important reference is that to Yer. M. Ḳ. 32b. Here may be added what is said in a baraita (M. Ḳ. 27a): "Formerly they brought the [bodies of the] rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor were put to shame. Accordingly the rule ["taḳkanah"] was made that every one should bring [his corpse?] in a basket of wickerwork." Again: "Formerly [at funerals], in serving drink white glass was used in the houses of the rich, and colored [dark] glass in the houses of the poor, which shamed the poor. The rule was therefore made that drink should be served everywhere in dark glass. Formerly they were accustomed to lay bare the faces of the rich, but cover the faces of the poor, because the latter looked blackish from scanty nourishment; so the rule was made to cover the faces of all corpses." In other words, the customs were changed in all cases to those which of necessity prevailed among the poor.

In the later Middle Ages sumptuary laws were often made by the Rabbis or by the communal authorities of cities or districts; and sometimes they were imposed on the Jews of this or that country by the king or other ruler, who begrudged them the pleasure of seeing their wives and daughters in rich attire. Israel Abrahams, in his "Jewish Life in the Middle Ages," gives examples of sumptuary laws proceeding from the latter as well as from the former source; *e.g.*, on p. 144, a decree by the Jewish community of Forlì limiting the number of guests at a wedding or a "berit milah"; p. 145, a limitation of the weight of silver goblets; p. 181, a limitation in Italy on the number of finger-rings; p. 277, a reproof by the King of Castile concerning the rich dresses of the Jewesses; p. 291, reproofs by Italian rabbis relating to the rich attire of the men, even on the Sabbath; pp. 2–4 and 295, regulations, also in Italy, against jewelry and pearls, worn both by men and by women. Regulations like those of the baraita were sometimes made to lessen the gulf between the rich and the poor, but oftener to disarm the ill-will of the Gentile oppressor.

W. B. L. N. D.

SUN (Hebrew, "shemesh," and, poetically, "ḥammah" [= "heat"] and "ḥeres").—**Biblical Data:** The conceptions of the Hebrews with regard to physical phenomena were those that obtained among their neighbors, the sun being considered as a torch or light ("ma'or") suspended in the firmament (Gen. i. 16). It was created on the fourth day together with the moon, the two constituting the great lights; and as the larger of them, the sun was given dominion over the day (*ib.*; Ps. cxxxvi. 2). The sun had a habitation (Hab. iii. [A. V. ii.] 11), a tent (Ps. xix. 5), a bridal chamber, as it were (Ps. xix. 6), from which it came forth ("yaẓa," "zaraḥ," Gen. xix. 23; Nah. iii. 17; Ex. xxii. 2; Eccl. i. 5) and to which it returned ("bo," Gen. xv. 12, 17; xxviii. 11; Ex. xxii. 25; Josh. x. 27; comp. Eccl. i. 5); hence the East is known as "Mizraḥ" (Josh. xiii. 5; Judges xxi. 19; I Kings x. 33), and the West as "Mabo" (Josh. i. 4, xxiii. 4), while the phrase "from the rising [going forth] of the sun unto the going down [coming back] of the same," designates the whole extent of the earth (Ps. cxiii. 3; Mal. i., xi.; Isa. xlv. 6, where the term "ma'arab," which etymologically means "going back," is used to denote the "setting." "Under the sun" is another idiomatic phrase to connote the earth: it is a favorite expression of the author of Ecclesiastes (Eccl. i. 3, 9, 14; ii. 11, 17 *et seq.*).

Early Conceptions of It.

As in the latitudes in which the Hebrews lived the variations in the daily course of the sun are insignificant for practical purposes, the phrase "the time the sun is hot" (I Sam. xi. 9; Neh. vii. 3) denotes a definite portion of the day, from noon to four in the afternoon, after which, the heat decreasing, the sun draws nearer the hour of its "coming back" (A. V. "going down"), which it was supposed to know (Ps. civ. 19). The sun is subject to God's will: were He to so order, it would cease to shine (Job ix. 7). God orders its course (Ps. lxxiv. 16). The sun is benevolent (II Sam. xxiii. 4): it brings forth the fruits of the earth (Deut. xxxiii. 14). The light is sweet; and it is delightful for the eyes to behold the sun (Eccl. xi. 7). But at times the great luminary produces evil: it scorches and consumes (Ps. cxxi. 6; Isa. xlix. 10; Jonah iv. 8; Ecclus. [Sirach] xliii. 3, 4); for from its heat "there is nothing hid" (Ps. xix. 7). It has power (Judges v. 31), which explains why the lovers of YHWH are likened to the sun rising in its might. Sunstroke was dreaded (comp. Ps. cxxi. 6).

Used as a Simile.

The sun is used as a simile of lasting fame (*ib.* lxxii. 17). The enduring nature of David's dynasty is expressed by the statement that his throne shall be before YHWH as the sun (*ib.* lxxxix. 38 [A. V. 36]). The sun is used also as a symbol of victory and might (YHWH is "a sun and a shield"; *ib.* lxxxiv. 12 [11]). Like the dawn, which has wings (*ib.* cxxxix. 9) and eyelids (Job iii. 9, xli. 10), the sun is credited with wings on which it, as the sun of righteousness, shall carry healing (Mal. iii. 20 [A. V. iv. 2]). The sun is an emblem of beauty also (Cant. vi. 11); it typifies the progress of a good man toward perfection (Prov. iv. 18); and as the great luminary (Ecclus. [Sirach] xvii. 31) it is the adornment of the heavens (*ib.* xxvi. 16).

In the apocalyptic descriptions of the end of time, the sun's darkening at rising is accentuated as one of the tokens of impending judgment (Isa. xiii. 10). At noonday the sun will set (*ib.* lx. 2; Jer. xv. 9; Amos viii. 9; Mic. iii. 6). On the other hand, in the DAY OF THE LORD the sun will shine seven times more brightly than usual (Isa. xxx. 26); indeed, Israel's sun will no more go down, as God Himself will be an everlasting light (*ib.* lx. 19–20).

Sun-Miracles.

The Bible records two occurrences in which the regularity of the sun's daily progress was apparently suspended. (1) It is reported that at Joshua's command the sun stood still (Josh. x. 12–14; Ecclus. [Sirach] xlvi. 5). This episode is based on an old lay from the "Sefer ha-Yashar," the poetic fragment quoted being, as in all similar cases, older than the prose narrative. Some obscure mythological reference underlies the incident, in which poetic-mythological conceptions and descriptions are represented as actual happenings. The attempt to read into the Hebrew some natural phenomenon—an eclipse or an extraordinary degree and intensity of solar refraction—is preposterous.

(2) In connection with the illness of HEZEKIAH (II Kings xx. 8–11; Isa. xxxviii. 7; II Chron. xxxii. 24, 31) the sign of assured convalescence is the retrogression of the shadow (the sun) ten steps on the DIAL. It has been suggested either that this incident is based on a solar eclipse or that the movement of the shadow was purely an optical illusion. However, the whole episode may be one of the many "miracles" serving to embellish the life of the prophet Isaiah, in imitation of the method applied in the biographies of ELIJAH and ELISHA.

That the Hebrews worshiped the sun, in adaptation of non-Hebrew, Canaanitish, or Babylonian custom, may be admitted on the evidence of such ancient names of localities as Beth-shemesh, En-shemesh, Mount Heres, and Kir-heres (but see Cheyne, "Encyc. Bibl." *s.v.* "Sun"). A common act of ADORATION was throwing a kiss with the hand (Job xxxi. 26–28). Idolatrous solar-worship was prohibited (Deut. iv. 19), the penalty therefor being lapidation at the city gates (*ib.* xvii. 2–5). Disregard of this law (which, however, probably was as yet non-existent; see DEUTERONOMY) is reported more especially of MANASSEH, who had erected in the Temple altars in honor of the heavenly hosts (II Kings xxi. 3–5, xxiii. 12). Other altars, on roofs, were removed by JOSIAH (*ib.* xxiii. 12; comp. Jer. xix. 13; Zeph. i. 5), as were horses dedicated to the sun by the kings of Judah, and sun-chariots stationed at the western entrance to the Temple. These horses and chariots point to Assyro-Babylonian prototypes (Schrader, "K. A. T." 3d ed., p. 370), as the act of sun-worship described in Ezek. viii. 16, 17 (Gunkel, "Schöpfung und Chaos in Urzeit und Endzeit," p. 141), is generally held to be in imitation of a Persian custom. In Enoch, lxxii. 5, 37; lxxv. 4, and in the Greek Apocalypse of Baruch, vi. (see Gunkel, *l.c.* p. 141), mention is made of the solar chariot. With great plausibility Isa. xxiv. 27, where judgment is pronounced against the

sun, which will be "ashamed" (*ib.* xxiv. 23), is explained as referring to idolatrous worship of the sun (but see end of verse). E. G. H.

——**In Rabbinical Literature:** The more usual word for "sun" in rabbinical literature is "ḥammah," though "shemesh" occurs also. The sun and the moon were created on the 28th of Elul (Pirḳe R. El. viii.; Midr. ha-Gadol, ed. Schechter, p. 37). Originally the sun and the moon were of equal magnitude; but jealousy induced dissensions between them, each claiming to be greater than the other. This necessitated the reduction in size of one of them; and the moon was assigned the inferior rank (*ib.* vi.). The moon was thus degraded because it had unlawfully intruded into the sun's domain. This account is based on the phenomenon that the moon is sometimes visible while the sun is still above the horizon (Gen. R. vi. 3, 7). God subsequently regretted having degraded the moon, whose fault was virtually His, He having ordered the world. He therefore pleaded that an expiatory sacrifice be offered in His behalf to atone for His injustice to the moon (*ib.*). By way of compensation the moon was given the splendid retinue of the stars. Sun and moon are, as it were, the king's two prefects, one choosing the administration of the restricted city, the other that of the larger province. To reward the modest choice of the former, the king appoints for it an official suite (*ib.* vi. 4).

Sun and Moon.

Originally the sun was designated Jacob's tutelary luminary; but later God assigned it to Esau, the moon being set over Jacob. This did not please the latter (see "Yalḳuṭ Ḥadash," ed. Warsaw, 1879, p. 181), he failing to understand that the sun, though the larger light, ruled over the day only, while the moon, though the smaller, exercised control over both day and night. Esau's luminary indicated that he had a share in this world alone, while that set over Jacob assured him of a part both in this world and in the world to come. For this reason Jacob reckons by the lunar calendar (Gen. R. vi. 3).

It was the intention in the beginning that the sun alone should furnish light to the earth; but God, foreseeing the idolatrous worship which would be paid to the heavenly bodies, decided that it would be better to have two large celestial lights, reasoning that if there was only one the danger of that one being deified would be greatly increased (*ib.* vi. 1; see also the "yoẓer" for Sabbath, "He called the sun, and it gave forth light," etc.).

God placed the sun in the second firmament because if He had placed it in the one nearest the earth which is visible to terrestrial eyes, all would have been consumed by its heat (Midr. Teh. xix. 13; Pesiḳ. xxix. 186a). Indeed, the sun was in a sort of cover or bag (*ib.* 186b [see note by Buber]; Tan., Teẓawweh [ed. Buber, p. 98 and note]; Midr. Teh. *l.c.* [ed. Buber, p. 168 and note]). In the "future time" God will bring forth the sun from this cover, and the wicked will be consumed by its terrible heat; hence in that time there will be no Gehenna (Ned. 8b; Midr. Teh. xix. 13). But while utterly annihilating the evil-doers, the sun will heal the righteous of all ills, and be for them a glorious ornament (*ib.*). According to R. Jonathan, the sun moves like the sail of a ship, or like a ship with 365 ropes (equivalent to the number of days in the solar year), or like a ship hailing from Alexandria, which has 354 ropes (corresponding to the number of days in the lunar year). The moon covers in two and one-half days the distance made by the sun in thirty days (Midr. Teh. *l.c.*). The sun and the moon are loath to set out on their journeys. They are compelled to cover their eyes before the upper light. God, therefore, has to light up their paths before them (see Ps. lxxxix. 16). The same thing happens at their setting, when God has to show them the way by means of torches, arrows, and lightning (*ib.*). They are ashamed to come forth on account of the worship paid them by idolaters.

Cover of the Sun.

But the sun sings in honor of God while pursuing its course. This appears from the verse Mal. i. 11 in connection with Josh. x. 12 (Midr. Teh. to Ps. xix. 11; Tan., Aḥare Mot, ed. Buber, p. 14). Contrary to the opinion that the sun hesitates to rise in the morning and to run its course, the conclusion is drawn from Ps. xix. 5-6 that the day-star performs its joyous task voluntarily.

The sun ascends by means of 366 steps, and descends by 183 in the east and 183 in the west. There are 366 windows in the firmament, through which the sun successively emerges and retires. These windows are arranged so as to regulate the sun's movements with a view to their concordance with the "teḳufot," Nisan, Tammuz, and Ṭebet. The sun bows down before God and declares its obedience to His commands (Pirḳe R. El. vi.). Three letters of God's name are written on the sun's heart; and angels lead it—one set by day, and another by night (*ib.*). The sun rides in a chariot (*ib.*). When looking downward its face and horns are of fire; when turned upward, of hail. If the sun did not periodically change its face, so that heat and cold alternate, the earth would perish (*ib.*).

The Days of the Sun.

According to rabbinical interpretation, Joshua did not really command the sun to "stand still" but to "be still" (Josh. x. 12). At first the sun refused to obey Joshua, urging that as it had been created on the fourth day, while man had not been fashioned till the sixth, it was the superior, and was not called upon to take orders from an inferior. Thereupon Joshua reminded the sun that it had acknowledged its position as a slave by its obeisance paid to Joseph, while even earlier Abraham had been hailed as the owner of all that is in heaven (Gen. xiv. 19, the word "possessor" being applied to Abraham, not to God). Still the sun desired to be assured that even after its silence God's praise would be sung; and it was only when Joshua had promised that he himself would sing His praise that the sun acquiesced (Gen. R. vi., end, lxxxiv. 11). According to the cabalists, the sun stood still also at the command of Moses and of Nicodemus the son of Gorion (see "Yalḳuṭ Ḥadash," p. 102, § 16).

The sun and the moon would not rise when Korah was disputing with Moses. They would not consent to give light to the earth until they were assured that justice would be done to the son of Amram (comp. Hab. iii. 11; Ned. 39b; Sanh. 110a).

The solar cycle ("maḥzor") comprehended twenty-eight years (as against the lunar cycle of nineteen years). He who beheld the sun at the beginning of the cycle pronounced the blessing commemorating God's creative power (Ber. 59b; but it seems more likely that the reference is to the sight of the sun after cloudy days; see Yer. Ber. ix. 13d). The sun is used in illustrations of the impossibility of beholding God (Ḥul. 60a). The expression "seeing the sun" is equivalent to "being seen by the sun"; *i.e.*, "to exist" (Ned. 30b; B. B. 82a).

The Solar Cycle.

"Shemesh" or "shimsha" is used in a particular sense in such phrases as "shimsho shel ẓaddiḳ" (the sun of the righteous), meaning "life." "The Almighty never permits the sun of one righteous man to set without causing that of another equally righteous to arise and shine forth" (Gen. R. lviii. 1, in reference to the birth of Rabbi on the day on which R. Akiba died). "Shimsha" is used also to denote the "righteous" (Gen. R. lxviii.).

E. G. H.

The rotation of the sun causes the emission of beams and rays, as dust is produced by sawing wood. Save for the noise of the multitudes in the towns, the sound which the sun makes in its rotation might be heard (Yoma 20b). The saying "A cloudy day is all sun" is based on the fact that the sun's rays pierce through the thickest cloud. The humidity of the sun is worse than its heat; and the dazzling sunlight breaking through openings in the clouds is harder to bear than the uncovered sun (Yoma 28b). There is a difference of opinion in the Talmud as to the color of the sun. One authority says its natural color is red, as is seen at sunrise and sunset, yet it appears white during the day on account of the dazzle of its rays. Another says the sun is actually white, but that it appears red in the morning, when it passes through and reflects the red roses in the Garden of Eden, and also toward evening, when it passes through and reflects the fire of Gehinnom (B. B. 84a).

Color and Efficacy.

The Talmud adduces the healing efficacy of the sunlight from the verse "But unto you . . . shall the sun of righteousness arise with healing in his wings" (Mal. iii. 20 [A. V. iv. 2]; Ned. 8b). Abraham possessed a precious stone which healed the sick; and when he died God set it in the sphere of the sun (B. B. 16b; Yalḳ., Mal. 593). Sunshine on Sabbath is comfortable and welcome to the poor (Ta'an. 8b). Sunshine helps the growth of plants. A plant called "'adane" or "'arane," growing in the marshes, turns its leaves toward the sun and closes them at nightfall (Shab. 35b, and Rashi *ad loc.*).

Adam when he first beheld the approach of evening thought the world was being destroyed for his sin; and he sat up all night bewailing his misfortune. Eve sat opposite him, crying, till the dawn appeared. When he realized that the night was a law of nature he offered a sacrifice to God ('Ab. Zarah 8a).

Each of the seven planets successively predominates during one hour of the day and one of the night, and exercises an important influence upon the person born in that hour. The one born during the hour of the sun's ascendency will be of fair complexion, independent, and frank; and if he attempts to steal he will not succeed. Mercury is the secretary of the sun; consequently, one who is born during its hour will be bright and wise (Shab. 156a).

An eclipse of the sun is an evil sign for the Gentiles, and one of the moon augurs evil for the Jews; for the Gentiles reckon by the cycle of the former and the Jews by that of the latter. When the eclipse occurs in the eastern horizon, it forecasts the coming of evil to the inhabitants of the East; if in the western, it betokens ill to those of the West; while if it occurs in the zenith it threatens the entire world. When the color of the eclipse is red it betokens war; when gray, famine; when changing from red to gray, both war and famine. When the eclipse occurs in the beginning of the day or of the night it signifies that the evil will come soon; if late in the day or night, that it will arrive tardily. In either case the Jews who are true to their faith need not worry about these premonitions, inasmuch as the prophet has said: "Be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. x. 2; Suk. 29a).

Eclipses.

The sun and the moon are employed as symbols in the Cabala. Generally, the sun is masculine and represents the principal or independent—technically it is the "giver" ("mashpia'"); Abraham is the sun; so is Samuel, because he was independent, accepting no gift or fee from any one (I Sam. xii. 3). The moon is feminine, and represents the secondary or dependent—technically the "receiver" ("meḳabbel"). Thus the sun means the father; the moon, the mother. Moses and Aaron; the rich man and the poor man; the Torah and the Talmud; Rabbi and Rabina (or R. Ashi), are respectively the sun and the moon (Heilprin, "'Erke ha-Kinnuyim," *s.v.* חמה). Samson's name denotes "sun," as he, likewise, was independent. The initial letters of the names Samuel, Moses, and Samson spell "shemesh" (= "sun"). The Messiah is the sun: "And his throne as the sun before me" (Ps. lxxxix. 36).

Symbols.

J. J. D. E.

SUN, BLESSING OF THE: Formula of benediction recited on the day when the sun enters upon a new cycle, which occurs on the first Wednesday of Nisan every twenty-eight years. The present cycle commenced on the 5th of Nisan, 5657 = April 7, 1897. According to Abaye, the cycle commences with the vernal equinox at the expiration of Tuesday (sunset) and the beginning of Wednesday eve when the planet Saturn is in the ascendency (Ber. 59b). This is calculated by the calendar of Samuel Yarḥina'ah, which allots to the solar year 365¼ days, and asserts that each of the seven planets rules over one hour of the day in the following sequence: Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon. Consequently the first planet, Saturn, is 7¼ hours advanced at the beginning of the summer solstice, and 30 hours (1¼ days) at the turn of the year, or 5 days in 4 years, at the end of which this planet again takes its place at the beginning of the eve of the vernal (Nisan) equinox. This period is called "maḥzor ḳaṭan" (short cycle). A space of

five days follows every such cycle, so that the second cycle begins on Monday, the third on Saturday, the fourth on Thursday, the fifth on Tuesday, the sixth on Sunday, and the seventh on Friday. Seven short cycles complete a "maḥzor gadol," or long cycle, of twenty-eight years; then Saturn returns to its original position at the first hour of Wednesday eve, and a new cycle begins (*ib.*; Rashi *ad loc.*).

The ceremony of blessing the sun is held to commemorate the birth of that luminary on Wednesday eve of the Creation, which it is claimed was the exact time when the planets, including the sun and the moon and beginning with Saturn, were for the first time set in motion in the firmament by the Almighty. This calculation became obsolete after the adoption of R. Adda's calendar, which makes the solar year about five minutes less (see Calendar), thus upsetting the theory of the coincidence of the Nisan equinox with Saturn at the beginning of Wednesday eve every twenty-eight years. Nevertheless the ritual was still maintained, the celebration being fixed for the first Wednesday in Nisan, which necessarily rendered the date irregular, sometimes as many as sixteen days past the equinox. The ceremony originally began after sunrise, although most of the congregations in modern times commence it after the morning prayer, when the sun is about 90° above the eastern horizon.

The blessing begins with a few appropriate verses: Ps. lxxxiv. 12, lxxii. 5, lxxv. 2; Mal. iii. 20; Ps. xcvii. 6; and Ps. cxlviii. in full. Then the benediction of the Talmud, "Praised be the Lord our God, Maker of the genesis of Creation," is recited, being followed by Ps. xix. and cxxi. Then are inserted the reference of Abaye in Berakot and the baraita of R. Hananiah b. 'Aḳashyah (end of Makkot), "Ḳaddish di-Rabbanan." The blessing ends with the following prayer:

"May it please Thee, O Lord our God and God of our fathers, as Thou hast given us life and sustenance and hast permitted us to reach and celebrate this event, so mayest Thou prolong our life and sustenance and make us worthy again to render the blessing on the return of this cycle, which may reach us in gladness in the sight of Thy city rebuilt and in the enjoyment of Thy service; that we may be privileged to see the face of Thy Messiah; and that the prophecy may be fulfilled [citing Isa. xxx. 26]."

The blessing is concluded with "'Alenu" and "Ḳaddish Yatom." An account of the celebration of 1869, in which was included dancing by the children, is given in "Or ha-Ḥammah" (p. 5). The blessing of the sun was celebrated by the Jews in New York city in 1897 in Tompkins square. The completion of the cycle will occur during the twentieth century on April 1, 1925; March 18, 1953; and April 8, 1981. Compare New Moon, Blessing of the.

Bibliography: David Meldola, *Boḳer Yizraḥ*, Leghorn, 1785; Jekuthiel Aryeh Gershon, *Sha'are Mizraḥ*, Cracow, 1896; Solomon (Zalmon) Segner, *Or ha-Ḥammaḥ*, Munkacs, 1897; *La Benedizione del Sole*, in *Il Vessillo Israelitico* (1897), xlv. 73-76; Luncz, *Luaḥ Erez Yisrael*, 5657 (= 1897), p. 2.

W. B. J. D. E.

SUN, RISING AND SETTING OF THE: In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and the setting of the sun. According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset (Ibn Ezra, commentary on Ex. xviii. 14). This confirms the opinion of R. Jose that twilight is like the twinkling of the eye, that is to say, with sunset day immediately changes to night (Shab. 35a). The Hebrew term "'alot ha-shaḥar" (the rising of the morning) denotes the period immediately before sunrise (comp. Gen. xix. 15, 23). "'Af'appe shaḥar" (the brows of the morning) is the poetic expression for the "dawning of the day" (Job iii. 9). The morning star is called "barkai" (Yoma iii. 1) and "ayyelet ha-shaḥar" (Yer. Ber. i. 1). "Neshef" (Isa. xxi. 4) denotes either dawn or twilight (Ber. 3b). "Boḳer" is the beginning of the day; and "'ereb" is the beginning of the night. "Ben ha-'arbayim" (Ex. xii. 6) is interpreted by the Rabbis as meaning the late afternoon, when the sun declines to its setting, while "ben ha-shemashot" (between the suns; *i.e.*, between the setting of the sun and the rising of the moon or the appearance of the stars) denotes the evening twilight. The Rabbis consider it doubtful whether twilight belongs to the day or to the night (Shab. 34b); consequently they treat it as a safeguard against encroachment upon either—for example, the twilight of Friday is reckoned as Sabbath eve, and that of Saturday as Sabbath day; and the same rule applies to festival days. This practise is termed "adding from the secular to the holy."

Dawn and Twilight.

The Rabbis differ as to the duration of twilight. They all agree that dawn ends when the upper limb of the sun appears ("heneẓ ha-ḥammah"), and that twilight begins when the same limb sinks below the horizon ("sheḳi'at ha-ḥammah"). A baraita says: "Twilight begins with sunset and lasts as long as there remains a glowing reflection in the east: when the lower part of the heavens becomes pale and the upper part is still aglow it is twilight; and when the upper part likewise becomes pale it is night."

Twilight is indicated also by the appearance of stars: If only one star is seen, it is day; if two are visible, the time is doubtful; when three stars appear, it is night. The stars observed are to be of a medium size, neither too large, as those seen by day, nor too small, as those seen late at night (*ib.*). It is conceded by all authorities that the appearance of the stars is a sign of night; and they cite Neh. iv. 15, 16 (A. V. 21, 22) to prove that the regular day's labor ceased therewith (Rabbenu Tam, in Tos. to Men. 20b, *s.v.* נפסל).

R. Nehemiah says twilight lasts a journey of ¼ mil (1 mil = 2,000 ells, or $\frac{1}{4}\frac{1}{5}$ part of a day's journey of 12 hours = 18 minutes) = 9 minutes. Samuel gives the time as ¾ mil = 13½ minutes; another version places it at ⅔ mil = 12 minutes (*ib.* 35a).

The limit of twilight is important since it separates one day from another; that of dawn is of less consequence, hence there are fewer opinions and less controversy with regard to it. The full period of the dawn, according to R. Johanan, is 5 mils, or 90 minutes; that of twilight is the same (Pes. 84a). R. Judah fixes the time at 4 mils, or 72 minutes. Ibn Ezra estimates the extent of dawn or of twilight at1 ⅛ hours (commentary on Eccl. xii. 2); Rabbenu

Tam, at 3¼ mils, or 58½ minutes. Maimonides says dawn lasts 1⅕ periodical hours (see Table IV.) as the reflection of the sun strikes the atmosphere, which is 51½ mils above the earth (= 103,000 ells, or 68,667 yds.).

The divergent calculations of the length of dawn and twilight are accounted for by the difference in the latitude in which the Rabbis made their observations and by the difference in regard to the use of terms. The period of ¾ of a mil, or 13½ minutes, is calculated for Jerusalem (lat. 32° N.), and is evidently that of the first part of twilight, which is considered as being part of the day. At the end of 13½ minutes after sunset the sun would be about 3½° below the horizon, when the afterglow illuminates the eastern regions of the sky; the glow in the zenith lasts till the sun reaches 6½° below the horizon (= 26 minutes), when the stars become visible and night sets in. The stars appear in the latitude of Jerusalem about 22 minutes after sunset in winter, and about 28 minutes in summer, while there still is seen the reflection of the sun's rays traversing the earth's atmosphere above the spectator's horizon, which lasts till the sun has disappeared 18° below the horizon (= 72 minutes). This is known as the astronomical twilight, which increases with the inclination of the sun's obliquity toward the poles (comp. Table III.).

Astronomical Twilight.

The full duration of the astronomical twilight is not considered in Jewish law, especially in the northern regions, where, beyond lat. 50°, between June 9 and July 9, and beyond 60°, between April 20 and Aug. 18, dawn and twilight overlap each other.

The highest Jewish authorities, including Maimonides, estimate the full extent of dawn and twilight at 1⅕ "sha'ot zemanniyyot," or periodical hours, whose length is equal to one-twelfth of either the day or the night, whichever is the longer. Thus if the day and the night each equal 12 hours of 60 minutes each, the 1⅕ periodical hours would contain 72 minutes; but when the day is 13 hours long every periodical hour contains 65 minutes, and the 1⅕ hours are increased proportionately (see Table IV.).

This calculation corresponds almost exactly with that of the astronomical twilight in latitudes near the equator; but with every degree northward the duration of the twilight increases till it is double in latitude 60°. Even Maimonides' shorter twilight of 1⅕ periodical hours has to be divided at that latitude, one part belonging to the day, and the other part to the night. Or, as a precaution against possible error, the 1⅕ periodical hours may be divided into three parts: (1) day, (2) doubtful, and (3) night. R. Moses Alashḳar in his responsa (No. 96) gives a rough estimate of 40 minutes as the time which elapses "from the setting of the upper limb of the sun to the appearance of stars," which corresponds with the average twilight of Maimonides at latitude 36°.

Calculations of the rising and the setting of the sun are based on the appearance and disappearance respectively of its upper limb, and are made according to the European solar time. Standard or railroad time gives an arbitrary division by single hours drawn on irregular lines for the convenience of business; hence it becomes necessary either to add to or to subtract from that time to obtain a correspondence with solar time. Jerusalem time is reckoned according to the Turkish system, beginning always at sunset, and counting 12 hours for the night and 12 hours for the day throughout the year (see page 594, Table I., last column). Jerusalem time was calculated by Ḥiyya David Spitzer from observations made on Ṭur, the highest point of Mount Olivet.

Standard and Jerusalem Time.

The time for the morning "Shema'" prayer, according to the "wetiḳin" (pious and punctual observers of the precepts), is just before sunset, and is calculated so that the "Shemoneh 'Esreh" begins exactly at sunrise (see Prayer). The wetiḳin in Jerusalem commence the morning prayer on weekdays 36 minutes, and on Sabbaths and holy days 51 minutes, before sunrise. The Psalms, the "Shema'," and the benedictions are timed by the clock to end punctually at full sunrise, when the "'Amidah" is recited. The elapsed time between the appearance of the sun's upper and that of its lower limb amounts to $\frac{1}{10}$ of an hour, or 6 minutes (Maimonides, "Yad," Ḳeri'at Shema', i. 11). The time-limit of the morning "Shema'" ends after three hours, or ¼ of the day (see also Minḥah Prayer).

Fixed Times for Various Occasions.

The Sabbath candles are lighted on Friday late in the afternoon, when the sun's rays touch only the tops of the trees. The earliest time is 1¼ hours before sunset; the latest, 15 minutes before sunset ("Lebush ha-Tekelet," 261, 2; 267, 2; comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 261, 2; "Be'er Heteb," *ad loc.*).

The time for ceasing to eat unleavened bread

Time-Limits.

14th of Nisan. Years.	Corresponding Common Date.	Length of Day.	Sunrise.	Twilight 1⅕ Periodical Hours.	Jaffe.				Isserles.			
					Fourth Hour Ends.	Fifth Hour Ends.	Limit for		Fourth Hour Ends.	Fifth Hour Ends.	Limit for	
							Eating Ḥameẓ.	Burning Ḥameẓ.			Eating Ḥameẓ.	Burning Ḥameẓ.
		h. m.		h. m.								
1905	April 19	13 28	5.15	1 21	4.29	5.36	9.44	10.51	4.56	6.10	10.11	11.25
1906	April 9	13 2	5.30	1 18	5.20	5.26	9.50	10.56	4.46	5.58	10.16	11.28
1907	March 29	12 30	5.51	1 15	4.10	5.12	10.01	11.03	4.35	5.43	10.26	11.34

Day of Month.	L. 44° N. (For Maine, Nova Scotia, Northern New York, Michigan, Wisconsin, Minnesota, North and South Dakota, Montana, Washington, Northern Oregon, Northern Idaho.) Portland, Me.					L. 42°. (For Massachusetts, New Hampshire, Vermont, Central New York, southern Michigan, Wisconsin, Northern Iowa, Wyoming, Southern Idaho, Southern Oregon.) Boston, Mass.					L. 40°. (For Southern New York, Connecticut, Rhode Island, Pennsylvania, New Jersey, Northern Ohio, Indiana and Illinois, Southern Iowa, Nebraska, Northern Colorado, Utah, Nevada, California.) New York City. Chicago, Ill.				
	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.
			h. m.					h. m.					h. m.		
Jan. 1....	5.52	7.37	8 54	4.31	6.16	5.48	7.30	9 8	4.38	6.20	5.46	7.25	9 18	4.43	6.22
5....	5.52	7.37	8 58	4.35	6.21	5.48	7.30	9 11	4.41	6.23	5.46	7.25	9 21	4.46	6.24
10....	5.51	7.36	9 4	4.40	6.25	5.48	7.29	9 17	4.46	6.28	5.46	7.25	9 26	4.51	6.29
15....	5.50	7.34	9 12	4.46	6.29	5.48	7.27	9 24	4.51	6.32	5.47	7.23	9 33	4.56	6.33
20....	5.47	7.30	9 23	4.53	6.35	5.48	7.24	9 34	4.58	6.36	5.45	7.19	9 44	5.03	6.38
25....	5.44	7.26	9 33	4.59	6.40	5.46	7.20	9 44	5.04	6.40	5.43	7.16	9 52	5.08	6.42
Feb. 1....	5.39	7.19	9 50	5.09	6.49	5.38	7.14	10 0	5.14	6.50	5.37	7.10	10 8	5.18	6.51
5....	5.35	7.14	10 1	5.15	6.55	5.34	7.09	10 10	5.19	6.54	5.33	7.06	10 16	5.22	6.55
10....	5.29	7.07	10 15	5.22	7.01	5.29	7.04	10 22	5.26	6.59	5.29	7.01	10 28	5.29	7.00
15....	5 22	7.00	10 29	5.29	7.07	5.24	6.57	10 35	5.32	7.06	5.20	6.54	10 41	5.35	7.06
20....	5.15	6.52	10 44	5.36	7.12	5.17	6.50	10 48	5.38	7.12	5.17	6.48	10 52	5.40	7.12
25....	5.09	6.44	10 58	5.42	7.17	5.09	6.42	11 3	5.45	7.18	5.10	6.41	11 5	5.46	7.17
March 1....	5.01	6.37	11 11	5.48	7.24	5.02	6.35	11 15	5.50	7.23	5.03	6.35	11 16	5.51	7.22
5....	4.53	6.30	11 23	5.53	7.30	4.56	6.29	11 26	5.55	7.28	4.56	6.29	11 26	5.55	7.27
10....	4 43	6.21	11 39	6.00	7.37	4.48	6.21	11 40	6.01	7.34	4.49	6.21	11 40	6.01	7.32
15....	4.34	6.12	11 54	6.06	7.43	4.39	6.12	11 55	6.07	7.41	4.40	6.12	11 54	6.06	7.39
20....	4.26	6.03	12 10	6.12	7.49	4.30	6.03	12 10	6.12	7.46	4 33	6.04	12 7	6.11	7.44
25....	4.16	5.53	12 26	6.19	7.56	4.22	5.55	12 24	6.19	7.52	4 24	5.57	12 20	6.17	7.49
April 1....	4.00	5.40	12 47	6.27	8.07	4.08	5.43	12 43	6.26	8.01	4.12	5.45	12 39	6.24	7 56
5....	3.51	5.33	12 59	6.32	8.14	3.59	5.36	12 54	6.30	8.07	4.04	5.37	12 51	6.28	8.01
10....	3.41	5.24	13 15	6.39	8.21	3.49	5.27	13 8	6.35	8 13	3.54	5.28	13 5	6.33	8.08
15....	3.29	5.15	13 30	6.45	8.30	3.39	5.19	13 21	6.40	8.21	3.46	5.21	13 17	6.38	8.15
20....	3.19	5.07	13 44	6.51	8.39	3.29	5.11	13 34	6.45	8.28	3.36	5.13	13 30	6.43	8.21
25....	3.11	4.58	13 59	6.57	8.46	3.21	5.03	13 49	6.52	8.36	3.28	5.06	13 43	6.49	8.29
May 1....	2.52	4.49	14 16	7.05	9.01	3.07	4.54	14 5	6.59	8.47	3.16	4.59	13 56	6.55	8.32
5....	2.45	4.44	14 25	7.09	9.06	3.00	4.49	14 14	7.03	8.54	3.09	4.55	14 4	6.59	8.38
10....	2.36	4.37	14 38	7.15	9.14	2.53	4.44	14 24	7.08	9.02	3.02	4.50	14 14	7.04	8.45
15....	2.26	4.31	14 50	7.21	9.27	2.44	4.39	14 34	7.13	9.10	2.54	4 44	14 25	7.09	8.53
20....	2.16	4.26	15 0	7.26	9.37	2.35	4.36	14 42	7 18	9.18	2.46	4.39	14 35	7.14	9.00
25....	2.06	4.22	15 10	7.32	9.45	2 26	4.30	14 53	7.23	9.26	2.38	4.35	14 43	7.18	9.05
June 1....	1.55	4.17	15 21	7.38	10.00	2.17	4.25	15 4	7.29	9.37	2.32	4.31	14 53	7.24	9.23
5....	1.51	4.15	15 26	7.41	10.06	2.14	4.23	15 9	7.32	9.41	2.29	4.29	14 57	7.26	9.27
10....	1.47	4.14	15 30	7.44	10.12	2.11	4.22	15 13	7.35	9.47	2.27	4.28	15 1	7.29	9.32
15....	1.44	4.13	15 34	7.47	10.16	2.09	4.22	15 16	7.38	9.51	2.25	4.28	15 4	7.32	9.34
20....	1.44	4.14	15 35	7.49	10.18	2 08	4.23	15 16	7.39	9.53	2.25	4.29	15 5	7.34	9.36
25....	1.45	4.15	15 34	7.49	10.18	2.08	4.25	15 15	7.40	9.51	2.26	4.30	15 5	7.35	9.37
July 1....	1.55	4.18	15 31	7.49	10.10	2.12	4.26	15 14	7.40	9.54	2.28	4.31	15 4	7.35	9.37
5....	2.03	4.20	15 28	7.48	10.04	2.17	4.28	15 11	7.39	9.50	2.33	4.33	15 1	7.34	9.34
10....	2.12	4.24	15 22	7.46	9.58	2.23	4.32	15 6	7.38	9.44	2.38	4.37	14 56	7.33	9.31
15....	2.20	4.28	15 15	7.43	9.51	2.30	4.36	14 59	7.35	9.40	2.45	4.41	14 49	7.30	9.26
20....	2.27	4.32	15 7	7.39	9.44	2.37	4.40	14 52	7.32	9.35	2.50	4.44	14 43	7.27	9.21
25....	2.36	4.37	14 57	7.34	9.36	2.44	4.45	14 42	7.27	9.28	2.56	4 49	14 33	7.22	9.15
Aug. 1....	2.46	4.46	14 40	7.26	9.25	2.55	4.52	14 28	7.20	9.17	3.06	4.56	14 20	7.16	9.06
5....	2.55	4.51	14 30	7.21	9.15	3.02	4.56	14 19	7.15	9.09	3.12	5.00	14 12	7.12	8.59
10....	3.06	4.57	14 17	7.14	9.03	3.12	5.01	14 8	7.09	8 59	3.19	5.05	14 1	7.06	8.50
15....	3.15	5.02	14 4	7.06	8.52	3.21	5.06	13 56	7.02	8.49	3.27	5.10	13 49	6.59	8.41
20....	3.23	5.07	13 51	6.58	8.41	3.27	5.11	13 44	6.55	8.39	3.34	5.15	13 38	6.53	8.33
25....	3.33	5.14	13 35	6.49	8.30	3.33	5.17	13 31	6.48	8.30	3.41	5.20	13 25	6.45	8.23
Sept. 1....	3.40	5.22	13 15	6.37	8.20	3.44	5.24	13 12	6.36	8.16	3.50	5.27	13 6	6.33	8.10
5....	3.48	5.27	13 3	6.30	8.11	3.49	5.29	13 1	6.30	8.09	3.54	5.31	12 56	6.27	8.03
10....	3.55	5.33	12 47	6.20	7.59	3.55	5.34	12 47	6.21	7.59	4.00	5.36	12 43	6.19	7.54
15....	4.01	5.39	12 32	6.11	7.48	4.00	5.39	12 33	6 12	7.48	4.06	5.41	12 29	6.10	7.45
20....	4.07	5.45	12 16	6.01	7.39	4.07	5.44	12 20	6.04	7.38	4.12	5.45	12 17	6.02	7.36
25....	4.13	5.51	12 1	5.52	7.30	4.14	5.49	12 5	5.54	7.28	4.16	5.50	12 8	5.53	7.28
Oct. 1....	4.22	5.58	11 43	5.41	7.16	4.23	5.56	11 47	5.43	7.17	4.25	5.56	11 47	5.43	7.16
5....	4.28	6.03	11 30	5.33	7.10	4.27	6.01	11 37	5.38	7.10	4.29	6.00	11 38	5.38	7 08
10....	4.35	6.09	11 16	5.25	6.59	4.33	6.06	11 23	5.29	7.00	4.35	6.05	11 26	5.31	6.58
15....	4.40	6.16	11 0	5.16	6.51	4.39	6.12	11 8	5.20	6.52	4 39	6 10	11 13	5.23	6.50
20....	4.45	6.22	10 45	5.07	6.43	4.44	6.18	10 55	5 13	6.45	4.45	6.15	11 1	5.16	6.43
25....	4.50	6.29	10 30	4.59	6.35	4.51	6.24	10 41	5.05	6.38	4.50	6.21	10 47	5.08	6.38
Nov. 1....	5.00	6.38	10 11	4.49	6.28	4.58	6.33	10 22	4.55	6.30	4.57	6.29	10 30	4.59	6.31
5....	5 04	6.44	10 0	4.44	6.24	5.02	6.38	10 12	4 50	6.26	5.01	6.34	10 20	4.54	6 27
10....	5.10	6.51	9 47	4.38	6.18	5.07	6.44	10 0	4.44	6.21	5.09	6.40	10 9	4.49	6.21
15....	5.16	6.57	9 35	4.32	6.15	5.13	6.51	9 48	4.39	6.18	5.12	6.47	9 56	4.43	6.18
20....	5.20	7.04	9 24	4.28	6.12	5.18	6.57	9 38	4.35	6.14	5.17	6.53	9 46	4 39	6.15
25....	5.25	7.10	9 14	4.24	6.10	5.23	7.03	9 28	4.31	6.12	5.21	6.58	9 37	4.35	6.13
Dec. 1....	5.32	7.17	9 4	4.21	6.07	5.29	7.10	9 19	4.29	6.09	5 27	7.05	9 29	4.34	6.11
5....	5.35	7.22	8 58	4.20	6.07	5.33	7.14	9 14	4.28	6.08	5.30	7.09	9 24	4 33	6.11
10....	5.39	7.27	8 53	4.20	6.08	5.37	7.19	9 9	4 28	6.08	5.35	7.14	9 19	4.33	6.11
15....	5.43	7.31	8 50	4.21	6.09	5.41	7.23	9 5	4.28	6.09	5.38	7.17	9 17	4.34	6 12
20....	5.45	7.34	8 49	4.23	6.09	5.43	7.26	9 4	4.30	6.11	5.41	7.20	9 16	4 36	6.14
25....	5.47	7.36	8 50	4.26	6.10	5.45	7.28	9 4	4.32	6.14	5.43	7.22	9 16	4.38	6.16

TABLE I.—*Continued.*

Day of Month.	L. 38°–36° (For District of Columbia, Delaware, Maryland, Virginia, West Virginia, Southern Ohio, Southern Indiana, Southern Illinois, Northern Missouri, Kansas, Central Colorado, Central Utah, Central Nebraska, Central California.) Washington, D. C. Norfolk, Va.					L. 34°–32°. (For South Carolina, Northern Georgia, Alabama, Mississippi, Louisiana, Texas, Southern New Mexico, Arizona, and California.) Savannah, Ga. Charleston, S. C.					L. 30°–28°. (For Florida, Southern Georgia, Alabama, Mississippi, Louisiana, and Texas.) Pensacola, Fla. New Orleans, La.					Jerusalem. (From Special Observations; Turkish Time Beginning from Sunset.)				
	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	"Shema" Time Ends.	Midday.	Length of Day.
			h. m.					h. m.					h. m.							h. m.
Jan. 1....	5.43	7.19	9 30	4.49	6.25	5.35	7.03	10 2	5.05	6.33	5.30	6.57	10 14	5.11	6.38	12.27	1.46	3.21	6.53	10 14
5....	5.44	7.19	9 33	4.52	6.26	5.37	7.03	10 5	5.08	6.34	5.32	6.58	10 16	5.14	6.40	12.25	1.44	3.19	6.52	10 16
10....	5.45	7.19	9 38	4.57	6.31	5.37	7.03	10 10	5.13	6.39	5.33	6.58	10 20	5.18	6.42	12.21	1.40	3.16	6.50	10 20
15....	5.44	7.17	9 45	5.02	6.34	5.38	7.02	10 15	5.17	6.42	5.33	6.57	10 24	5.21	6.48	12.15	1.35	3.13	6.48	10 25
20....	5.43	7.14	9 54	5.08	6.39	5.37	7.01	10 19	5.20	6.47	5.32	6.56	10 29	5.25	6.51	12.11	1.30	3.09	6.45	10 30
25....	5.41	7.11	10 2	5.13	6.45	5.36	6.59	10 26	5.25	6.50	5.31	6.55	10 37	5 29	6.55	12.05	1.24	3.05	6.42	10 36
Feb. 1....	5.36	7.06	10 16	5.22	6.52	5.31	6.56	10 36	5.32	6.57	5.29	6.51	10 46	5.37	6.56	11.56	1.16	2.58	6.38	10 44
5....	5.32	7.02	10 24	5.26	6.55	5.28	6.53	10 43	5.36	7.00	5.26	6.48	10 53	5.41	6.57	11.48	1.10	2.53	6.35	10 50
10....	5.27	6.57	10 34	5.31	7.02	5.25	6.48	10 53	5.41	7.04	5.22	6.43	11 2	5.45	7.05	11.38	1.01	2.46	6.31	10 59
15....	5.21	6.52	10 45	5.37	7.05	5.20	6.43	11 3	5.46	7.08	5.18	6.39	11 10	5.49	7.10	11.28	12.52	2.38	6.26	11 08
20....	5.16	6.46	10 56	5.42	7.11	5.16	6.38	11 12	5.50	7.11	5.15	6.35	11 17	5.52	7.12	11.18	12.44	2.31	6.22	11 16
25....	5.10	6.40	11 7	5.47	7.16	5.11	6.33	11 20	5.53	7.16	5.11	6 30	11 26	5.56	7.16	11.07	12.35	2.23	6.18	11 25
March 1....	5.04	6.33	11 19	5.52	7.21	5.07	6.28	11 29	5.57	7.19	5.07	6.26	11 33	5.59	7.19	10.57	12.25	2.16	6.13	11 35
5....	4.58	6.28	11 28	5.56	7.26	5.02	6.24	11 36	6.00	7.23	5.02	6.22	11 40	6.02	7.22	10.50	12.18	2.10	6.09	11 42
10....	4.50	6.20	11 41	6.01	7.31	4.55	6.19	11 45	6.04	7.26	4.56	6.16	11 47	6.05	7.25	10.39	12.09	2.02	6.05	11 51
15....	4.42	6.12	11 54	6.06	7.36	4.48	6.11	11 57	6.08	7.31	4.53	6.10	11 58	6.08	7.29	10.30	12.00	1.54	6.00	12 00
20....	4.35	6.05	12 6	6.11	7.41	4.41	6.05	12 6	6.11	7.35	4.43	6.05	12 7	6.12	7.33	10.19	11.50	1.47	5.55	12 10
25....	4.27	5.57	12 19	6.16	7.45	4.35	5.58	12 17	6.15	7.38	4.38	5.58	12 17	6.15	7.35	10.09	11.41	1.39	5.50	12 19
April 1....	4.15	5.46	12 36	6.22	7.53	4.25	5.49	12 31	6.20	7.43	4.29	5.50	12 29	6.19	7.39	9.55	11.28	1.28	5.44	12 32
5....	4.07	5.40	12 45	6.25	7.58	4.20	5.44	12 39	6.23	7.46	4.24	5.45	12 36	6.21	7.42	9.47	11.21	1.22	5.41	12 39
10....	3.58	5.31	12 59	6.30	8.05	4.13	5.37	12 49	6.26	7.50	4.18	5.39	12 45	6.24	7.45	9.37	11.11	1.13	5.36	12 49
15....	3.49	5.24	13 11	6.35	8.11	4.04	5.31	12 59	6.30	7.55	4.10	5.34	12 53	6.27	7.49	9.27	11.02	1.05	5.31	12 58
20....	3.40	5.17	13 23	6.40	8.16	3.57	5.25	13 8	6.33	8.00	4.04	5.29	13 1	6.30	7.54	9.15	10.53	12.59	5.27	13 07
25....	3.33	5.10	13 35	6.45	8.23	3.51	5.20	13 17	6.37	8.05	3.58	5.24	13 9	6.33	7.56	9.05	10.44	12.52	5.22	13 16
May 1....	3.22	5.02	13 50	6.52	8.32	3.43	5.13	13 28	6.41	8.11	3.51	5.17	13 20	6.37	8.02	8.54	10.34	12.43	5.17	13 26
5....	3.15	4.58	13 59	6.55	8.38	3.38	5.10	13 35	6.45	8.15	3.46	5.14	13 26	6.40	8.07	8.46	10.27	12.38	5.14	13 33
10....	3.08	4.53	14 7	7.00	8.45	3.32	5.05	13 43	6.48	8.20	3.41	5.11	13 33	6.44	8.13	8.36	10.19	12.30	5.09	13 41
15....	3.00	4.48	14 17	7.05	8.53	3.27	5.02	13 49	6.51	8.26	3.36	5.07	13 40	6.47	8.17	8.27	10.11	12.23	5.06	13 49
20....	2.54	4.44	14 25	7.09	9.00	3.22	4.59	13 55	6.54	8.31	3.33	5.05	13 45	6.50	8.22	8.18	10.04	12.17	5.02	13 56
25....	2.48	4.41	14 32	7.13	9.05	3.18	4.56	14 1	6.57	8.35	3.29	5.02	13 50	6.52	8.26	8.12	9.58	12.12	4.59	14 02
June 1....	2.41	4.36	14 42	7.18	9.13	3.13	4.53	14 8	7.01	8.41	3.24	5.00	13 55	6.55	8.31	8.04	9.51	12 06	4.56	14 09
5....	2.38	4.35	14 45	7.20	9.17	3.12	4.52	14 11	7.03	8.44	3.23	4.59	13 58	6.57	8.33	8.00	9.47	12.03	4.54	14 13
10....	2.36	4.34	14 49	7.23	9.21	3.11	4.52	14 13	7.05	8.47	3.22	4.59	14 0	6.59	8.37	7.57	9.45	12 01	4.53	14 15
15....	2.35	4.33	14 54	7.27	9.24	3.10	4.52	14 16	7.08	8.50	3.22	4.59	14 3	7.02	8.38	7.55	9.43	11.59	4.52	14 17
20....	2.35	4.34	14 54	7.28	9.26	3.10	4.52	14 18	7.10	8.52	3.22	4.59	14 5	7.04	8.40	7.53	9.41	11.57	4.51	14 19
25....	2.35	4.35	14 54	7.29	9.27	3.11	4.53	14 18	7.11	8.52	3.23	5.00	14 4	7.04	8.41	7.55	9.41	11.57	4.51	14 19
July 1....	2.39	4.37	14 52	7.19	9.27	3.13	4.55	14 16	7.11	8.53	3.25	5.01	14 4	7.05	8.41	7.55	9.43	11.59	4.52	14 17
5....	2.42	4.39	14 49	7.28	9.25	3.16	4.57	14 14	7.11	8.52	3.27	5.02	14 2	7.04	8.40	7.57	9.45	12.01	4.53	14 15
10....	2.47	4.43	14 44	7.27	9.22	3.19	5.00	14 10	7.10	8.51	3.30	5.05	13 58	7.03	8.38	8.00	9.47	12.03	4.54	14 13
15....	2.53	4.47	14 37	7.24	9.16	3.23	5.03	14 6	7.09	8.48	3.35	5.08	13 54	7.02	8.35	8.06	9.52	12.07	4.56	14 08
20....	2.58	4.51	14 30	7.21	9.12	3.27	5.05	14 2	7.07	8.45	3.38	5.11	13 49	7.00	8.33	8.11	9.57	12.11	4.58	14 03
25....	3.04	4.55	14 22	7.17	9.07	3.32	5.08	13 56	7.04	8.40	3.42	5.14	13 43	6.57	8.29	8.17	10.02	12.16	5.01	13 58
Aug. 1....	3.14	5.00	14 12	7.12	8.58	3.39	5.13	13 45	6.58	8.33	3.48	5.19	13 34	6.53	8.24	8.28	10.13	12.25	5.07	13 47
5....	3.19	5.03	14 5	7.08	8.52	3.43	5.16	13 38	6.54	8.28	3.52	5.21	13 28	6.49	8.19	8.36	10.19	12.30	5.09	13 41
10....	3.26	5.08	13 54	7.02	8.44	3.47	5.19	13 30	6.49	8.22	3.56	5.24	13 21	6.45	8.13	8.46	10.27	12.38	5.14	13 33
15....	3.33	5.13	13 42	6.55	8.37	3.52	5.22	13 22	6.44	8.14	3.59	5.27	13 14	6.41	8.07	8.55	10.35	12.45	5.18	13 25
20....	3.40	5.18	13 31	6.49	8.28	3.57	5.26	13 13	6.39	8.08	4.04	5.29	13 7	6.36	8.00	9.05	10.44	12.52	5.22	13 16
25....	3.45	5.22	13 20	6.42	8.20	4.01	5.29	13 5	6.34	8.02	4.08	5.32	12 59	6.31	7.54	9.15	10.53	12.59	5.27	13 07
Sept. 1....	3.54	5.29	13 2	6.31	8.06	4.08	5.35	12 50	6.25	7.52	4.14	5.37	12 46	6.23	7.46	9.30	11.06	1.08	5.33	12 54
5....	3.58	5.33	12 52	6.25	7.59	4.11	5.37	12 43	6.20	7.45	4.16	5.39	12 39	6.18	7.41	9.39	11.13	1.15	5.37	12 47
10....	4.01	5.37	12 41	6.18	7.51	4.15	5.40	12 30	6.14	7.39	4.19	5.42	12 30	6.12	7.35	9.49	11.22	1.24	5.41	12 38
15....	4.09	5.41	12 29	6.10	7.41	4.19	5.43	12 24	6.07	7.30	4.23	5.44	12 22	6.06	7.28	9.59	11.32	1.31	5.45	12 28
20....	4.16	5.45	12 17	6.02	7.32	4.23	5.47	12 14	6.01	7.23	4.27	5.47	12 14	6.01	7.22	10.09	11.41	1.39	5.50	12 19
25....	4.20	5.50	12 3	5.53	7.25	4.26	5.49	12 5	5.54	7.17	4.30	5.50	12 4	5.54	7.15	10.19	11.50	1.47	5.55	12 10
Oct. 1....	4.27	5.56	11 47	5 43	7.13	4.32	5.54	11 51	5 45	7.08	4.34	5.53	11 53	5.46	7.06	10.31	12.01	1.56	6.01	11 50
5....	4.31	6.00	11 38	5.38	7.06	4.34	5.56	11 45	5.41	7.04	4.36	5.56	11 46	5.42	7.01	10.39	12.09	2.02	6.05	11 51
10....	4.36	6.04	11 27	5.31	6.58	4.37	6.00	11 35	5.35	6.57	4.39	5.59	11 37	5.36	6.55	10.50	12.18	2.10	6.09	11 42
15....	4.41	6.10	11 14	5.24	6.51	4.40	6.05	11 24	5.29	6 51	4.42	6.02	11 29	5.31	6.51	10.59	12.27	2.17	6.14	11 33
20....	4.46	6.14	11 0	5.16	6.45	4.45	6.00	11 16	5.23	6.45	4.44	6.06	11 19	5.25	6.46	11.10	12.36	2.25	6.18	11 24
25....	4.51	6.21	10 49	5.10	6.38	4.49	6.11	11 7	5.18	6.40	4.48	6.09	11 11	5.20	6.40	11.20	12.45	2.32	6.23	11 15
Nov. 1....	4.57	6.29	10 32	5.01	6.31	4.54	6.16	10 55	5.11	6.34	4.53	6.14	11 0	5.14	6.35	11.34	12.58	2.43	6.29	11 02
5....	5.01	6.34	10 23	4.57	6.27	4.55	6.20	10 48	5.08	6.30	4.57	6.17	10 54	5.11	6.32	11.42	1.05	2.49	6.33	10 55
10....	5.05	6.40	10 12	4.52	6.23	5.01	6.25	10 38	5.03	6.27	5.00	6.21	10 47	5.08	6.30	11.52	1.13	2.56	6.37	10 47
15....	5.09	6.47	10 0	4.47	6.20	5.05	6.30	10 30	5.00	6.25	5.02	6.26	10 40	5.04	6.28	12.00	1.20	3.01	6.40	10 40
20....	5.14	6.53	9 51	4.44	6.18	5.09	6.35	10 22	4 57	6.23	5.06	6.29	10 32	5.01	6.26	12.07	1.26	3.06	6.43	10 34
25....	5.18	6.58	9 43	4.41	6.16	5.13	6.39	10 16	4.55	6 21	5.09	6.34	10 26	5.00	6.25	12.12	1.31	3.09	6.46	10 29
Dec. 1....	5.25	6.59	9 41	4.40	6.13	5.17	6.44	10 11	4.55	6.21	5 13	6.38	10 22	5.00	6.25	12.17	1.37	3.14	6.49	10 23
5....	5.28	7.03	9 35	4.38	6.14	5.20	6.47	10 8	4.55	6.22	5.16	6.41	10 19	5.00	6.26	12.22	1.41	3.16	6.51	10 19
10....	5.33	7.08	9 30	4.38	6.14	5.23	6.51	10 4	4.55	6.24	5.21	6.46	10 15	5.01	6.27	12.25	1.44	3.19	6.52	10 16
15....	5.35	7.12	9 27	4.39	6.15	5.26	6.54	10 2	4.56	6.26	5.23	6.49	10 13	5.02	6.28	12.28	1.47	3.22	6.54	10 13
20....	5.38	7.14	9 26	4.40	6.17	5.29	6.57	10 1	4.58	6.28	5.26	6.52	10 12	5.04	6.29	12.30	1.49	3.24	6.55	10 11
25....	5.40	7.16	9 27	4.43	6.19	5.31	7.01	9 59	5.00	6.31	5.28	6.54	10 12	5.06	6.31	12.30	1.49	3.24	6.55	10 11

Table II.

Day of Month.	L. 60° N. St. Petersburg, Russia.			L. 58°. Scotland; Government of Novgorod, Russia.			L. 56°. Government of Moscow; Nijni-Novgorod, Russia.			L. 54°. Ireland; North Germany; Governments of Wilna, Grodno, Minsk, Moghilef.		
	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.
		h. m.			h. m.			h. m.			h. m.	
Jan. 1.....	8.57	6 20	3.17	8.41	6 52	3.33	8.28	7 18	3.46	8.17	7 40	3.57
10.....	8.51	6 35	3.26	8.36	7 5	3.41	8.23	7 31	3.54	8.12	7 53	4.05
21.....	8.34	7 17	3.51	8.22	7 41	4.03	8.11	8 3	4.14	8.02	8 23	4.25
31.....	8.13	8 3	4.16	8.03	8 23	4.26	7.52	8 43	4.35	7.46	8 57	4.43
Feb. 10.....	7.47	8 56	4.43	7.40	9 10	4.50	7.33	9 24	4.57	7.27	9 36	5.03
20.....	7.18	9 52	5.10	7.13	10 2	5.15	7.09	10 10	5.19	7.05	10 18	5 23
March 2.....	6.50	10 44	5.34	6.47	10 52	5.39	6.44	10 56	5.40	6.42	11 0	5 42
12.....	6.21	11 38	5.59	6 20	11 40	6.00	6.19	11 42	6.01	6.18	11 44	6.02
22.....	5.51	12 28	6.19	5.52	12 30	6.22	5.53	12 28	6.21	5.54	12 26	6.20
April 1.....	5.19	13 30	6.49	5.23	13 22	6.45	5.26	13 16	6.42	5.29	13 10	6.39
11.....	4.49	14 25	7.14	4.55	14 13	7.08	5.00	14 3	7.03	5.05	13 53	6.58
21.....	4.20	15 18	7.38	4.28	15 2	7.30	4.35	14 48	7.23	4.42	14 34	7.16
May 1.....	3.53	16 9	8.02	4.03	15 49	7.52	4.12	15 21	7.43	4.20	15 15	7.35
11.....	3.28	16 58	8.26	3.41	16 32	8.13	3.52	16 10	8.02	4.01	15 52	7.53
21.....	3.05	17 44	8.49	3.20	17 14	8.34	3.34	16 46	8.20	3.46	16 22	8.08
31.....	2.28	18 21	9.09	3.06	17 45	8.51	3.22	17 13	8.35	3.34	16 49	8.23
June 10.....	2.38	18 44	9.22	2.58	18 4	9.02	3.15	17 30	8.45	3.29	17 2	8.31
20.....	2.36	18 52	9.28	2.57	18 10	9.07	3.14	17 36	8.50	3.28	17 8	8.36
30.....	2.44	18 40	9.24	3 04	18 0	9.04	3.20	17 28	8.48	3.33	17 5	8.35
July 10.....	2.58	18 14	9.12	3 15	17 40	8.55	3.30	17 10	8.40	3.42	16 46	8.28
20.....	3.19	17 34	8.53	3.33	17 6	8.39	3.46	16 40	8.26	3.57	16 18	8.15
30.....	3.40	16 51	8.31	3.53	16 25	8.18	4.03	16 5	8.08	4.12	15 47	7.59
Aug. 9.....	4.02	16 5	8.07	4.14	15 41	7.55	4.22	15 25	7 47	4.29	15 11	7.40
19.....	4.28	15 8	7.36	4.35	14 54	7.29	4.42	14 40	7 22	4.47	14 30	7.17
29.....	4.53	14 14	7.07	4.58	14 4	7.02	5.02	13 56	6.58	5.06	13 48	6.54
Sept. 8.....	5.16	13 21	6.36	5.19	13 15	6.34	5.21	13 11	6.32	5.24	13 5	6.29
18.....	5.38	12 29	6.07	5.40	12 25	6.05	5.40	12 25	6.05	5.41	12 23	6.04
28.....	6 02	11 35	5.37	6 01	11 37	5.38	6.00	11 39	5.39	5.59	11 51	5.40
Oct. 8.....	6.26	10 41	5.07	6.24	10 45	5.09	6.20	10 53	5.13	6.18	10 57	5.15
18.....	6.51	9 47	4.38	6.46	9 57	4.43	6.41	10 7	4.48	6.37	10 14	4.51
28.....	7.16	8 55	4.11	7.08	9 8	4.19	7.02	9 23	4 25	6.56	9 35	4.31
Nov. 7.....	7.42	8 3	3.45	7.31	8 25	3.56	7.23	8 41	4 04	7.15	8 57	4.12
17.....	8.07	7 16	3.23	7.54	8 4	3.38	7.44	8 02	3.46	7.34	8 22	3.56
27.....	8.30	6 37	3.07	8.15	7 7	3.22	8.03	7 31	3.34	7.52	7 53	3.45
Dec. 7.....	8.48	6 9	2.57	8.31	6 43	3.14	8.18	7 9	3.27	8.06	7 33	3.39
17.....	8.59	5 57	2.56	8.42	6 31	3.13	8.28	6 59	3.27	8 15	7 25	3.40
27.....	9.02	6 0	3.02	8.45	6 34	3.19	8.31	7 2	3.33	8.19	7 26	3.45

Day of Month.	L. 52°. Holland; Governments of Warsaw and Orenburg, Russia.			L. 50°. England; Governments of Jitomir, Kiev, Poltava, and Kharkov, Russia.			L. 48°. South Germany; Governments of Yekaterinoslav and Kamenetz-Podolsk, Russia.			L. 46°. Austria; Governments of Odessa and Kherson, Russia.		
	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.
		h. m.			h. m.			h. m.			h. m.	
Jan. 1.....	8.07	8 0	4.07	7.58	8 18	4.16	7.50	8 34	4.24	7.42	8 50	4.32
10.....	8.03	8 11	4.14	7.54	8 29	4.23	7.46	8 45	4.31	7.39	8 59	4.38
21.....	7.54	8 37	4.31	7.46	8 53	4.39	7.39	9 7	4.46	7.33	9 19	4.52
31.....	7.40	9 9	4.49	7.33	9 23	4.56	7.27	9 35	5.02	7.22	9 45	5.07
Feb. 10.....	7 21	9 48	5.09	7.16	9 58	5.14	7.11	10 8	5.19	7.07	10 16	5.23
20.....	7.01	10 26	5.27	6.57	10 34	5.31	6.53	10 42	5.35	6.51	10 46	5.37
March 2.....	6.40	11 4	5 44	6.34	11 13	5.47	6.35	11 14	5.49	6.34	11 16	5.50
12.....	6.17	11 46	6.03	6.17	11 46	6.03	6.17	11 46	6.03	6.16	11 48	6.04
22.....	5.55	12 24	6.19	5.55	12 24	6.19	5.57	12 20	6.17	5.57	12 20	6.17
April 1.....	5.31	13 6	6 37	5.33	13 2	6.35	5.36	12 56	6.32	5.37	12 54	6 31
11.....	5.08	13 47	6.55	5.12	13 39	6.51	5.15	13 33	6.48	5.19	13 25	6.44
21.....	4.46	14 25	7.11	4.52	14 14	7.06	4.56	14 6	7.02	5.01	13 56	6.57
May 1.....	4.27	15 1	7.28	4.34	14 47	7.21	4.40	14 25	7.15	4.45	14 25	7.10
11.....	4.10	15 34	7.44	4.18	15 18	7.36	4.25	15 4	7.29	4.32	14 50	7.22
21.....	3.56	16 2	7.58	4.05	15 44	7.49	4.13	15 28	7.41	4.20	15 14	7.34
31.....	3.46	16 25	8.11	3.56	16 5	8.01	4.05	15 47	7.52	4.14	15 29	7.43
June 10.....	3.40	16 40	8.20	3.51	16 18	8 09	4.01	15 58	7.59	4.09	15 42	7.51
20.....	3.40	16 44	8.24	3.51	16 22	8 13	4.01	16 2	8.03	4.10	15 44	7.54
30.....	3.45	16 38	8.23	3.56	16 16	8.12	4.06	15 56	8 02	4.14	15 40	7 54
July 10.....	3.53	16 24	8.17	4.03	16 4	8.07	4.13	15 44	7.57	4 21	15 26	7.49
20.....	4.07	15 58	8.05	4.15	15 42	7.57	4.24	15 24	7.48	4.31	15 10	7 41
30.....	4.20	15 31	7.51	4.27	15 17	7.44	4 35	15 1	7.36	4.40	14 51	7.31
Aug. 9.....	4.36	14 57	7.33	4.42	14 45	7.27	4.48	14 32	7.21	4.52	14 25	7.17
19.....	4.53	14 18	7.11	4.57	14 10	7.07	5.02	14 0	7 02	5 05	13 54	6.59
29.....	5.11	13 38	6.49	5.14	13 32	6.46	5.16	13 28	6.44	5.19	13 22	6.41
Sept. 8.....	5.27	12 59	6.26	5.28	12 57	6 25	5.30	12 53	6.23	5.32	12 49	6.21
18.....	5.41	12 23	6.04	5.42	12 21	6 03	5.43	12 19	6.02	5.44	12 17	6.01
28.....	5.59	11 41	5.40	5.58	11 43	5.41	5.57	11 44	5.41	5.56	11 57	5.43
Oct. 8.....	6.15	11 3	5.18	6.14	11 5	5.19	6.12	11 9	5.21	6.09	11 15	5.24
18.....	6.32	10 25	4.57	6.30	10 29	4.59	6.26	10 37	5.03	6.27	10 40	5.07
28.....	6.50	9 47	4.37	6.45	9 57	4.42	6.41	10 5	4.46	6.36	10 15	4 51
Nov. 7.....	7.07	9 13	4.20	7.01	9 25	4.26	6.55	9 37	4.32	6 50	9 47	4.37
17.....	7.26	8 38	4.04	7.19	8 52	4.11	7.12	9 6	4.18	7.05	9 20	4.25
27.....	7.43	8 11	3.54	7.34	8 29	4.03	7.26	8 45	4.11	7.19	8 59	4 18
Dec. 7.....	7.56	7 53	3.49	7.46	8 13	3.59	7.38	8 29	4 07	7.30	8 35	4.15
17.....	8.04	7 47	3.51	7.54	8 7	4.01	7.46	8 23	4.09	7.38	8 39	4.17
27.....	8.08	7 48	3.56	7.59	8 6	4.05	7.50	8 24	4.14	7.42	8 40	4.22

TABLE III.—Duration of Dawn and Twilight According to Astronomical Calculation. Northern and Southern Latitudes Compared.

Dates for Northern Latitudes.	30°	40°	45°	50°	55°	60°	Dates for Southern Latitudes.	Dates for Northern Latitudes.	30°	40°	45°	50°	55°	60°	Dates for Southern Latitudes.
	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.			h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	
Jan. 1.....	1 27	1 39	1 48	2 1	2 20	2 48	Dec. 16.	July 9.....	1 36	2 1	2 26	....	....	....	June 9.
11.....	1 26	1 38	1 47	1 59	2 17	2 44	6.	19.....	1 33	1 55	2 15	3 40	....	....	May 30.
21.....	1 24	1 36	1 45	1 57	2 13	2 38	Nov. 26.	29.....	1 32	1 51	2 9	2 41	....	....	20.
31.....	1 23	1 34	1 43	1 54	2 9	2 30	16.	Aug. 8.....	1 29	1 46	2 3	2 24	....	....	10.
Feb. 10.....	1 22	1 33	1 41	1 53	2 7	2 27	6.	18.....	1 26	1 42	1 55	2 14	3 5	....	April 30.
20.....	1 22	1 32	1 40	1 51	2 5	2 24	Oct. 27.	28.....	1 24	1 38	1 49	2 4	2 27	3 12	20.
March 1.....	1 21	1 31	1 39	1 49	2 3	2 21	17.	Sept. 7.....	1 23	1 35	1 46	1 58	2 17	2 50	10.
11.....	1 21	1 31	1 40	1 50	2 6	2 24	7.	17.....	1 22	1 33	1 43	1 53	2 10	2 30	March 31.
21.....	1 21	1 33	1 41	1 52	2 13	2 31	Sept. 27.	27.....	1 21	1 32	1 40	1 50	2 5	2 25	21.
31.....	1 22	1 34	1 43	1 55	2 15	2 41	17.	Oct. 7.....	1 21	1 31	1 39	1 49	2 3	2 23	11.
April 10.....	1 24	1 36	1 47	2 0	2 30	3 10	7.	17.....	1 21	1 32	1 40	1 50	2 4	2 22	1.
20.....	1 26	1 40	1 53	2 9	3 0	....	Aug. 28.	27.....	1 22	1 33	1 40	1 51	2 5	2 24	Feb. 20.
30.....	1 28	1 45	2 0	2 21	....	....	18.	Nov. 6.....	1 23	1 34	1 42	1 54	2 8	2 28	10.
May 10.....	1 31	1 51	2 6	2 33	....	....	8.	16.....	1 25	1 36	1 44	1 56	2 11	2 36	Jan. 31.
20.....	1 34	1 56	2 14	2 40	....	....	July 29.	26.....	1 26	1 37	1 46	1 58	2 15	2 40	21.
30.....	1 36	2 0	2 25	3 15	....	....	19.	Dec. 6.....	1 27	1 38	1 47	1 59	2 17	2 43	11.
June 9.....	1 37	2 4	2 35	....	....	....	9.	16.....	1 27	1 39	1 48	2 0	2 19	2 46	1.
19.....	1 38	2 4	2 34	....	....	....	June 29.	26.....	1 27	1 39	1 49	2 1	2 20	2 49	Dec. 26.
29.....	1 38	2 4	2 34	....	....	....	19.								

TABLE IV.—Duration of Dawn and Twilight in Jewish Law (According to Maimonides, Calculated to be $1\frac{1}{5}$ Periodical Hours).

Dates.				Latitudes, North.											
				30°	36°	40°	42°	44°	46°	48°	50°	52°	54°	56°	58°	60°
				h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	June 22..	.....	Dec. 23..	1 23	1 27	1 30	1 31	1 32	1 34	1 36	1 38	1 40	1 43	1 46	1 49	1 53
Jan. 1.....	11..	July 1..	13..	1 23	1 27	1 30	1 30	1 32	1 33	1 35	1 37	1 39	1 42	1 45	1 48	1 52
10.....	1..	11.	3..	1 22	1 26	1 29	1 29	1 31	1 32	1 34	1 36	1 38	1 40	1 43	1 46	1 49
20.....	May 21..	21..	Nov. 23..	1 21	1 24	1 27	1 28	1 30	1 31	1 32	1 34	1 36	1 38	1 40	1 42	1 45
30.....	11..	Aug. 1..	13..	1 20	1 23	1 26	1 26	1 28	1 29	1 30	1 32	1 33	1 34	1 36	1 38	1 41
Feb. 9.....	1..	11..	3..	1 19	1 20	1 21	1 23	1 25	1 26	1 27	1 29	1 30	1 31	1 32	1 34	1 36
19.....	April 21..	21..	Oct. 24..	1 17	1 18	1 19	1 20	1 22	1 23	1 24	1 25	1 26	1 27	1 28	1 29	1 30
March 1.....	11..	Sept. 1..	14..	1 15	1 16	1 16	1 17	1 18	1 19	1 20	1 21	1 21	1 22	1 23	1 24	1 25
11.....	1..	12..	4..	1 13	1 13	1 13	1 14	1 15	1 16	1 16	1 17	1 17	1 18	1 18	1 19	1 20
21.....	.....	24..	.....	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12

("ḥamez") on the day before Passover is fixed at the end of the fourth hour of the day; that for burning ḥamez, at the end of the fifth. Mordecai Jaffe holds that in each case the hour equals $\frac{1}{12}$ of the length of the day from sunrise to sunset ("Lebush ha-Tekelet," 233, 1), while Moses Isserles and later authorities claim that the dawn and the twilight of the same day form part of that day. The table on page 592 for the 14th of Nisan in the years 1905–7 (the first being an intercalated year) gives the time-limit for eating and for burning ḥamez according to Jaffe and Isserles respectively, in the latitude of New York city (40° N.). See HOROLOGY.

KEY TO THE TABLES.

Table I. is for latitudes 44° to 28° N., including the United States from Maine to Florida, and records, for intervals of five days in every month during the year, the time of sunrise and sunset, also the beginning of dawn and the ending of twilight. South of latitude 28° to the equator there is little variation in the time of twilight; and there are few, if any, Jewish settlements requiring a special table. In the right-hand column of the table similar information for Jerusalem is given.

Table II., for latitudes 60° to 46°, covering the northern countries of Europe together with Canada, gives the time of sunrise and sunset at intervals of ten days. The times of dawn and twilight are omitted for the reason that the duration of the astronomical dawn and twilight in these regions is much longer than that as fixed by Maimonides.

Table III. gives the duration of dawn and twilight for northern and southern latitudes, according to astronomical calculations.

According to strict rabbinical law, the astronomical dawn and twilight ought to be divided equally between night and day. To avoid possible error, however, they are actually divided into three equal parts: (1) actual day; (2) actual night; and (3) the middle part, doubtful. The doubtful part, as noted above, is always calculated "on the safe side"; *e.g.*, on Friday evening as "night" and on Sabbath evening as "day"; also on Yom Kippur as "day," to complete the fast. For example, Yom Kippur of 1904 fell on Sept. 19, which date was near the autumnal equinox, when sunset was about 6 P.M. The astronomical twilight for latitudes 44° to 28° N. varied from 98 to 82 minutes, two-thirds of which (66 to 54 minutes), added to 6 P.M., would make the fast expire between 7.06 and 6.54 P.M. In case Yom Kippur is far removed from the autumnal equinox the variations increase. For example, the figures for Yom Kippur of 1905, falling on Oct. 9, give the following results (comp. Table I. under Oct. 10):

Latitudes.	Length of Day.	Sunset.	Astronomical Twilight Ends.	Two-thirds of Astronomical Twilight Ends.	Two-thirds of Maimonides' Twilight Ends.
	h. m.				
44° N.	11 16	5.25	6.59	6.27	6.17
42°	11 32	5.29	7.00	6.29	6.20
40°	11 26	5.31	6.58	6.29	6.21
38°-36°	11 25	5.31	6.58	6.29	6.21
34°-32°	11 34	5.35	6.57	6.29	6.24
30°-28°	11 37	5.36	6.55	6.29	6.24

Up to this point there are few variations between the astronomical twilight and that according to Maimonides' calculations; but they increase with every degree northward, especially during the longest and shortest days. Here, it appears, the general custom was to discard the astronomical figures and to accept Maimonides' calculation of 10 per cent of the day for the total twilight. Thus for the fast of the Ninth of Ab, 1904, which fell on July 21, the following data are presented for latitudes 60° to 46°:

Latitudes.	Length of Day.	Sunset.	Two-thirds of Maimonides' Twilight Ends.	Latitudes.	Length of Day.	Sunset.	Two-thirds of Maimonides' Twilight Ends.
	h. m.				h. m.		
60° N.	17 34	8.53	10.03	52° N.	15 58	8.05	9.09
58°	17 6	8.39	9.47	50°	15 42	7.57	9.00
56°	16 40	8.26	9.33	48°	15 24	7.48	8.50
54°	16 18	8.15	9.21	46°	15 10	7.41	8.42

Table IV. gives the duration of dawn and twilight according to Jewish law, as based on the calculations of Maimonides and other eminent authorities.

Table V. and chart show the times of sunset for the whole year in various latitudes. The time of sunset for each degree of latitude between 30° and 60° is indicated by curves marked at the side for the latitude, the date being given at the bottom of the chart. The point on the curve where it intersects the vertical line passing through the point marking the date indicates the time of sunset for that date at that latitude.

To ascertain sunset and twilight for any particular place, at any definite date, one must first find its latitude and compare it with the latitude in these tables. For convenience, a list of some of the principal cities in America and Europe, with their latitudes, is marked on the chart.

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J. J. D. E.

SUNDAY AND SABBATH. See Sabbath and Sunday.

SUNDELES, ẒEBI HIRSCH BEN ENOCH: Polish scholar of the sixteenth century. He published the following works: "Tefillot mi-Kol ha-Shanah" (Lublin, 1571; Cracow, 1606), in collaboration with Koppelmann, and consisting of the Jewish daily prayers, with a commentary; the Maḥzor (Lublin, 1579; Cracow, 1597; Wilmersdorf, 1673), containing the Jewish festival prayers according to the Polish, Bohemian, and Moravian rituals, with a commentary on the same; "Selihot" (Cracow, 1584; Prague, 1587; Lublin, 1643), consisting of a collection of prayers for atonement according to the Polish ritual, together with a commentary composed by his father-in-law, Mordecai Mardos, and edited by Sundeles; and "Yoẓerot" (Cracow, 1592), written in collaboration with Koppelmann, and containing the prayers ordained for the different Sabbaths, together with a commentary thereupon.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 397; Benjacob, *Ozar ha-Sefarim*, pp. 219, 318, 420, 622.

E. C. S. O.

SUNNAH. See Hadith.

SUPERCOMMENTARIES. See Bible Exegesis.

SUPERSTITION.—Biblical Data: That views and practises borrowed from paganism and not in accord with the monotheistic belief of Israel—as, for instance, witchcraft and sorcery—existed in Bible times is proved by the fact that they are prohibited. They are referred to as "the abominations of those nations," and the Israelite is warned against all of them in the words "Thou shalt be perfect with the Lord thy God" (Deut. xviii. 9 *et seq.*; Sifre, 171, 172; Tosef., Sanh. x. 6, 7 [ed. Zuckermandel, p. 430]; Sifra, 90b, 91a, 93d [ed. Weiss]; Sanh. 65a, b). Although the penalty of death attached to the practise of sorcery (Ex. xxii. 18), such superstitions did not relinquish their hold upon the Israelites, as is shown by the invocation of Samuel's spirit by Saul (I Sam. xxviii. 8 *et seq.*), the witchcrafts of Queen Jezebel (II Kings ix. 22), and the doings of King Manasseh (*ib.* xxi. 6; II Chron. xxxv. 5 *et seq.*). All the Prophets preached against these and the immoral practises connected with them (comp. Micah v. 12; Nahum iii. 4; Jer. xxvii. 9; Isa. xlvii. 9, 12; Mal. iii. 5). All the practises which were prohibited, such as "cutting the flesh," probably savored of superstition, and Judaism in this way was the first religion to attempt to cast off its shackles.

With the absolute establishment of monotheism, superstition lost its idolatrous character and no longer led to immoralities, as in ancient times; but it still remained, underlying public consciousness. Prohibitory laws were published against the superstitious practises connected with shehiṭah (Ḥul. 40a), against incantations for wounds (Sanh. 90a), and the like. On the other hand, the Rabbis permitted some cures the pagan character of which was less manifest (Shab. vi. 3), while they forbade others as savoring of the "ways of the Amorites" (Tosef., Shab. vi.-vii; see Amorites). The custom of invoking the gods Dan and Gad is thus characterized, affording an interesting parallel to Amos viii. 14 and Isa. lxv. 11 (Shab. 67a). Many superstitions of Egyptian, Babylonian, and

In Talmudic Times.

Persian origin found a place in the Talmud; many by a process of syncretism came also through the channel of Greek and Roman custom; though on principle the Talmud may be said to have opposed superstition as connected with idolatry (see Demonology). R. Ḥanina, for instance, answered a woman who desired to bewitch him, "It is written, 'There is none else beside Him'" (Deut. iv. 35; Sanh. 67b; Ḥul. 7b).

As instances of superstitions mentioned, if not countenanced, by the Talmud, the following may be referred to: "It is unlucky to be between two dogs, two palms, or two women; and it is equally unlucky for two men to be separated by one of these" (Pes. 111b). "Drink not froth, for it gives cold in the head; nor blow it away, for that gives headache; nor get rid of it otherwise, for that brings poverty; but wait until it subsides" (Ḥul. 105b). "If one of several brothers die, the others must beware of death. Some say death begins with the eldest, some with the youngest" (Shab. 106a). "It is dangerous to borrow a drink of water, or to step over water poured out" (Pes. 111a).

In the Middle Ages superstition was greatly strengthened, owing in large measure to Christian surroundings, trials for witchcraft being carried on under the protection of the Church, and particularly by the Inquisition. The ideas found their way into Jewish literature and even in a high degree influenced religious ceremonies. Jews and Christians borrowed from each other. Hebrew words, whose meanings were not known to Christians, especially the names of God, frequently occur in the great mass of Latin and Greek charms, magical blessings, and amulets, and in the same way Greek and Latin words, whose meanings were not understood by Jews, appear in Hebrew magical formulas and Hebrew prayers. A phenomenon frequent in the history of mankind is here repeated. Stupidity and superstition unite mankind more readily than knowledge and enlightenment. It was of little avail that influential rabbis sought to hinder the spread of such ideas and practises; only in modern times has it become possible to weed out the growths of superstition from the pure monotheism of Judaism.

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J. M. G.

——**Modern:** Whatever be the fact with regard to Jews of ancient and medieval times, there can be no doubt that they share with their neighbors of the same stage of culture in that worship of luck which is at the root of superstition. There are found among uneducated Jews just the same class and amount of superstitious beliefs and practises as among their neighbors of Christian creed and of similar want of culture. Important collections have been made in recent years of such beliefs and practises among the Jews, chiefly of eastern Europe. How far these customs and ideas can be classified as specifically Jewish is another and more difficult question. In many cases they can be traced to the habits of their neighbors; in others, while they are common to most sections of the country, it is just possible that the Jews were the originators and the peasantry the recipients; but there has not been sufficient investigation to determine the degree and kind of indebtedness.

Many of these customs have been transplanted from the east of Europe to England and America, and a large number of them have been collected in the east side of New York city. In that city there is found a fully developed belief in the efficacy of the Evil Eye and the significance of Dreams. One antidote for the former is to take a handful of salt and pass it around the head of the child who has been bewitched, to throw a little of it in each corner of the room, and the remainder over the threshold.

Another remedy against the evil eye, or any other evil, is for the mother to kiss her child three times, spitting after each kiss. At Brody, if a child has been "overlooked" with the evil eye the mother counteracts the effects by licking the forehead of the child twice, spitting, and repeating, "Ny hory ny hory ny buri ny kory," which is simply Polish for "Neither mountains nor forest nor barley nor oats." This must have been borrowed from the neighboring peasants ("Urquell," v. 20). Indeed, the efficacy of expectoration is fully recognized in Jewish folklore. When children are at odds, and one of them resorts to spitting tactics, the victim will often purposely allow himself to be spat upon because in so doing it is believed that the spitter takes upon his own shoulders the sins of the former. In order to stop a youth from spitting he need only be reminded that "Du nemst fun mir arop die sind" (You rid me of my sins). If one has a bad dream which it is desired to forget on waking in the morning, the advice is given to spit three times in order that the desired effect may be produced ("Mittheilungen der Gesellschaft für Jüdische Volkskunde," x. 114).

Expectoration.

In Minsk traces of more subtle methods of removing sin are found in the process known as "sin-searching." When an epidemic occurs in a small Russo-Jewish community, search is instantly made for some guilty individual, whose sin, it is assumed, is the cause of the epidemic, and the rabbi issues an excommunication against any one refusing to give what information he may have on the subject. When the sinner takes upon himself due punishment, the epidemic, it is believed, will cease. It is considered by Russian Jews unlucky to dream of money, and it is a curious coincidence that Shylock, in "The Merchant of Venice" (Act ii., Scene v.), says:

> "I am right loath to go.
> There is some ill a-brewing towards my rest,
> For I did dream of money-bags to-night."

That some of the superstitions held by Russian Jews have been derived from their neighbors is clear from the following example: Russo-Jewish farmers have full belief that there are certain "maziḳim" who braid the manes of animals beautifully, and even the hair of men who sleep in stables. These are clearly the "domovickes," or brownies, of the Russian peasants. On the other hand, Jews sometimes derive their customs from the impulse to oppose Christian ones. Thus barley may not be eaten on Christmas eve, when Christians eat it. One can even watch the

growth of superstitions among modern Russian emigrants. In Brest-Litovsk it is believed that the great frosts of 1903-4 in America were taken there by the Russian Jews; and that, on the other hand, the more moderate climatic conditions in southern Russia in that year were due to the large return of Russian Jews to Odessa, bearing with them the milder climate of the United States. Superstitions are found not alone among the more ignorant members of the congregation; even the rabbis, though perhaps not the better educated, encourage them. Thus it is stated that during the cholera epidemic of 1887 the rabbis told fathers of children under thirteen to bind red ribbon around their necks ("Ha-Meliẓ," 1887, col. 1730).

Some of Modern Origin.

In the country places of Lithuania, when a fire breaks out, it is customary for the rabbi to go out and stand in front of a building that is not burning, and to extinguish the fire by speaking to it ("varreden dem feier"). Sometimes a Jewish turn is given to a general superstition, as in the case of the belief that it is unlucky to have the clothes mended on the person, as this will "sew up" (lose) the memory. If, however, it is absolutely necessary to do so, the side-locks ("pe'ot"), ẓiẓit, or some other article must be held in the mouth while the repairs are being made. It is curious to notice the mythopeic tendency at work even at the present day. Thus in Galicia it is recommended not to leave a tank of water uncovered during the Passover, even while pouring water into the tank, which should be done through a cloth. The object of this practise is supposed to be the prevention of the angel of heaven from spitting into the tank. The personality of Satan seems to be kept alive in the folk-lore of Russia and Galicia, for it is thought to be lucky if the shofar fails to emit a sound on New-Year's Day, the implication being that Satan is imprisoned therein (this is especially current among the Ḥasidim). The means adopted by peasants in Russia to evade drawing a number for conscription has certainly a Jewish tinge, as it consists in taking with them four pieces of maẓẓah, one in each corner of the Arba' Kanfot. In order to secure the full efficacy of the unleavened bread they claim the right to wear the arba' kanfot even when stripped for medical examination. It is still considered lucky to begin an undertaking or journey on Tuesday, because in describing the third day of Creation it is said, "God saw that it was good." For the contrary reason it is unlucky to commence anything on Monday, when this was not said at all. Steinschneider found that this belief was entertained by an eighteenth-century printer (Ersch and Gruber, "Encyc." section ii., part 28, p. 27), and it is mentioned as far back as the Talmud (Pes. 2a).

The rule of the Turkish Jews not to mention the "shedim," or demons, by name (Garnett, "Turkish Life," p. 283, London, 1904) is analogous to the practise of the Scotch in speaking of the fairies as the "good folk." The local turn given to different superstitions is instanced by that current among the Jews of Salonica, who believe that the Messiah will appear first in Jerusalem and will then sail to Salonica; on the Day of Atonement, therefore, they collect near the water (*ib.* p. 286). This is possibly mistaken for the practise of Tashlik; yet Ezra Stiles reports that the Jews of Newport, R. I., in his day used to open their windows during a storm for the Messiah to enter (G. A. Kohut, "Ezra Stiles," p. 24).

Some Derived from Neighbors.

Superstitions may have quite a Jewish air without being specifically Jewish. Thus it is said that Adar is a lucky month because Moses was born in that month, but the inherent idea of one time being more unlucky than another is not specifically Jewish. It is said that a piece of Afikomen placed between two coins brings luck (Schiffer, "Galician Superstitions," No. 72), but the local superstitions must be examined before it can be proved that this was confined to Jews. The practise, mentioned in the "Sefer Refu'ot" (14b), of curing bleeding by baking the blood in bread and giving it to a pig can scarcely have arisen among Jews.

Such a specifically Jewish custom as that of plucking some blades of grass and throwing them behind one on leaving a cemetery (Landshuth, "Bikkur Ḥolim," lxix.) can not be traced earlier than the twelfth century. Abraham ben Nathan, in his Responsa (No. 11), can not give any reason for it, yet it is almost certainly German, being mentioned by Wuttke ("Deutsche Aberglaube," pp. 93-145), and in Scheffel's notes to Ekkehard (No. 135).

The idea of kindling lights—in order to make the demons flee—before the death-rattle is heard (comp. Job xviii. 5; see "Ma'abar Yabok," 105b) has many folk-lore analogies (comp. J. G. Frazer in "Journal of the Anthropological Society," xv. 90 *et seq.*). Even at the present day curious customs arise or are revived when epidemics make their appearance. During the cholera, marriages often take place in the cemetery, as that in Kovno of a lame young man to a deaf-mute or hunchback woman. At Pinsk, and in other communities, two orphans are married, under a black Huppah, on the graves of the parents of one of them, the idea being that the cholera is thus conducted to the graves. There is even a tradition in some remote communities that a woman may be married to the dead. Several curious customs are mentioned in the remarkable will of Judah Ḥasid. Thus, at the dedication of a cemetery, it was usual to kill a rooster and bury it as the first victim of death. If a man meets a ghost and it asks him to go with it, he should say, "It is God's will that I go not with thee." The next day he should go to the cemetery three times, fasting, and say: "As God wills life, do not com- forth, thou or any messenger of thine, to carry away me or my children, or any Israelite, for I desire this, not the future world." Peculiar objection seems to be taken to being the first person buried in a cemetery. Small communities sometimes hire an old man to join them so that he may be the first to be buried in their cemetery. It is reported that an aged man was maintained by the community of Passaic, N. J., for ten years, being taken there in 1893, but not dying till 1903 ("The Sun" [New York], Jan. 14, 1903).

Death Superstitions.

One of the most startling of the superstitions observed among modern Jews at Lemberg is the following: If a woman dies pregnant, it is supposed to

be undesirable for her sake and for that of the congregation that the fetus should remain within the body. The corpse is therefore bathed at midnight, and after half an hour the name of the dead is called seven times, and a shofar is blown seven times in her ear. The corpse, with many groans, will then give birth to a dead, undeveloped child ("Urquell," ii. 192; comp. new series, ii. 270).

The essence of superstition being that it obeys no rule, and, therefore, scarcely admits of classification, renders it desirable, perhaps, to give a certain number of examples culled from various sources. Most of the following instances have been collected in New York among Jewish immigrants from various districts of Russia. Where superstitions have been taken from printed sources, these are indicated either in full or with the following abbreviations: Sch. (= collected by Schiffer, in "Urquell," ii.); Grimm (= Grimm, "Deutsche Mythologie," iii., appendix on superstitions). Territorial sources also are indicated. In every case it must be understood that while the superstition has been observed among Jews, further and very difficult research is required before it can be determined whether it has been borrowed from neighbors or has arisen from peculiarly Jewish conceptions.

'Aliyah. Never refuse a visitor to the synagogue an 'aliyah; he may be Elijah (German). Elijah once visited Hebron, but, not being called to the Law, he returned to heaven (Palestine).

Alone. If you go alone to look for or call a midwife, your course will be lengthened and made troublesome to you by shedim. You will imagine, for instance, that you are within a few feet of the place you are going to, whereas in reality you are several minutes away from it (Minsk).

Animal. If you see an animal of any kind, even a man, where you would not expect it to be, it is a sign that such an animal is a treasure transformed. Throw your shoe at such an animal, and the latter will become a heap of treasures, which you will be at liberty to take away with you (Minsk).

Bachelor. At a funeral of a bachelor cast sand before the coffin to blind the eyes of the unbegotten children of the deceased (Kurdistan).

Barrenness. To get children, drink water in which has been cooked moss that has grown on the Temple walls (Palestine; Sch. v. 235).

Bat. Kill a bat with a "randel" (gold coin) and put the bat under the threshold, and your house will be lucky (Rumania).

Bathtub. A child's bathtub must not be used for any other purpose, or the child will not prosper (Galicia; Sch. v. 141).

Bear's heart. If a person eats the heart of a bear he will become a tyrant (Minsk).

Bed. Girls sit upon the bridal bed for luck (Morocco; Meakin, "The Moors," p. 441).

Beggar. The curse of a beggar is effective (Byelostok; Kiev).

Birthday. At a child's birthday light as many candles as the number of years the child has lived (Breslau).

Blood. To cure sickness Algerian Jews go with an Arab sorceress to a spring, kill a black cock, and smear with the blood the chest, forehead, etc., of the patient. Then they light a fire and sprinkle fire and patient with blood (Benjamin II., "Eight Years in Asia and Africa," p. 313).

Bone in the throat. If you are choking with a fish-bone, put another fish-bone on your head, and you will either swallow the one in your throat or get it out. If the bone is a meat-bone, put another meat-bone on your head, and the result will be the same (Minsk).

Book. It is dangerous to leave a book open and go away, for a "shed" (demon) will take your seat and create havoc.

Bread. Never eat from a piece of bread over which you have recited a "berakah" (blessing), unless you cut it in two (general superstition).

Bride. If, on returning from the huppah, the bride takes the groom's hand first, she will dominate in family matters. If he takes her hand first, then he will direct affairs (Minsk).

Broom. Do not dust the table with a broom lest one of the household die (Galicia; Sch. v. 46).

Brothers. Three married brothers should not dwell in one town (comp. Deut. xxv. 5; Judah he-Ḥasid, "Sefer Ḥasidim," p. 33).

Buckets. It is unlucky to come across an empty bucket on first going out, but lucky to pass a full one (general superstition).

Cat. When a cat licks her paws it is a sign that visitors will come (general superstition). To keep a cat in the house and prevent her injuring the memory, cut off part of her tail; then she will never go away, even if you drive her. (This is called "Gepasled die Katz"; Wilna; Little Russia.)

Childbirth. In the case of hard labor ensuing during confinement, the unmarried girls in the house should unbraid their hair and let it loose on their shoulders (Kovno; Rumania).

Cohen. Aleppo Ḥasidim thought it unlucky for an ordinary Israelite to marry the daughter of a kohen, referring to Lev. xxii. 23 (Benjamin II., "Eight Years," etc., p. 72).

Convulsions. Break a pot or dish in front of the child to drive away the demon of convulsions (Galicia; "Urquell," ii. 33). Prick the finger of the child with a needle, suck blood therefrom, spit thrice, and then put some of the mother's blood in the child's mouth (*ib.*).

Curse. An undeserved curse has no effect, but may fall back upon the head of him who utters it (comp. Gen. xii. 3). (Sometimes Jews who feel that they are being cursed unjustly express the hope that "zol es ois gehn of sein kopf, wos er wünscht mir" [may all the evil he wishes me turn upon him] [Russia].)

Dead. The deceased is thought to hear and know everything that is said and done about him until the last spade of earth is thrown over him (Gamaliel ben Pedahzur, p. 16).

Dead, Calling the. On visiting the grave of a relative, you should take with you a pious man to call him and communicate with him by putting his ear to the grave (Russian, in America).

Discovering treasure. To discover hidden treasure, go on Johannistag and find on a hazel-tree four twigs of the same year, and bind them into one; then take them in your left hand, and gold and riches in your right hand, and pass the twigs round them three times, saying, "Be these twigs lucky to me as were once the rods to our ancestor Jacob, so that I may discover gold and silver treasures," etc. Next morning, before sunrise, go to the tree, cut off the twigs, cast them east, west, north, and south, and say, "Dear God, I beg Thee," etc., and let two boys follow them (Perles, in "Grätz Jubelschrift," p. 33).

Eggs. If you steal an egg you will have seven years of poverty (Pinsk; Byelostok).

Epidemics. During epidemics open the door only when the person outside has knocked thrice (Galicia; Sch. 202).

Evil eye. To throw off the evil eye, spit three times on your finger-tips, and each time make a quick movement with your hand in the air (Galicia; Sch. 179).

Fingers. The reason for holding the fingers downward and extended while washing them in the morning is that the evil spirits which hover about man in the night-time may be washed away (Gamaliel ben Pedahzur).

"*Feldmesten.*" If one is sick his female relatives should go to the graves of some pious men and measure the graves and the distances between them with wicks; candles should then be made of the length of these wicks and be presented to the synagogue or bet ha-midrash (general in Russia).

Feet. Itching of the feet implies that you will come to some unknown place ("Sefer Ḥasidim," p. 162; comp. Wuttke, *l.c.* p. 41).

If the bridegroom steps on the bride's foot when both are under the huppah it is a sign that he will rule her. If she steps on his foot then she will rule him (Lithuania).

Hair, Cutting a child's. If a child's hair is cut an elf-lock will grow (JEW. ENCYC. iv. 31, s.v. CHILDBIRTH).

Hanging-rope. If you put into a barrel of whisky, or of other liquor, a piece of rope used in a hanging, or with which some one has hanged himself, the liquor will last longer than otherwise (Minsk).

Ḥol ha-Mo'ed. As Ḥol ha-Mo'ed is only a half-holiday, you should write on that day obliquely or sidewise (Riga).

House-building. Do not build a house where no one has built before; if you do, get some one to inhabit it for a year, for the first tenant in a newly constructed house is likely to become poor. Neither door nor window should be entirely closed; leave a small opening for the demons (Lithuania; Kiev; Dvinsk; "Sefer Ḥasidim," pp. 17, 20).

Invisibility. To be a "ro'eh welo nir'eh" (one who can see without being seen) go into a stall or any similar place, eat a roll half a pound in weight, baked hard and crisp, and see that not a crum of it is lost. After you have successfully accomplished this task a "taichel" (devil) will show himself before you and endeavor by different pranks to make you laugh; if you

are successful in not laughing, another taichel will bring you a "yarmulka" (hat); then a third will perform other funny pranks. If you still refrain from laughing, a fourth will present you with a bone. If you carry this bone you will become a ro'eh welo nir'eh.

Languages. Some Russian Jews believe that some time before a child is born the angel Raphael teaches it all the (70) languages of the world; but that as the child leaves the mother's womb the same angel gives the child a fillip on the upper lip, causing it to forget them all (Pinsk).

Looking back. In running from danger never turn to look back, as you may be transformed, like Lot's wife, into a bag of salt (Kiev).

Minyan. It is lucky to be the tenth of a minyan (general superstition).

Mirrors. If you break a mirror you will have seven years of poverty (Pinsk).

If you place a mirror in front of a sleeping man with a candle between them, and then call him by name, he will follow you wherever you will; but if he gives you a "backhander" you will not live the year out (Galicia; Sch. 53).

Money. In taking money out of a money-bag or safe never take out all of it, but leave a coin or two "for luck," for money attracts money (Grodno).

It is lucky to save the first money made at market (Kiev; comp. Grimm, p. 85: "He who lends the first money he makes at market gives away his luck").

Mourning. Weep not too much for the dead, or you may have some one else to weep for: weep three days, mourn seven, and put aside ornaments thirty. If you do more, God will say, "Are you more pitiful than I?" ("Sefer Ḥasidim," p. 15).

Ovens. Never leave an oven or stove empty; if you have nothing to cook or bake in it put a piece of wood in it; if you leave it empty you may not have anything to bake or cook when you want it (Minsk).

Plagues. If there is an epidemic write on the door of the house, "Here has Typhus [or Cholera, etc.] already been," and the house will remain untouched. Or hang on the door a locked "Schloss" and throw the key away. Or draw a black mark with coal on the outer wall (Galicia; Sch. 80 82).

Rats. If rats run from one house to another, the house into which they have run will have luck (Byelostok).

Right and left eye. If the right eye itches, you will rejoice; if the left, you will cry (Galicia; Sch. 19).

Sale of children. In a family in which several children have died, the mother, before she gives birth to another child, goes to an old man whose children, and even grandchildren, are all alive, and sells him her unborn child for a certain sum, which the old man agrees to pay. The old man is then considered the "grandfather" of the boy. One of the conditions in this transaction is that the old man reserves the right to name the child, which name is not told to the boy nor to his parents, but will be disclosed in the "grandfather's" will if he dies, or to the bride of the "grandchild" under the huppah, when the sum which the old man has paid will be refunded. The boy is called "Alter" (see NAMES). The old man is said to have "hazlakah" (Russia and America).

Shoes. Never walk in one shoe, or one slipper, etc., otherwise one of your parents will die (Minsk).

Shroud. In making a shroud, avoid knots (South Russia; "Roḳeaḥ," p. 316; comp. Wuttke, "Deutsche Aberglaube," p. 210).

Sin-buying. If a boy has committed some slight sin (*e.g.*, torn a paper on the Sabbath) another says to him, "What will you give if I buy your sin from you?" "An apple," "a marble," may be the reply. The bargain is made; the conscience of the one is quieted, but the other is called the "sin-buyer" and despised ("Urquell," ii. 165 166). This sometimes occurs among adults, and the buyer often has trouble to induce the sinner to "take back his sin" (see "Sin-Eater," in "Folk-Lore," ii.).

Sisters. Sisters should not marry on the same day lest the evil eye fall on the parents; and two brothers should not marry two sisters ("Sefer Ḥasidim," pp. 23-26). Do not marry two sisters one after the other (*ib.* p. 27). Father and son should not marry two sisters (*ib.* p. 28).

Stepping across a child. If you step over a child it will stop growing (Kiev). To make it resume growing, recross it (Galicia; Sch. iv. 95; this superstition is wide-spread; see a large collection of references in "Urquell," vi. 111).

Sweeping. You should not throw sweepings out of the room at night; if you do you may die (Galicia; Sch. 7).

Throwing out dirt. You must not throw dirt after a man as he is leaving a room (Galicia; Sch. 4).

You must not sweep a chamber at night; if you do, you will either not be able to sleep, or you will lose something (Galicia; Sch. 5, 6).

Widowhood. The third (fourth, etc.) husband of a widow, or wife of a widower, will die soon after the marriage (Wilna).

It is to be observed that Jews themselves recognize their tendency to superstition. A proverbial expression among the Russian Jews runs, "Last year's snow for headache"—a sarcastic reference to the impractical nature of folk-medicine. See ʻAlenu; Bibliomancy; Childbirth; Death, Views and Customs Concerning; Dibbukim; Folk-Lore; Folk-Medicine; Golem; Holle Kreish; Numbers and Numerals; Salt; Tekufah; Ten; Transmigration of Souls.

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J.

SUPPORT. See Husband and Wife.

SURA. See Babylon.

SURETYSHIP: The liability, contract, or undertaking of one who becomes a surety. Reference to a surety occurs only once in the Pentateuch; namely, in Gen. xliii. 9, where Judah tells Jacob that he will be surety for Benjamin's safe return. But in Proverbs the commercial surety, the man bound for the debt of another, is mentioned again and again, both in warnings against undertaking a suretyship and in admonitions to fulfil the obligation when it has been undertaken. The Hebrew word ערב, and the derivative ערבן, "pledge or earnest-money," were also Phenician words, and came, through them, into Latin in the form "arrabo."

"Arrabo."

The Talmud distinguishes between the surety in the usual form and one who, though he has not received the benefit of a loan or sale, makes himself in form the principal debtor; and it calls such a person "kabbelan" (undertaker). This relation is known in modern law as that of an accommodation maker or acceptor; and it may arise in many other ways than that referred to in the Talmud.

For the necessity of a consideration for the suretyship, see Deed; for the means at the disposal of the surety to protect or to recoup himself, see Indemnity.

I. Where the loan is made or credit is given on the faith of the surety, and he joins in the bond or contract, no question of his liability arises. But if the loan or sale has been made the money or goods are handed over to the borrower, and if afterward a third person offers to become surety in order to obtain forbearance for the debtor ("let him alone and I become his surety"), opinions differ as to the requirements for a binding contract. Maimonides, basing his views on the discussions in the Talmud (Ket. 101b, 102a, and B. B. 176a, b), takes the ground that the surety's promise must, even when he joins in the bond, rest on a "kinyan" (acquisition), some article being delivered to him pro forma as a consideration for his promise; while others require such a formality only when the surety comes in after the enscaling of the debtor's several bond.

Suretyships may be contracted in open court. A

judgment having been rendered against A, proceedings in execution against him may be stayed if B, a solvent and well-to-do man, makes himself answerable for the judgment, as is the case in many states of the United States ("replevin bonds" or "stay bonds"). Maimonides admits that in such a case no formal ḳinyan is necessary; and he is of opinion that a recognizance made in open court operates like a bond ("sheṭar") upon sold or encumbered land.

II. Though the surety be fully bound, the creditor must demand payment from the principal debtor before demanding it from the surety; and if the former has any property, this should be exhausted before that of the surety. But when the principal debtor has property only in another country, or when he is a man of violence, who will not submit to the judges, or will not appear in court, the creditor may satisfy his claim out of the surety first, and leave him to contest the matter with the debtor. Under an institution of the Geonim the creditor, unless he is excused as above, before proceeding against the surety has to make oath (the lesser oath) that he has exhausted the debtor's estate and that the debt is still unpaid. But if the parties have agreed that the surety may be sued first, the creditor may sue him; and the "ḳabbelan" who contracts in form as principal is always sued in the first instance. The language which constitutes one a ḳabbelan must be very precise: thus the words "lend money to him" indicate a borrower; and he who is mentioned after those introductory words as promising to pay is necessarily a surety (B. B. 174a).

Surety After Debtor.

The Talmud (*ib.* 174b) takes it for granted that among the Gentiles the creditor has always the right to sue the surety first; certainly in the Roman law two or more joint obligors may be sued together, regardless of the question which of them enjoyed the consideration and which was only bound as surety. Where two sureties have bound themselves for a debt the creditor may levy on the estate of either. On the other hand, following an opinion of the Palestinian Talmud in Shebu. v., it was held that where two men borrow on the same bond, or partners incur a joint debt, each one is a principal for his own share, but only a surety for his companion as to the remainder, which he should not be compelled to pay while the true debtor has property open to levy.

III. It seems (*ib.*) that one who declares himself liable for the jointure ("ketubah") as fixed by law is not held liable unless he be the groom's father, and then only by means of ḳinyan; but a suretyship on the clause to refund the dowry is binding. In decisions of later date than the Talmud, but fully recognized by Maimonides, a suretyship on a conditional contract—for instance, on a warranty of title in a deed of conveyance—is not binding at all, even though the forms of ḳinyan be observed. It is admitted, however, that where A says to B, "Be thou surety for C, and I will be surety to thee against loss," the agreement is binding.

As Regards Dowry.

The question as to the validity of indefinite guaranties is not discussed in the Talmud; and the later authorities differ concerning it. Maimonides says: "Where one has not defined the amount of suretyship, but says, 'Whatever thou shalt lend him, or whatever thou shalt sell him, I am good for,' some of the Geonim taught that even if 20,000 dinars' worth of goods or 100,000 in money had been advanced, the surety [guarantor] is bound for it all; but in my opinion he is bound for nothing, because his mind had never conceived what he was bound for. But let whoever understands these things reason the matter out." The Shulḥan 'Aruk does not touch the point.

Bibliography: *Yad, Malweh*, xxv., xxvi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 129-132.

W. B. L. N. D.

SURINAM. See West Indies.

SURNAMES. See Names.

SUSA. See Shushan.

SUSANNA, THE HISTORY OF: One of the books of the Protestant Apocrypha; entitled in some manuscripts "The Judgment of Daniel." The Greek text is extant in two recensions: that of the Septuagint (given only in the Codex Chisianus) and that of Theodotion. The latter is the one adopted by the early Christian writers and followed in the present common English translations. That it was in early times regarded as a part of the Book of Daniel appears from the fact that in most Greek manuscripts it stands at the beginning of that book; Jerome places it at the end of Daniel, with a notice that it is not found in the Hebrew Bible. It was accepted as canonical by the Christians generally up to the third century (its canonicity was disputed by Julius Africanus); and it is still so regarded by Catholics. Origen observes (in the "Epistola ad Africanum") that it was "hidden" by the Jews; but the precise significance of this remark is not clear, as there are no early Jewish references to the book (the comparison of a woman to a red rose, made in the Midrash on Lev. R. xv. at end, has no discernible connection with Susanna).

The texts of the Septuagint and Theodotion differ from each other in a number of details; and other variations are found in the Syriac versions (ed. by Walton and Lagarde). The main story is as follows: Susanna (שׁשׁנה = "lily"; comp. Cant. ii. 1), the beautiful and pious wife of the rich Joacim (Joakim) of Babylon, walking in her garden, is seen by two elders, recently appointed judges, who, inflamed with lust, approach her with an infamous proposal, and, when repulsed, accuse her publicly of adultery. Brought before the tribunal, she is found guilty, and is led forth to execution; but at this moment Daniel, then a young lad, interposes and by a clever device shows the falsity of the accusers. These are put to death; Susanna is justified; and Daniel's reputation among the people is thenceforth very high. The Septuagint version appears to be the older: it is cruder than the other, and introduces an angel (verse 45) who inspires Daniel with wisdom for the emergency. The Theodotion text is fuller, and has more literary finish.

Contents.

The origin of the story is uncertain: possibly it

rests on some tradition, but more probably is a pure invention suggested by facts of not infrequent occurrence (see Jer. xxix. 23, and comp. Koran ii. 96). The author's purpose is variously conceived: as insistence on carefulness in judging or as admonition to young men to be wise like Daniel (see verse 62 in the Septuagint). But it is unnecessary to suppose a definite moral. The story is a folk-tale in laudation of the famous prophet Daniel; and the moral, such as it is, develops naturally from the incidents.

The booklet probably dates from the second or first century B.C. It appears to have been written originally in Greek: the style is flowing; and the Hebraisms are such as are found in the Septuagint. There are two plays upon words in the Greek (verses 54, 55, and 58, 59); and these are commonly supposed to point to a Greek original; but Marshall (in Hastings, "Dict. Bible," *s.v.*) maintains that they may be explained from an Aramaic text. T.

SUSLIN HA-KOHEN, ALEXANDER. See Alexander Suslin.

SUSPENDED LETTERS: There are four suspended or elevated ("teluyah") letters in the Hebrew Bible: (1) the "nun" in מנשה, in Judges xviii. 30; (2) the "'ayin" in מיער, in Ps. lxxx. 13; (3) the "'ayin" in רישעים, in Job xxxviii. 13; and (4) the "'ayin" in מרשעים, *ib.* verse 15. This masorah is mentioned in the Talmud, and appears to be earlier than that of the Small and Large Letters.

The object in suspending the letters in question is not quite clear. The Rabbis proposed to eliminate the suspended "nun" and to read "Mosheh" (Moses) in place of "Manasseh," as Gershom was the son of Moses (I Chron. xxiii. 15); it is only, they said, for the reason that Jonathan (the son of Gershom) adopted the wickedness of Manasseh that he is called "the grandson of Manasseh" (B. B. 109b; comp. Yer. Ber. ix. 3). But the difficulty is that there is no record that Moses' son Gershom had a son named Jonathan, his only known son being Shebuel (I Chron. xxvi. 24). On the other hand, Jonathan, the priest of the Danites, was evidently a young Levite (Judges xviii. 3), and not the son of Manasseh.

Commenting on the suspended "'ayin" in the word מיער, the Midrash says that the word may also read (without the "'ayin") מיאור = מיור = "from the river or the sea." The boar or swine coming from the sea is less (another version "more") dangerous than that from the forest (Lev. R. xiii.). This refers to the Roman government, which is compared to the swine (Gen. R. lxviii.; see also Krochmal, "Moreh Nebuke ha-Zeman," xiii.).

Regarding the suspended "'ayin" in the word רישעים, occurring twice in Job, the Talmud eliminates the letter and reads רישים, which word has a double meaning—"rulers" and "poor"—the tyrants below who are poor and powerless above. But, it is explained, out of respect to King David the rulers in this case were not identified with the wicked; hence the spelling רישעים (Sanh. 23b; see Rashi *ad loc.*, and Geiger, "Urschrift," p. 258).

A more plausible explanation is that the suspended letters are similar in origin to the "ḳere" and "ketib." In this case the authorities, who could not decide between two readings, whether the letter in question preceded or followed the next letter, placed it above, so that it might be read either way. Thus the original reading in Judges was probably "Jonathan, the son of Gershom in Manasseh" = במנשה (comp. Judges vi. 15), *i.e.*, in the land of Manasseh, whither the Danites emigrated. Another reading was "the son of Moses" (בן משה); and the suspended "nun" makes it possible to read the word either way ("Moses" or "Manasseh"). Another possible explanation is that the original reading was "Mosheh," the "nun" being introduced to suggest "Manasseh," so as to avoid the scandal of having a grandson of Moses figure as the priest of an idolatrous shrine. The suspended "'ayin" of מיער makes the second reading מעיר, "of the city," referring to the capital Rome as alluded to in the Midrash. The word רישעים in Job, if the "shin" and "'ayin" be transposed, reads רעשים, "storms" (the plural of רעש); this change brings the verses into entire harmony with the context and in accord with the previous chapter (comp. Job xxxvii. 3, 4, 6, 11 with *ib.* xxxviii. 1, 9, 22, 28, 34, 35). On further constructions of the words in question see the critical commentaries.

T. J. D. E.

Bibliography: Eisenstein, in *Ner ha-Ma'arabi*, i. (1896), p. 7.

SÜSSKIND, ALEXANDER B. MOSES. See Alexander Süsskind b. Moses.

SÜSSKIND, ALEXANDER B. SAMUEL. See Alexander Süsskind b. Samuel.

SÜSSKIND, ALEXANDER B. SOLOMON WIMPFEN: Wealthy citizen of Frankfort-on-the-Main, and a resident of Worms in the second half of the thirteenth century; died on the Day of Atonement, 1307. He spent almost his entire fortune in ransoming the body of Meïr of Rothenburg, which had been denied burial for nearly fourteen years; he asked as his sole reward that he might be interred beside it. His tombstone has been preserved almost intact.

Bibliography: Heilprin, *Seder ha-Dorot*, p. 58; Cassel, *Lehrbuch der Jüdischen Gesch. und Literatur*, p. 378, Leipsic, 1879; Grätz, *Gesch.* vii. 175; Lewysohn, *Nafshot Zaddikim*, pp. 39-41, Frankfort-on-the-Main, 1855.

J. S. O.

SÜSSKIND (SUEZKINT) OF TRIMBERG: German minnesinger; flourished in the second half of the thirteenth century, or, according to Graetz, about 1200. He is called after his birthplace Trimberg, a town with a castle of the same name, in Franconia, near Würzburg. Little is known of his life; but it is supposed that he was a physician. The six poems of his which have been preserved in the Manesse collection (now at Paris, formerly in Heidelberg) show that he took high rank among the poets of his time. He sang of the worth of the virtuous woman, and portrayed for the knights the ideal nobleman: "Who acts nobly, him will I account noble."

Sharing the suffering of his oppressed brethren, he bitterly complains that the wealthy grant him scanty support, for which reason he is determined to abandon poetry and to live henceforth as a Jew. The most characteristic of his poems is the Fable of the Wolf:

"Ein Wolf viel jaemerlichen sprach:
Wâ [where] sol ich nû beliben [remain],
Sît [since] ich dur mînes libes nâr [for my support]
Muoz wesen in der âhte [must live in ban]?
Darzuo sô bin ich geborn, diu schult, diun ist nicht mîn [it is not my fault];
Vil manic man hât guot gemach [many a one is in pleasant circumstances],
den man siht valscheit trîben [whom one sees deal falsely]
unt guot gewinnen offenbâr [and evidently acquire wealth]
mit sündeclîher trâhte [with sinful aspirations];
der tuot wirser vil, dan ob ich naem ein genstein.
Jân [not at all] hab ich niht, des goldes rôt
Zegebene umb mîne spîse [to give for my food],
des muoz ich rouben ûf den lip durch hungers nôt [therefore I must deprive myself and suffer hunger],
der valsch in sîner wise ist schedelicher, dan ich,
unt wil unschuldic sîn [the false man acts much worse than I, and yet wishes to appear innocent]."

Evidently this fable refers to the author's own circumstances or at least to those of his coreligionists.

Bodmer (1759) and Von der Hagen (1838) reprinted the poems from Manesse's collection.

Bibliography: *Allgemeine Deutsche Biographie*, xxxvii. 334–336; Grätz, *Gesch.* 3d ed., vi. 233 *et seq.*; Kurz, *Gesch. der Deutschen Literatur*, 8th ed., i. 76; *Allg. Zeit. des Jud.* 1896, p. 395.

S. Man.

SUSSMANN, ABRAHAM BEN JOSEPH: Shoḥeṭ in London in the first half of the nineteenth century. He wrote a commentary on Yoreh De'ah in four parts, which were entitled respectively "Sifte Zahab," "Adne Zahab," "Lebushe Tebu'ah," and "Lebushe Serad." He also compiled an index to the last-named work which was entitled "Be'er Yosef," and two supplements, "Ḥezḳat ha-Bayit," and, later, "Mazzebet Me'ir Yosef" (Königsberg, 1853).

Bibliography: Fürst, *Bibl. Jud.* iii. 398; Benjacob, *Ozar ha-Sefarim*, p. 70; S. van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 333.

J. S. O.

SUSSMANN, ELIEZER. See Roedelsheim, Eleazar Sussmann b. Isaac.

SUSSMANN, EZRA BEN JEKUTHIEL: Polish scholar of the eighteenth century. He was the author of "Ḥoshen Yeshu'ot" (Minsk, 1802), a commentary on the Pirḳe Abot.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 171; Fürst, *Bibl. Jud.* iii. 398; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 246; S. van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 367.

E. C. S. O.

SUSSMANN, LÖB BEN MOSES: Printer of the eighteenth century. In 1750 he established a Hebrew press in the printing-office of Johann Jansen in Amsterdam, and Baruch ben Eliezer Lippmann Wiener and his sons Jacob and Ḥayyim worked for him. A few years later Sussmann established an independent office, and engaged, besides the above-mentioned assistants, the proselytes Simeon and Jacob ben Gedaliah.

From Sussmann's press were issued the following works: Judah ben Benjamin Stadthagen's "Minḥat Yehudah," 1763; Solomon Hanau's prayer-book and grammatical commentary, 1766; the Book of Job, with Baḥya's commentary on same, 1766; the Pentateuch, with Isaac Prenzlau's "Tikḳun Soferim," 1767; and the opinions of Meḳor Baruk, 1771. Shortly after the publication of the last-named work Sussmann emigrated to Leyden; he remained there but a short time, however, and in 1779 he became associated with J. H. Munnikhuisen in The Hague, where he published the "Mebḥaḳesh" by Falaquera. His son **Sussmann ben Löb** worked, toward the end of the eighteenth century, with the printer Johann Levi Rofe of The Hague on the publication of "Yoreh De'ah."

Bibliography: Ersch and Gruber, *Encyc.* section ii., s.v. *Jüdische Typographie*, pp. 73–74; Fürst, *Bibl. Jud.* iii. 398.

S. S. O.

SUSSMANN, SHABBETHAI BEN ELIEZER: Scholar of the eighteenth century. He compiled under the title "Me'ir Natib" (Altona, 1793–1802) a general index, in three volumes, to the tosafot to the entire Talmud. In the introduction to this work he mentions as other works written by himself the following: "'Ammude Kesef," "Dammesek Elie'zer," "Ner Tamid," and "Katit la-Ma'or." None of these has, however, been published.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 278; Fürst, *Bibl. Jud.* iii. 398; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 392.

E. C. S. O.

SUTRO, ABRAHAM: German rabbi; born at Brück, near Erlangen, July 5, 1784; died at Münster Oct. 10, 1869. He studied in the yeshibot of Fürth and Prague, and was in 1814 appointed teacher in Reichensachsen by the then existing consistory of Westphalia; later in the same year he was transferred as teacher to Beverungen, where he officiated also as rabbi of the district of Warburg. After the redistricting of Westphalia he was appointed "Landesrabbiner" for the districts of Münster and Dortmund in 1815, and in 1828 chief rabbi of the district of Paderborn, holding the latter position until his death. He wrote: "Widerlegung der Schrift des Herrn H. B. H. Cleve 'Der Geist des Rabbinismus' aus Bibel und dem Talmud" (Münster, 1823); and "Milḥamot Adonai" (Hanover, 1836; 2d ed., Frankfort-on-the-Main, 1836), a protest against religious reforms, especially the use of the organ in the synagogue. He published also sermons and articles in the "Zionswächter" of Altona.

Sutro was an active advocate of the emancipation of the Jews, and during the era of reaction he repeatedly petitioned the Prussian Diet to repeal the ordinances declaring the Jews ineligible for public office. A few months before his death he had the satisfaction of seeing passed the law of July 3, 1869, which removed all the disabilities of the Jews. Some of Sutro's grandchildren have become converts to Christianity ("Allg. Zeit. des Jud." 1902, p. 488; 1903, p. 325).

Bibliography: *Der Israelit*, pp. 829–831, Mayence, 1869.

S. D.

SUTRO, ADOLPH HEINRICH JOSEPH: American mechanical engineer; born at Aix-la-Chapelle, Rhenish Prussia, April 29, 1830; died at San Francisco Aug. 8, 1898; educated in his native town, and at several of the best polytechnic schools of Germany. At an early age he was placed in charge of his father's extensive woolen mills, but the revolution of 1848 impoverished the family and it was compelled to emigrate to America, settling in Baltimore in 1850. In the same year, however, the discovery of gold induced Sutro to go to San

Süsskind of Trimberg Before Church Dignitaries.

(From a thirteenth-century manuscript.)

Francisco, where he engaged in business until, several years later, the discovery of mines in Nevada attracted him thither. He inspected the fields there, and soon established at Dayton, Nev., a stamping-mill for the reduction of silver ore, which proved a technical and financial success. The scheme of constructing a tunnel to serve as a drain through the Comstock lode, in which the heat resulting from the great depth of the shafts had made work impossible, originated with Sutro. In 1864 he matured his plans, and after many efforts to interest American and European capitalists in his venture, he chartered The Sutro Tunnel Company on Feb. 4, 1865, receiving the approval of Congress in the following year. The construction of the shaft of the tunnel, which is situated at Sutro, a village in the Carson River valley, was begun Oct. 19, 1869, and finished July 8, 1879. The main shaft is 12 feet wide, 10 feet deep, 20,500 feet long, and is 1,600 feet below the surface.

In 1879 Sutro sold his interest in the company and returned to San Francisco, where, during the Kearny riots and sand-lot agitation, he invested heavily in real estate, not sharing in the general despair of the city's future. As a result he became one of the richest men on the Pacific slope, owning about one-tenth of the area of San Francisco, including Sutro Heights, which he turned into a beautiful public park and which became the property of the municipality after his death. He gave the city, also, many statues and fountains, built an aquarium and baths, and in 1887 presented it with a duplicate of Bartholdi's monument, "Liberty Enlightening the World."

In 1894 Sutro was elected mayor of San Francisco on the Populist ticket. He was an active collector of books and manuscripts, and left a library of over 200,000 volumes, including 135 rare Hebrew manuscripts and a large collection of early Americana.

Bibliography: *America's Successful Men of Affairs*, p. 777, New York, 1896; *Appleton's Cyclopedia of American Biography*, vi. 2.

A. I. G. D.

SUTRO, ALFRED: English author and dramatist; born in London about 1870; educated at the City of London School and in Brussels. He began his career with a series of translations of Maeterlinck's works, all of which except the dramas he has translated from the French. Afterward turning his attention to the drama, he at first collaborated with Arthur Bourchier in producing "The Chili Widow" (1896), then wrote in rapid succession "The Cave of Illusion" (1900), "Arethusa" (1903), "A Marriage Has Been Arranged" (1904), and finally made a great success with "The Walls of Jericho," produced at the Garrick Theatre, London, Oct. 21, 1904.

Bibliography: *Who's Who*, 1904.

J.

SUTRO, THEODORE: American lawyer; born at Aix-la-Chapelle, Prussia, March 14, 1845. When only five years of age he emigrated with his parents to the United States, and was educated at Harvard University, from which he graduated in 1871, and in the law school of Columbia College, at which he took his degree in 1874. In the latter year he was admitted to the New York bar, where he has practised ever since. When, in 1887, the Sutro Tunnel Company of Nevada was financially embarrassed Sutro organized the Comstock Tunnel Company, which took over the stock of the Sutro Company, and thus saved the latter from absolute ruin.

Sutro is well known as an authority in cases referring to the laws of taxation. He has taken an active interest in politics, and was commissioner of taxes in New York city from 1885 to 1898. He has contributed to various periodicals articles treating of the laws of taxation, of corporations, of medical jurisprudence, and of mining.

A. F. T. H.

SVAB, KARL: Hungarian landed proprietor, and member of the Hungarian Upper House; born at Csongrad in 1829; educated at the real-school of Budapest. In 1846 he began to devote himself to agriculture, but two years later he took part, as lieutenant and adjutant under Colonel Bene, in the Hungarian struggle for liberty. On the restoration of peace Sváb resumed his agricultural pursuits, and was active in the founding of agricultural societies in the counties of Bekes and Torontal. From 1875 to 1885 he sat in the Hungarian Parliament as a member for the district of Török-Kanizsa, and in 1885 King Francis Joseph I. made him a life member of the Hungarian Upper House. Sváb is president of the Ungarisch-Israelitischer Landes-Stipendien-Verein.

Bibliography: Sturm, *Országgyülési Almanach*, 1901-5.

S. L. V.

SVIIT. See Periodicals.

SWALLOW: Rendering in the English versions for "deror" (Ps. lxxxiv. 4 [A. V. 3]; Prov. xxvi. 2) and for "sus" or "sis" (Isa. xxxviii. 14; Jer. viii. 7 [A. V. "crane"]). There are about ten species of swallow (*Hirundinidæ*) and the closely allied martin and swift (*Cypselidæ*) in Palestine. In the Talmud "senunit" is the usual name for the swallow, and the Biblical "deror" is also used. A distinction is made between the white, the green (or yellow), and the house swallow (Ḥul. 62a). The senunit, which, according to Shab. 77b, inspires the eagle with dread, may perhaps be intended for another bird of the species *Tyrannus intrepidus*, which seats itself on the back of the eagle and which resembles the swallow.

Bibliography: Tristram, *Nat. Hist.* p. 204; Lewysohn, *Zoologie des Talmuds*, p. 206.

E. G. H. I. M. C.

SWAN: The rendering of the Authorized Version for "tinshemet" (Lev. xi. 18; Deut. xiv. 16). The Revised Version, more correctly, gives "horned owl" (see Lizard; Mole; Owl).

Two species of swan have been found in Palestine, the whooper, or wild swan (*Cygnus musicus*, or *ferus*), and the *Cygnus olor*, or *mansuetus*; they are, however, comparatively rare.

Some take the "barburim abusim" of the Talmud (B. M. 86b) to mean "swans," though the usual rendering is "fattened hens."

Bibliography: Tristram, *Nat. Hist.* p. 249; Lewysohn, *Zoologie des Talmuds*, p. 194.

E. G. H. I. M. C.

SWAYING THE BODY: The habit of swaying the body during study and prayer has been peculiar to the Jews from very early times, and it is one still practised by them in the Orient and eastern Europe. In the Zohar, R. Jose asks R. Abba: "Why is it that among all nations the Jews alone have the habit of swaying the body when they study the Law?" R. Abba answers: "It illustrates the excellence of their souls. The spirit of man is the candle of the Lord' [Prov. xx. 27] refers to them. The light of that candle flickers and wavers in unison with the light of the Torah. The Gentiles have not the light of the Torah, and burn up like straw" (Zohar, Pinehas, pp. 118b, 119a).

Judah ha-Levi (12th cent.), in his "Cuzari" (ii. 80), assigns two reasons for the habit: (1) it causes animation and activity; (2) the scarcity of books compelled many scholars to use the same volume, and the necessity of alternately leaning forward to read developed a habit of swaying which persisted in later years, when books were more plentiful. The second explanation is rather ingenious; the custom of many scholars studying together from one volume is still in vogue among the Yemen Jews. The first explanation, however, is in harmony with the idea of the verse, "All my bones shall say, Lord, who is like unto thee?" (Ps. xxxv. 10). Jacob ben Asher, the "Ba'al ha-Ṭurim" (14th cent.), in his comment upon the passage "When the people saw it, they removed" ("wa-yanu'u" = "swayed in unison"; Ex. xx. 18), says: "This accounts for the swaying of the body during the study of the Torah, which was received with awe, trembling, and shaking."

Nathan of Lunel (flourished in 1176) quotes from a midrash the custom of swaying at prayer, and adds, "This is the custom of the rabbis and pious laymen in France" ("Ha-Manhig," p. 15b, ed. Goldberg, Berlin, 1855). The custom is mentioned also in Abudarham and in Isserles' notes on Shulḥan 'Aruk (Oraḥ Ḥayyim, 48, 1). R. Jacob Mölln was accustomed at the "'Amidah" prayer "to hold a 'siddur' in the right hand (his left hand, concealed under his mantle, resting against his heart), and to sway his body forward and backward" ("Sefer ha-Maharil," p. 61a, ed. Warsaw, 1874). The author of "Shibbole ha-Leḳeṭ" (p. 10a, ed. Buber) quotes Rashi to explain the custom of raising oneself on tiptoe three times when saying "Holy, holy, holy," at the "Ḳedushshah": it is to symbolize the verse, "And the posts of the door moved [shook] at the voice of him that cried" (Isa. vi. 4); *i.e.*, they shook in awe of Yuwu.

Perhaps the most plausible explanation of the swaying of the body is that of Dr. Simon Brainin. It was intended, he thinks, to afford the body exercise during study and prayer, which took up a large portion of the time of a great number of Jews (Brainin, "Oraḥ la-Ḥayyim," p. 126, Wilna, 1883).

Some authorities are opposed to the swaying of the body, especially at prayer. Samuel ha-Nagid (1027–55), the author of "Mebo ha-Talmud," in one of his poems describes the principal and the students of the yeshibah he visited as "swaying trees in the desert" (quoted in "Ha-Miẓpah"; see bibliography). Menahem Azariah di Fano (1548–1620) forbids any motion of the body at the "'Amidah" ("'Asarah Ma'amarot," article "Em Kol Ḥai," § 33, Amsterdam, 1649; *idem*, Responsa, No. 113, Venice, 1600). Another opponent of the custom was Isaiah Horowitz (1555–1630), who said that the swaying of the body may be allowed at the singing of hymns, but not at the "'Amidah," for one should bear in mind that such violent motion would not be tolerated in the presence of even a temporal king (comp. Isa. vii. 2; "Shelah," ed. Amsterdam, 1698, p. 250a).

Bibliography: Lewysohn, *Meḳore Minhagim*, § 2, Berlin, 1846; Senior Sachs, in Zederbaum's *Ha-Miẓpah*, St. Petersburg, 1886.

J. J. D. E.

SWEDEN: Kingdom of northern Europe. The existence of Jews in Sweden in the seventeenth century is vouched for by church records at Stockholm, from which it appears that several Jews had joined the Lutheran Church, a condition at that time imposed upon any Jew who desired to settle in Sweden. In 1681, for example, two Jews of Stockholm, Israel Mandel and Moses Jacob, together with their families, twenty-eight persons in all, were baptized in the German church of that city in the presence of King Charles XI., the dowager queen Ulrika Eleonora, and several high state officials.

Baptism a Condition of Residence.

In 1680 the Jews of Stockholm petitioned the king that members of their race be permitted to reside there without abandoning their creed, but the application was denied because the local consistory had refused to indorse it. On Dec. 3, 1685, Charles XI. ordered the governor-general of the capital to see that no Jews were permitted to settle in Stockholm, or in any other part of the country, "on account of the danger of the eventual influence of the Jewish religion on the pure evangelical faith." In case Jews were found in any Swedish community, they were to be notified to leave within fourteen days.

Permission to Settle.

In the seventeenth century, however, the Jewish question had merely a religious aspect in Sweden, and had not yet assumed the character of a race problem. Through court patronage Jewish merchants were occasionally appointed royal purveyors; and during the warlike reign of Charles XII. (1697–1718) the king usually had one or more wealthy Jews with him in the field, to take care of the paymaster's department of his army. Through their influence permission was obtained (1718) for Jews to settle in the kingdom without the necessity of abjuring their religion. After the death of Charles XII. (1718) the Swedish government was financially embarrassed for a long time, and the royal household was often relieved from pecuniary difficulties by the Jewish merchants of Stockholm, who, as a reward for their accommodations, insisted on the granting of additional privileges to themselves and their co-religionists. As a consequence the concession of 1718 was renewed, and supplemented by royal edicts of 1727, 1746, and 1748, but the permission had reference only to settlement in the smaller cities and rural communities.

In 1782 an ordinance was issued by which the Jews were permitted, on certain conditions, to settle anywhere in the kingdom, and to practise freely the tenets of their religion. It was, however, specified that Jews were ineligible for government positions and for election to the legislative assembly; they were, moreover, forbidden to establish schools for the propagation of their creed, and to combine with their religious services such ceremonies as might possibly cause disquietude in the minds of the general population.

The government was desirous of attracting wealthy Jews to the country, but it was equally careful to keep out itinerant usurers, quite a number of whom had in previous years entered Sweden from Germany. Any foreign Jew who landed in Sweden was accordingly required to report, within eight days of his arrival, to the local authorities, and to produce his passport and a certificate of character, as well as a statement of his purpose in coming to the country. These certificates were issued by the elders of the congregation to which the immigrant belonged in his native country, and had to be verified by the municipal authorities of the place in which the immigrant had last resided. If the certificates were unsatisfactory, the authorities were at liberty to expel the holder; but in case he was admitted he was directed to Stockholm, Gothenburg, or Norrköping. Jews who were residents of the country prior to the promulgation of this ordinance were called upon to present their certificates of character to the proper authorities, together with a statement setting forth in which city they desired to settle and make their living. The ordinance enumerated the different trades the Jews were permitted to follow, and it stipulated also that they should apprentice their sons to Swedish tradesmen in one of the three cities mentioned above. In order to prevent the overcrowding of the mercantile field it was prescribed that no foreign-born Jew should be allowed to start in business unless he possessed at least 2,000 riksdaler (about $800) in cash or negotiable securities; a native-born Jew need have only 1,000 riksdaler.

Restricted to Three Cities.

As to the retail business, the Jews were prohibited from selling victuals, liquor, and drugs, and they were permitted to retail their special articles of food, wine, kasher meat, mazzot, etc., among themselves only. Furthermore, the Jewish retail dealer was not permitted to offer his goods for sale in markets outside the city in which he was located, and he was compelled to conduct his business in open shops and was forbidden to peddle from house to house or in the streets.

The Jews were allowed to establish synagogues in the above-mentioned three cities, and to keep rabbis and other clerical officials. Intermarriages between Jews and Christians were forbidden. For every Jewish marriage celebrated a fee of six riksdaler was to be paid to the orphanage of the royal guards, this stipulation being intended as a compensation to the army for the exemption of the Jews from military service. In order to protect the interests of descendants of immigrant Jews the state ordered that, on the death of a Jew, the elders of the congregation should make an inventory of his estate and submit an account thereof, either to the orphans' court or to the municipal authorities. The Jews, however, had the right to appoint guardians of minors; and a rabbinical court had jurisdiction in inheritance cases. In litigations between Jews and Christians where the facts could not be established except under oath, the Jew might be ordered to take the customary Jewish oath in the synagogue in the presence of the judge. A Jew convicted of perjury became liable to expulsion from the country.

The ordinance of 1782 contained a separate clause referring to "particularly wealthy Jews, or such as are proficient in some trade almost, or quite, unknown in the country." Such persons could, through the Department of Commerce, petition the king for privileges and concessions other than those granted in the general ordinance.

After 1782 the Jews gradually secured concession after concession from the government, but those living in Stockholm grew overconfident, and carried their ambitious designs so far that a feeling of indignation arose among the general population against the ambitious Jewish financiers. This aversion to the Jews grew more pronounced as their privileges were more widely extended; and it reached the limit in 1838, when a new ordinance was promulgated which abolished nearly all the former restrictions upon their civic rights (in this ordinance the Jews were, for the first time, designated "Mosaiter," *i.e.*, adherents of the Mosaic faith). As a result a serious uprising took place in the capital; and numerous complaints were presented to the government, denouncing the alleged undue preference shown the Jews at the expense of other citizens. On Sept. 21 of the same year the government was compelled to revoke the new ordinance.

Reactionary Decree of 1838.

During the following years the book-market was deluged by brochures for and against the "Mosaiter." This controversy between sympathizers and antagonists of the Jews continued until 1840, when the Commons in the Riksdag petitioned the government to reestablish the ordinance of 1782 in its original form. The friends of the Jews tried to show that the petitioners were actuated by religious intolerance, but their adversaries openly declared the question to be one not of religion, but of race. The anti-Semites in the Riksdag endeavored to prove that the Jews had greatly abused the rights and privileges granted them in 1782, and that they had done so at the expense and to the detriment of the native merchants and tradesmen. The efforts to create anti-Jewish sentiment in the Riksdag were, however, unavailing, and at a later session of that body (1853), when public opinion had turned more in favor of the Jews, they were accorded additional privileges.

During the latter half of the nineteenth century the few remaining disabilities of the Jews were removed. By the law of Oct. 26, 1860, they were granted the right to acquire real estate in the rural communities, whereas they had previously been permitted to hold real property in the cities only. On Jan. 20, 1863, another ordinance removed the pro-

hibition against intermarriages between Jews and Christians, which were declared to be legal provided they had been attended by due ceremonies. A later ordinance (Oct. 31, 1873) stipulated that the issue of marriages between members of the Swedish state church and Jews should be brought up in the Lutheran faith. If, however, a pact concerning the religion of their future children had been made in writing by the parents before their marriage, and submitted to the clergyman or other authority who performed the marriage ceremony, such agreement should remain valid.

There are, of course, various privileges which the Jews, like any other non-Lutherans, can not obtain as long as the present constitution of the Swedish kingdom is in force. Thus, they can not become members of the council of state; nor can they, as judges or as members of committees, take part in discussions concerning religious questions. Otherwise they enjoy the same rights and are subject to the same duties as the Swedish citizens of the Lutheran faith.

During the reign of Gustavus III. (1771–92) the Jews of Stockholm invited Levi Hirsch from Alt-Strelitz, Mecklenburg, to officiate as their rabbi. The first Swedish synagogue was located at Köpmantorget (Merchants' Square), Stockholm, in the Sjöberg house. After a few years this place was found to be too small, and the Jews in the capital selected the old auction chamber at Tyska Brunn (German Well), where they worshiped until some years ago, when a synagogue was erected at Vahrendorfsgatan (Vahrendorf street). At present (1905) there are synagogues in all of the larger Swedish cities in which Jews have settled in any considerable number.

According to the statistics of 1890 there were in the entire kingdom of Sweden 3,402 Jews. Since then, however, their number has been considerably augmented, and a conservative estimate places the Jewish population at 4,000.

Bibliography: A. Strindberg, *Svenska Folket i Helgd och Söcken*, Stockholm, 1882; *Sveriges Statskalender*, Stockholm, 1903; *Sveriges Rikes Lag*, Stockholm, 1900; *Statistisk Tidskrift*, Stockholm, 1901.

J. G. Li.

SWINE: Rendering in the English versions of the Hebrew "ḥazir." The swine is enumerated among the unclean animals (Lev. xi. 7; Deut. xiv. 8); the use of its flesh as food is branded as apostasy (Isa. lxv. 4; lxvi. 3, 17); and the contempt in which the animal was held is expressed in the proverbial use of its name (Prov. xi. 22). The boar is referred to in Ps. lxxx. 13 as the "swine of the woods," *i.e.*, of the thickets along the banks of the Jordan from Jericho to the Sea of Galilee, where it still swarms, being comparatively rare elsewhere in Palestine.

The abhorrence to the swine in later times is illustrated by the endeavor in the Talmud to avoid even mentioning it by name, the expression "another thing" ("dabar aḥar") being used instead. Hence tyrants and heathen mobs used to enjoy the diversion of forcing Jews to eat swine (Philo, ii. 531; II Macc. vi. 18, vii. 1; comp. Josephus, "Ant." xiii. 8, § 2). Not only was the breeding of the swine forbidden (Men. 64b); but to keep it among flocks was prohibited also (B. Ḳ. vii. 7; Yer. Shek. 47c).

The swine is the emblem of filthiness (Ber. 43b). It is the richest of all animals because it can find its food everywhere (Shab. 155b). Breeders of swine are compared to usurers because both grow rich easily and rapidly; for the swine fattens quickly (Ber. 55a).

Among the parts of the swine mentioned as being used are its haunches, which were considered a delicacy; its fat, with which cheeses were embellished; the bristles of its back, which were used as needles; and its excrement, which was employed by tanners (Ḥul. 17a; 'Ab. Zarah 35b; Shab. 90b [Rashi]; Ber. 25a). The swine is one of the three animals which grow stronger with age (Shab. 77b; see Serpent); it is, of all animals, most subject to disease (Ḳid. 49b); and as its intestines most resemble those of man, an epidemic among swine was cause for the ordinance of public prayers and fasting (Ta'an. 21b). Its period of gestation is sixty days (Bek. 8a). The boar is mentioned under the name of "ḥazir ha-bar": it roams in swamps and marshy places (Ḥul. 122a). It crushes its prey, eating its fill, and trampling the rest (Pes. 118b). The Egyptian swine is referred to in Sanh. 33a, 93a. See, also, Leopard.

Bibliography: Tristram, *Nat. Hist.* pp. 54, 145; Lewysohn, *Z. T.* p. 146; Cassel, *De Judæorum Odio et Abstinentia a Porcina Eiusque Causis*, Magdeburg, 1740.

E. G. H. I. M. C.

SWITZERLAND: Republic of central Europe. Jews were living at Basel as early as 1213, and ten years later the church chattels were pawned with them. There were Jews at Bern in 1259, at St. Gall in 1268, at Zurich in 1273, and at Schaffhausen, Diessenhofen, and Luzerne in 1299. In the last-named year a Jew of Schaffhausen named Solomon owned three houses termed the "Haselstaude"; in 1333 these houses were in the possession of his son Jacob ben Solomon, the "circumciser," who seven years later sold them to the Bishop of Constance (Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," p. 433). About this time Jews from Alsace, Ulm, Nuremberg, and various cities of southern Germany, and even from France, settled at Neuchâtel, Biel, Vevay, Pruntrut (where many Jewish merchants were living in 1346), Solothurn, Winterthur, Zofingen, and various places in Aargau and Thurgau.

Early Settlers.

The Jews of Switzerland, like those of Germany, were regarded as "Kammerknechte" of the Holy Roman Empire, and were under the immediate protection of the emperor, to whom they paid an annual tribute called the "goldener Opferpfennig"; secondarily, they stood under the protection of the several cities which had acquired the "Judenregal," or right of protecting the Jews and of levying taxes on them. A number of towns admitted the Jews as citizens, Biel being the first to do so (1305). They did not, however, participate in all the rights and duties of the Christian population, their citizenship merely implying that they were under municipal protection during a term of residence limited to a definite period. In several places, including Basel, Bern, Biel, Zurich, Schaffhausen, and Freiburg, they were thus admitted on payment of a certain sum for

periods varying from one to ten years. At Basel this settlement tax amounted to between two and twenty gulden a year, at Schaffhausen between eight and ten, and at Zurich between seven and eighty, the amount being fixed according to the value of the property owned by the taxpayer; in case the Jew's privilege of sojourn was prolonged he was obliged to pay between 300 and 400 gulden annually. Foreign Jews were allowed to remain only for a limited time in each city: at Zurich, one day and one night, on payment of one gulden; at Freiburg, four days. Despite the nominal protection involved in the rights of citizenship the Jews were in reality entirely defenseless, and were at the mercy of the city authorities or of the ruling bishops, and the promises made them were kept only so long as self-interest dictated.

Jews' Social Position.

During the Middle Ages the Jews were almost exclusively engaged in money-lending, and they advanced funds to counts and nobles, citizens and peasants, clergymen and magistrates. The customary rate of interest permitted by the authorities was two pfennig weekly per pound (1 pound = 240 pfennig), although the rate was occasionally higher. At Basel the Jews were obliged, at the request of the board of aldermen, to loan the city five pounds for half a year without interest. Money was generally loaned on security, and the Jews were forbidden to take church treasures in pledge, or to advance funds on weapons, armor, ecclesiastical vestments, chalices, or on bloody or wet garments; at Zurich silk in quantities of one pound or more might not be pawned with a Jew.

The Jews of Switzerland were hated and despised, and socially ostracized. They were compelled to wear the so-called JUDENHUT as a badge, only Jewish physicians, of whom there were several in the country, being occasionally exempt from this restriction. At Freiburg Master Joseph practised from 1356 to 1370, settling in the latter year at Basel, where he was appointed municipal physician at a yearly salary of 25 pounds. He was succeeded in this office by Master Gutleben, who received a salary of 50 pounds. Master Simon, a French Jew, was living at Freiburg in 1402, and Ackin of Vesoul, who was famous for his skill as a physician and surgeon, resided there from 1412 to 1423, when he was called to Bern, where Jewish physicians had been living at even an earlier date. In 1425 Master Joseph, who had been a resident of Zurich in 1423, was called to Luzerne, where the physician Lazarus, who practised at Winterthur also, lived as late as 1518. The majority of the Jewish physicians in Switzerland came from Italy. Even in the seventeenth century the physician Joseph Jacobson, a native of Prague, was practising at Basel and Zurich, and was especially successful in treating cases of calculus (Ad. Steinberg, "Studien zur Gesch. der Juden in der Schweiz," pp. 87 *et seq.*; "Monatsschrift," xi. 351 *et seq.*).

Persecutions.

In the cities of Switzerland, as elsewhere, the Jews were confined to certain streets which were set apart for them, and which they were not permitted to leave during Holy Week. The Jews' street in Bern, in the vicinity of the present Casino, is mentioned as early as the thirteenth century. At Zurich most of the Jews lived in the Brunnengasse (called also Judengasse), which was located outside the city proper. The Jewish quarter at Basel, previous to 1349, was in the Rindermarkt, the houses of the Jews being built on land belonging to the convent of St. Leonard. Their slaughter-house and their synagogue were located there, the latter in a wing of a house called "Zum Alten Safrön"; subsequently this was transferred to a building which even in the nineteenth century retained the name of "Die Judenschul." At Zurich the synagogue was situated opposite the Rindermarkt in the Brunnengasse already mentioned; with the permission of the Bishop of Constance a new synagogue was built in 1383, probably on the site of the old one. The small synagogues previously existing, in which disturbances had been frequent, were closed by the municipal council. The Jews did not have cemeteries for all their communities. The burial-ground at Bern was situated at the end of the Judengasse, and that at Basel, below St. Alban; the latter, however, was taken from the Jews after the persecution of 1294. In 1394 the council of Basel granted the Jews a plot for a new cemetery in the suburb Ze Spitalschüren, near the Spahlenthurm, and permitted them to inter corpses from other places on payment of one gulden for each burial. At Zurich the Jewish cemetery was situated at the Lindenthor, and there also the Jews were permitted to inter bodies from elsewhere, although this privilege was subsequently restricted to certain places. A burial-tax was levied in many cities; at Basel, for example, half a gulden had to be paid for the burial of every resident Jew, and at Zurich one gulden. After the expulsion the tombstones of the Jewish cemeteries at Basel and Zurich were used for repairing the city walls. Ulrich gives several Jewish epitaphs (*l.c.* pp. 38 *et seq.*, 458).

Cemeteries.

There were very few Jewish scholars in Switzerland. Rabbi Moses, who was the author of the so-called "Zürcher Semak" (Zunz, "Ritus," p. 211), lived at Zurich in 1347; and about 1410 the pious Moses Cohen, the father-in-law of R. Jacob Mölln ha-Levi (MaHaRIL, Responsa, Nos. 8, 33), resided at Bern.

The Jews of Switzerland, being almost exclusively engaged in money-lending, were tolerated because of their wealth and were persecuted for the same reason. Whenever the Christian inhabitants were heavily indebted to the Jews a pretext was sought to get rid of the latter, and all kinds of crimes were ascribed to them, including ritual murder, the poisoning of wells, and the desecration of the host. The first Swiss persecution of the Jews took place at BERN in 1294, when they were accused of having cruelly murdered a boy named Rudolf (Ruff). They were accordingly expelled from the city, although they were soon readmitted. Then came the plague of the year 1349, when the Black Death raged throughout Switzerland. At Vevay, Geneva, and neighboring places Jews were broken on the wheel, hanged, and subjected to other persecutions (Hot-

tinger, "Kirchengesch." ii. 168; Ulrich, *l.c.* p. 228). At Zofingen, where poison was said to have been found in the wells, some Jews were put to the test of "Dümeln" (thumbscrews), whereupon they declared themselves guilty of the charges brought against them. This discovery was then communicated to the people of Basel, Zurich, Freiburg-im-Breisgau, and even of Cologne. The Jews of Basel were burned on an island in the Rhine on Jan. 9, 1349 (not Christmas day, 1348), and their children, who were spared, were baptized. At Zurich, as at Basel, the municipal council endeavored to protect the Jews, but as the latter were accused at the same time of the murder of a boy whose body had been found in the Wolfsbach, the authorities could not restrain the mob, and the Jews were tortured and burned on the eve of St. Matthias, Sept. 21, 1349 (not 1348, as Grätz asserts, "Gesch." vii. 387; see Ulrich, *l.c.* p. 98; Vögelin, "Aus dem Alten Zürich," pp. 62 *et seq.*, Zurich, 1829). The impecunious Eberhard of Kyburg expelled the Jews of Burgdorf, in the territory of Bern, on the night of Feb. 16, 1349, and confiscated their property. At St. Gall, where many Jews lived in the street behind the so-called Brotlaube, some were burned and the others expelled, while at Diessenhofen their houses were forcibly entered and robbed, and they themselves dragged to the stake and burned. Some of them, however, together with coreligionists from Winterthur and probably from other places as well, escaped to the castle of Kyburg, where they were protected by the governor. The cities from which the Jews had fled demanded that their defender, Duke Albrecht of Austria, should have them burned alive by his judges, and threatened that otherwise they themselves would take the necessary steps; a large number of Jews, 330 it is said, were accordingly sent to the stake on Sept. 18, 1349, although some saved their lives by accepting baptism (Ulrich, *l.c.* p. 126; "Monatsschrift," xii. 405). Schaffhausen alone was guiltless of such indiscriminate slaughter, although even there some Jews are said to have been burned alive (Ulrich, *l.c.* p. 209; but comp. Löwenstein, "Gesch. der Juden am Bodensee," p. 141).

Further Persecutions.

The object of these persecutions was attained: the promissory notes of the citizens were destroyed, their pledges recovered, and their debts canceled. In view of the high taxes the Jews paid, however, they were soon readmitted to all the places from which they had been expelled. By 1352 they had returned to Zurich, and by 1361 to Basel, which had determined to keep them excluded for a period of 200 years; in 1375 they loaned the municipal council of the latter city the sum of 5,000 gulden. Five years later (1380) they were once more in Bern. In 1401, however, a new accusation of ritual murder led to a repetition of the persecutions. A postilion of the governor had killed the four-year-old son of a councilor, and the charge was lodged against a Jew named Michael Vinelmann, a former resident of Basel, that he had promised the murderer three gulden for the blood of the child. The murderer was broken on the wheel, and the Jew burned alive without trial. The news of the crime was quickly brought to Schaffhausen, where shortly before a similar accusation had been successfully refuted. Several of the Jews of the city fled, but were captured and taken back to Schaffhausen, where they were thrown into a dungeon and terribly tortured. Hot pitch was poured into incisions made in their loins, and the soles of their feet were burned "until the bare flesh could be seen." Thus tortured, they answered every question in the affirmative, whereupon all the Jews living at Schaffhausen were condemned to death. Thirty were burned alive on June 25, 1401, and four weeks later eighteen men and women died at the stake in Winterthur. The Jews of Zurich, however, were protected (Ulrich, *l.c.* pp. 24, 126 *et seq.*, 248; Joseph ha-Kohen, "'Emek ha-Baka," p. 72; "Monatsschrift," xii. 406, xiv. 49 *et seq.*; Löwenstein, *l.c.* pp. 64 *et seq.*, 82 *et seq.*).

Readmission of the Jews.

During the Middle Ages the Jews were more oppressed and persecuted in Switzerland than in any other country, but on account of their being indispensable during financial difficulties they were more frequently readmitted into Swiss cities than elsewhere. With marvelous persistence they returned again and again to the cities and villages which they had been ordered to leave. They were banished from the city and canton of Bern in 1427, from Freiburg in 1428, from Zurich in 1436, from Schaffhausen in 1472, from Rheinau (where they were plundered) in 1490, from Thurgau in 1494, and from Basel in 1543. But despite the edict of exile, individual Jews succeeded in gaining readmission to various cities, even in the territories of Zurich and Bern, until the diet of the thirteen cantons in 1622 expelled the Jews forever from the Swiss Confederation. Nevertheless, twenty-four Jewish families were living in the village of Mammern as late as 1643, but after that date they were admitted only by Aargau (which did not join the confederation until 1803), and here they settled especially in the villages of Klingnau, Lengnau, and Endingen.

Expulsions.

The emancipation and civil enfranchisement of the Jews of Switzerland were accomplished only after a bitter struggle. The French Revolution, however, ameliorated their condition. In the Great Council of Helvetia (1798–99) the most liberal-minded men of Switzerland, including Escher, Suter, Zimmermann, Herzog, and Secretan, advocated civic equality for the Jews, and attacked the ancient prejudices of intolerance. The first concessions granted them were, however, the result of treaties relating to settlement and commerce negotiated by the Swiss government with foreign powers. The ambassadors of France, England, and the United States insisted that the right of settlement should be granted to all citizens of their respective countries, without distinction of creed. During several decades before 1860, Jews, mostly from France, resided at Geneva and Bern, where they could acquire citizenship, and also at Basel, Neuchâtel, and Waadt. In 1860 the canton of Graubünden repealed all class legislation restricting the settlement of Swiss and foreign Jews; and in 1861 the canton of Zurich, which contained 175 Jews, granted them all civic and political rights, with the exception of naturali-

zation. Similar measures were adopted by Solothurn and by Schaffhausen, all laws restricting the free settlement of Swiss Jews being repealed by the Great Council in May, 1865; while Thurgau, by a popular vote taken in Jan., 1866, granted the right of free settlement without distinction of creed. All the intercantonal restrictions affecting the Jews were finally removed by the revision of the confederal constitution in 1874, when articles 41 and 48 were stricken out, and religious liberty proclaimed.

Emancipation.

Notwithstanding the granting of civic equality to the Jews, certain religious customs peculiar to them were still restricted, especially ritual slaughtering, which had been forbidden in Aargau and St. Gall as late as 1867. Under the revised constitution of 1874 the question arose whether this prohibition was not contrary to the spirit of the law granting religious liberty. In 1886 the Aargau Society for the Prevention of Cruelty to Animals demanded that the government prohibit ritual slaughtering; while, a year later, the Jews of Baden petitioned the government to grant permission to all Jewish communities in Switzerland to slaughter according to Mosaic law. The confederal government decided that while such a prohibition might contravene liberty of worship, the regulations issued by the several cantons to prevent cruelty in slaughtering should be upheld. The question was thereupon submitted to a referendum; and by popular vote of Aug., 1893, an article was inserted in the constitution declaring ritual slaughtering illegal throughout Switzerland.

Agitation Against Shehiṭah.

During the last four decades of the nineteenth century the Jewish population of Switzerland became doubled, and now (1905) numbers more than 10,000. In addition to the older communities at Endingen, Lengnau, Baden, Basel, Bern, and Geneva, there is a community at Zurich, the largest in the country, and one at St. Gall, established in 1865. The two last-named communities have new synagogues, their own cemeteries, and, for the last forty years, their own rabbis. Of rabbis at Zurich may be mentioned M. Levin (until 1877), A. Kisch (1877–1892), and M. Littmann (the present incumbent). St. Gall has had two rabbis, H. Engelbert (appointed in 1865) and E. Schlesinger (since 1900). Lucerne, Biel, Burgdorf, Langenthal, Pruntrut, St. Imier, Neuchâtel, Chaux de Fond, Avenches, and Lausanne are smaller congregations with but one official each. A Swiss Jewish home for the aged has been built at Lengnau by voluntary contributions from the Guggenheim brothers of New York. See Aargau; Basel; Bern; Biel.

Bibliography: In addition to the bibliography given under Aargau, etc., see Aug. Steinberg, *Studien zur Gesch. der Juden in der Schweiz Während des Mittelalters*, Zurich, 1902; E. Haller, *Die Rechtliche Stellung der Juden im Kanton Aargau*, Aargau, 1901; Löwenstein, *Gesch. der Juden am Bodensee und Umgebung*, 1879; Harder, *Ansiedelung, Leben und Schicksale der Juden in Schaffhausen*, in *Beiträge zur Vaterländischen Gesch. des Kantons Schaffhausen*, i. 34 *et seq.*; E. Bär, *Die Juden Zürichs im Mittelalter*, in *Züricher Taschenbuch*, 1896; *Monatsschrift*, xii. 405 *et seq.*, 441 *et seq.*; xiv. 41 *et seq.*

J. M. K.

SWORD ("ḥereb"; "barak" [poetic form] in Job xx. 25; Greek, *μάχαιρα*, *ῥομφαία*, *ξίφος*): The sword hung at the hip from a sword-belt (I Sam. xvii. 39; xxv. 13; II Sam. xx. 8), probably on the left side, Judges iii. 16, 21, notwithstanding. It was kept in a sheath ("ta'ar," I Sam. xvii. 51; "nadan," I Chron. xxi. 27; *θήκη*, John xviii. 11), whence the phrases "heriḳ," "shalaf," or "pataḥ ḥereb" (= "to draw the sword"). Some swords were double-edged (comp. "ḥereb shene piyot," Judges iii. 16; Prov. v. 4), and were used for both cutting (I Sam. xxxi. 4; II Sam. ii. 16; I Chron. x. 4) and thrusting (comp. "hikkah ba-ḥereb" and I Kings iii. 24). There are no detailed descriptions of the various kinds of swords used by the Israelites, but they probably resembled those of Assyria and Egypt, being sometimes straight and sometimes curved, and either long or dagger-shaped and short. The existence of the straight variety is proved by the fact that swords were used for thrusting; and is also implied in the phrase "nafal ba-ḥereb," used of those who commit suicide by this weapon (I Sam. xxxi. 4 *et seq.*). The story of Ehud, who thrust his sword, haft ("niẓẓab"), and all into Eglon's belly (Judges iii. 16–22), shows that short, dagger-like swords were used.

The blade ("lahab") of the double-edged sword was probably straight, and this portion of the weapon seems generally to have been made of iron, sometimes (but rarely) of bronze (comp. I Sam. xiii. 19; Joel iii. 10; Micah iv. 3; Isa. ii. 4); this was also the custom among the Egyptians, as the blue blades in the paintings indicate. The hilt of the sword was made probably of a different material, in accordance with Egyptian and Assyrian usage; probably the hilt afforded, sometimes, an opportunity for artistic workmanship. The word "mekerah" in Gen. xlix. 5 has frequently been compared with *μάχαιρα* and rendered "sword," but this explanation is very doubtful. Originally *μάχαιρα* denoted the Lacedemonian, slightly curved sword used for cutting, having a knife-like blade, a blunt back, and a point turning up toward the latter. The same name was given to any curved saber, in contradistinction to *ξίφος* (the dagger-like sword).

In the Roman period the Jews adopted the short dirk ("sica") used by the Romans, and especially by the gladiators. This weapon, which was concealed in the garments, and which was especially affected by the Sicarii, who derived their name from it (Josephus, "Ant." xx. 8, § 10; "B. J." ii. 13, § 3), was only a foot in length, and somewhat curved.

E. G. H. W. N.

SYCAMORE (SYCOMORE [שִׁקְמָה; *Ficus Sycomorus*]): A medium-sized bushy tree of Syria and Egypt, allied to the common fig. It is often mentioned in the Bible (Amos vii. 14; I Kings x. 27; Isa. ix. 9, 11; Ps. lxxviii. 47; I Chron. xxvii. 28; II Chron. i. 15, ix. 27), and still grows plentifully in the plain along the coast, the Shefelah (comp. the ancient name of the place Haifa, Sykaminon, after the Greek designation of the tree [*συκάμινος*] in the Septuagint and elsewhere). The trees grew freely also in the valley of the Jordan, in the vicinity of Jerusalem, and in Lower Galilee. It was one of the most widely scattered trees of ancient Egypt (comp. Ps. lxxviii. 47; Wilkinson, "Manners and Customs

of the Ancient Egyptians," iii. 419); it was more valued there than in Palestine, where its fruit, a small fig not particularly palatable, seems to have been chiefly the food of the common people. Even to-day it is eaten by the poor only (Anderlind, in "Z. D. P. V." xi. 100; Henslow, "The Plants of the Bible," p. 91). In order to make it palatable the fruit must be slit when it is maturing, to let the tart juice flow out (Amos vii. 14). The Hebrews valued the tree chiefly on account of its wood, which is light and very durable. In Palestine it was the common timber (I Kings x. 27; II Chron. i. 15, ix. 27; Isa. ix. 10). In Egypt most of the domestic utensils that have been preserved, as well as the sarcophagi, were carved from this wood.

E. G. H. I. Be.

SYDNEY: Capital of New South Wales, Australia. Its congregation dates from 1817, when about a score of Jews formed a ḥebra ḳaddisha, and they obtained permission to bury their dead in a special corner of the general cemetery. Eleven years later prayer-meetings were held in the house of P. J. Cohen. About 1830 the chief rabbi of London, Solomon Herschell, sent Aaron Levi, member of the bet din, to assist in consolidating the congregation; and in 1832 a synagogue was established in a rented room. J. B. Montefiore, who had previously obtained a grant of land from the government for a Jewish burial-place, became the congregation's first president. The first Jewish marriage in Australia, that of Moses Joseph, took place in 1830; and in the following year a certain Rose was engaged as the first minister. He was followed by Jacob Isaacs. The Jews of Sydney then acquired a synagogue of their own in York street, which was opened for divine worship on April 2, 1844. In 1862 A. B. Davis, born in London in 1828, who had been minister at Portsmouth and Kingston (Jamaica), became senior minister of the congregation, serving for no less than forty-one years, during which period he helped to create several of the communal institutions, *e.g.*, the Sabbath-school and the education board. During his incumbency, also, the present synagogue, the handsomest building of its kind on the Australian continent, was built in Elizabeth and Castlereagh streets and dedicated Jan. 26, 1875. In 1905, on his retirement as rabbi emeritus, F. L. Cohen was selected to succeed him.

Beginnings of the Community.

Almost a plethora of charitable institutions has arisen in Sydney. The oldest is the Hebrew Philanthropic Society, which was founded in 1838. In 1882 it was converted into a home and styled the "Sir Moses Montefiore Home." Accommodations are provided for about fifteen inmates; meals are furnished to casuals; aid is granted monthly to old men; and general relief is afforded to the poor and needy. The Dorcas Society, whose usefulness is confined entirely to women, was founded in 1840. On similar lines the Help in Need Society was formed in 1898; its operations are more limited. A society that is doing a great amount of good is the Jewish Mutual Aid, founded in 1896 by A. Blashki, Jr. It is purely a loan society, lending at interest sums of not less than £25. The Baron de Hirsch Memorial Aid Society, an institution for the general relief of the poor, was founded in 1896. In 1894, with a view to enlisting the sympathy and help of the young, a society, known as the Jewish Girls' Gild, was formed by S. A. Joseph; and in 1897, through the instrumentality of Henry Harris, another ḥebra ḳaddisha was formed. A year later a ladies' section of the society came into existence under the direction of a Mrs. Samuels. As in most Australian congregations, Sydney possesses a branch of the Anglo-Jewish Association. Since its foundation (1872) this branch has been presided over by A. B. Davis.

Charitable Institutions.

Many leading Jews of Sydney have displayed an interest in communal matters, including S. A. Joseph, L. W. Levy, and Charles Collins, M.L.H. The first-named reached New Zealand on the first ship to arrive at that colony from England in the year 1842. Subsequently he settled in Sydney, where he joined Jacob Montefiore and formed the firm of Montefiore, Joseph & Co. For nearly a quarter of a century he was a member of the synagogue board of management. Charles Collins was for many years the leading citizen of the district of Narrabri. He was its first mayor, and he held that position for three successive years. In Parliament he sat as the representative of Namoi from 1885 to 1887 and again from 1890 till his death in 1898. L. W. Levy occupied various official positions, including that of member of the legislative council in 1882. Of the other leading Jews the name of J. G. Raphael must be recorded. Several streets in Sydney perpetuate his memory. From 1872 to 1878 he represented West Sydney in the legislative assembly. In the same body J. J. Cohen was elected a member for Petersham in 1898.

In no city have the Jews borne a more praiseworthy part in the development of commerce and trade, in the growth of institutions, and in the administration of public affairs than in Sydney. The example set by the Montefiores was followed by other early settlers, including Louis Phillips, P. J. Cohen, and Samuel Cohen, the last of whom was the first Jewish member of the Parliament of New South Wales. The election of George J. Cohen, Richard Gotthelf, and other Jews to the position of president of the chamber of commerce bears testimony to services rendered in the sphere of commerce, while Sigismund Hoffnung and David Cohen were prominent as merchants and philanthropists.

Jews in Public Life.

Three Jews of Sydney have attained distinction in the government service; namely, Sir Saul Samuel, Bart., for several years agent-general of the colony in England; Sir Julian Salomons, K.C., who was for a short time chief justice of the colony, and who also held the post of agent-general in London; and H. E. Cohen, one of the judges of the Supreme Court of New South Wales. At the present time (1905) three Sydney Jews are members of the legislative assembly; namely, J. J. Cohen, Daniel Levi, and A. E. Collins. The number of Jews living in Sydney and its suburbs, according to the census of 1901, was 5,137 (2,665 males

and 2,472 females), in a total population of 488,382. Intermarriages with members of other religions have been very frequent among the Sydney Jews, about one-fifth of the men having taken wives not of the Jewish faith.

The "Hebrew Standard" has been published for several years in Sydney.

BIBLIOGRAPHY: *Sydney in 1848*; P. J. Marks, *Hebrew Standard*, Sept. 30, 1904; March 10, 1905; *Jewish Year Book*, 1905.

D. I. F.—J.

SYENE: Ancient city of Egypt on the Ethiopian frontier in the Thebaid; situated on the eastern bank of the Nile, equidistant from Alexandria and Meroe. In the Bible it is called "Sweneh" (סונה; Egyptian, "Sun"; Coptic, "Suan," whence it may be assumed that the Hebrew name was originally סון, the ה being a locative suffix). Syene is mentioned as a frontier city of Egypt (Ezek. xxix. 10, xxx. 6); but the combination "migdol Swenech" (A. V. "tower of Syene") is due to a corruption of the text, as was seen by Jerome (*ad loc.*). The Septuagint accordingly has a place-name, "Magdolon"; so that the passage should read "from Magdolon [the northern frontier of Egypt] to Syene [the southern boundary]." While Jerome refers to a tower still standing there in his time, this was merely a Roman fort. Josephus also alludes to Syene as a frontier city ("B. J." iv. 10, § 5). Neubauer is wrong in asserting ("G. T." p. 419) that coins from Syene are mentioned in the Talmud (Ket. 67b). The entire district is rich in deposits of pink granite called syenite (Pliny, "Historia Naturalis," xxxvi. 8, § 13). The Syrians termed the place "Aswan," the name by which it is known to-day (Assouan). The modern city, however, lies northeast of the ancient Syene.

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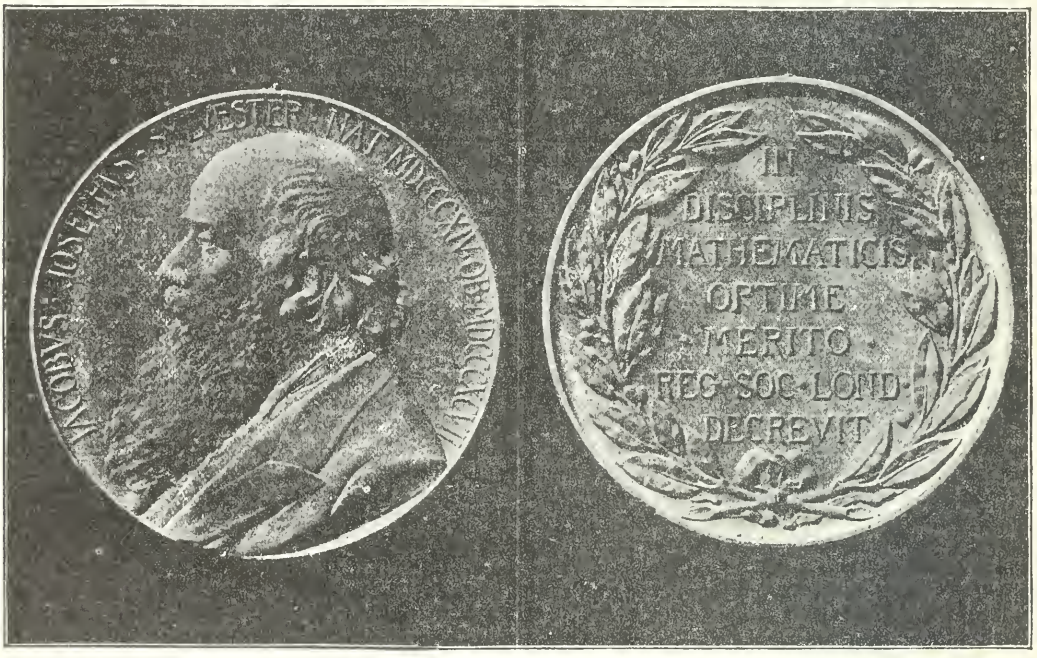
G. S. Kr.

SYLVESTER, JAMES JOSEPH: English mathematician and Savilian professor of geometry in the University of Oxford; born in London Sept. 3, 1814; died there March 15, 1897. He was educated at Neumegen's school, at the Royal Institution, Liverpool, and at St. John's College, Cambridge. In 1837 he passed the examination for the mathematical tripos as second wrangler, but was precluded by his Jewish origin from taking his degree and from competing for either of the Smiths' prizes. In 1872, after the passing of the Tests Act, the complete degree of M.A. "propter merita" was conferred upon him. He became professor of mathematics at University College, London (1837); University of Virginia, Charlottesville (1841); Military Academy, Woolwich (1855–70); Johns Hopkins University, Baltimore (1877–83); and at Oxford (1883), where he founded a mathematical society.



THE ROYAL SOCIETY MEDAL ESTABLISHED IN HONOR OF JAMES JOSEPH SYLVESTER.

Sylvester was the founder and first editor of the "American Journal of Mathematics." He received the Royal Medal of the Royal Society in 1860, the Copley Medal in 1880, and the triennial De Morgan Commemoration Medal from the London Mathematical Society in 1887. He was made an honorary D.C.L. of Oxford and LL.D. of Dublin and Edinburgh; was a member of many scientific societies in Europe and the United States; and in May, 1890, was created an officer of the Legion of Honor by the President of the French Republic.

Sylvester was chiefly known as an algebraist, and as the fellow worker of Professor Cayley in the

foundation of the doctrine of "invariants." His first printed paper was "On Fresnel's Optical Theory of Wave Surfaces" (in "Philosophical Magazine," 1837). He discovered the proof and extension of Newton's theorem on the imaginary roots of equations, this proof, which was published in the Proceedings of the London Mathematical Society, having been a desideratum since the days of Newton. He also contributed a paper on the reversion of series, solving in its complete form a problem which had been but imperfectly solved by Jacobi. His first paper to attract attention abroad was that in which he gave a new form to Sturm's celebrated theorem on equations. His work on canonical forms is described by Cayley as containing crowds of ideas embodied in the new words "cogredient," "contragredient," "concomitant," "covariant," "contravariant," "invariant," etc., most of which have been adopted into mathematical terminology.

In addition to the foregoing, Sylvester published a theory of versification in a volume entitled the "Laws of Verse" (1870), as well as poetical translations from the German and Latin, and various sonnets and other original pieces in verse.

After his death there was established through the Royal Society a triennial prize and medal in Sylvester's honor. His position as leader in pure mathematics in England in the nineteenth century is challenged only by his colaborer Cayley.

Bibliography: *Jew. Chron.* June 6, 1890, and March, 1897; *Dict. National Biography*; *The Times* (London), March 16, 1897; *Nature*, March 25, 1897; *Science* (New York), April 11, 1897; F. Franklin, *Address Commemorative of J. J. Sylvester*, Baltimore, 1897.

J. G. L.

SYMBOL: A visible representation of an object or an idea. In Hebrew the word denoting symbol is "ot," which in early Judaism denoted not only a sign, but also a visible religious token of the mystic relation between God and man. In the latter sense ancient Israel had two fundamental symbols, each regarded as representing the pledge of the covenant made by God with His people. These were (1) the Sabbath, "a sign for ever" (Ex. xxxi. 17), and (2) circumcision, the token of the covenant made by God with Abraham and his descendants (Gen. xvii. 11; comp. Ex. xiii. 9 and Deut. vi. 8). All other instances of symbolism in the Jewish ritual and in Hebrew poetry may be divided into the following groups: (1) the Temple and its accessories; (2) the sacrifices; (3) the officiating priests; (4) numbers; (5) metals and colors; (6) the Cherubim; (7) festivals and holy days; (8) the visions of the Prophets.

(1) **The Temple** ("ohel mo'ed," "miḳdash," "mishkan"). The state of Israel became a theocratic one as a result of the establishment in its midst of the Temple, the dwelling-place and throne of God and the place of mediation between God and man. On the other hand, the "mishkan" was also interpreted anthropomorphically, as a symbol of man or of human nature, while Philo explained the Tabernacle cosmically ("Vita Mosis," ed. Schwickert, iii. 201–219, Leipsic, 1828; similarly, "Cuzari," ii., §§ 26–28). The two cherubim, the only images in the Temple, were intended to symbolize the concentration of all natural life, and as adjuncts to the throne of God they were the immediate witnesses and representatives of His glory. Philo regarded them as symbolizing the two hemispheres, in contrast to the other cherubim mentioned in the Bible, which represented divine omnipotence ("Vita Mosis," iii. 206). Philippson drew a sharp distinction between the cherubim in the vision of Ezekiel and all others, holding that the former were mere inventions of the imagination, while the latter were known under a definite form and shape ("Israelitischer Bibel," i. 453).

As the Decalogue represented the heart and soul of all the people, so the Ark of the Covenant was set in the Holy of Holies, while the mercy-seat ("kapporet") and the two cherubim, the center of the dwelling of Yhwh, formed the place where the people were cleansed once a year from all their sins; and as the Ark was kept in its particular place simply as a token of God's covenant with Israel, so the Ark, mercy-seat, and the cherubim together symbolized both the place where the holiness of God was revealed, and the place where the people's sins were removed and where they renewed their fellowship with God (Yalḳuṭ Re'ubeni, vi. 2; Maimonides, "Moreh," i. 54, iii. 45; Abravanel on Ex. xl. 34).

The table with the showbread served as a symbol of the acknowledgment of all the people that they owed to God their bread, or, in other words, all that they needed for their sustenance, and that they must extol Him and glorify Him accordingly (Yarḥi and Abravanel *ad loc.*). The candlestick, according to Philo (*l.c.* iii. 207), typified the seven planets, while later exegetes interpreted it as the symbol of the congregation of the people of God (Hengstenberg, "Beiträge," iii. 645). The altar of incense was a symbol of prayer, since the perfume and fragrance which it spread typified the outward manifestation of the inward excellence of some person or thing. In like manner, the altar of sacrifice represented the place where the Godhead was revealed, and accordingly its four horns were symbols of power and dominion; so that he who grasped them signified that he placed himself under the protection of God (I Kings i. 50, ii. 28).

(2) **The Sacrifices:** The burnt offering ("'olah"; Lev. xiv. 20) symbolized perfection and entirety, typifying the general as distinguished from the particular, and the complete as contrasted with the incomplete. It therefore denoted the all-inclusive, and was regarded by Philo as the emblem of absolute dedication to God ("De Victimas Offerentibus," pp. 324–326, Leipsic, 1828). Ibn Ezra, in his introduction to Leviticus, considered it the atonement of the heart for sinful thoughts. The thank-offering ("todah," "zebaḥ," "shelamim"), together with the meal-offering and the wave-offering, typified the relation of fellowship and friendship between God and Israel; and since Yhwh was also the Creator of the universe, the act of turning toward every side symbolized the conviction that God held all the world and the ends thereof. The sin-offering ("ḥaṭṭat") denoted complete atonement (*i.e.*, covering and concealment), and the mercy-seat was accordingly sprinkled seven times. The guilt-offering ("asham") was brought to arouse and maintain a sense of sin; it was divided by Maimonides ("Hilkot Zebaḥim," ix.) into sacrifices for doubtful and for certain guilt,

while Philo (*l.c.*) asserted that the guilt-offering could be brought only by one whose awakened conscience and conviction of guilt had obliged him to accuse himself. The sacrifice for purification from leprosy consisted of two sparrows (Lev. xiv. 3–7); one of them was killed and its blood drained into running water, into which the other bird was dipped, being then liberated, while the leper was sprinkled with the blood by means of a piece of hyssop bound to a stick of cedar-wood by a scarlet cord. This ceremony typified the sinful and unclean past and the sinless future, while the purification by means of cedar-wood and hyssop was intended to indicate that high and low alike must bow to God in their sinfulness (Ḥul. 134b; Lev. R. xvi. 6). The breaking of the calf's neck ("'eglah arufah") was a judicial act symbolizing the punishment of death justly meted out to the murderer, and the washing of the hands typified the purification from crime, while the requirement that the blood from the carcass must be entirely washed away by the brook flowing beneath indicated that guilt was altogether removed. The laying on of hands ("samak") signified, according to Philo (*l.c.*), that the hands performing this act had done no evil, but in the view of Bähr ("Christliche Symbolik des Mosaischen Cultus," ii. 341) it symbolized the devotion of one's self to YHWH even unto death, and hence dedication to death for His sake, the burning of the sacrifice representing the place and the goal of the sacrificial gift.

(3) **The Officiating Priests:** The priests mediated between God and man by offering sacrifices and by other services in the Temple. The chief representative among them was the high priest, who wore eight vestments, twice as many as the others, these garments being symbols of holiness and sanctification from sin. Why, asks the Talmud, is the high priest clothed in white on the Day of Atonement? and it answers: Because the service in the terrestrial Temple must equal that in the heavenly Temple (Yoma 44b). The coat was woven in one piece, in contrast to the idea of "ḳara'" (to rend), the latter being the symbol of mourning; the miter was a blossom, and the priest might not uncover his head ("para'"; Lev. x. 6) lest thereby he should suggest the dropping of blossoms. The breeches symbolized the abolition of the distinction between the heavenly and the mortal part of man, as contrasted with the divine nature, which is absolutely holy and living. The girdle was the emblem of the priest as the servant of the Lord, and it was made in the same four colors as the curtains of the Holy of Holies; it is said to have been 32 ells long, to indicate the windings of the heart (Yer. Yoma 44b; Lev. R. x.). The priests went barefoot to express their sense of the sanctity of the Temple.

The vestments of the high priest were interpreted in three ways. The explanation of Philo is as follows ("Vita Mosis," iii. 209): His upper garment was the symbol of the ether, while the blossoms represented the earth, the pomegranates typified running water, and the bells denoted the music of the water. The ephod corresponded to heaven, and the stones on both shoulders to the two hemispheres, one above and the other below the earth. The six names on each of the stones were the six signs of the zodiac, which were denoted also by the twelve names on the breastplate. The miter was the sign of the crown which exalted the high priest above all earthly kings.

Josephus' explanation is this ("Ant." iii. 7, § 7): The coat was the symbol of the earth, the upper garment emblemized heaven, while the bells and pomegranates represented thunder and lightning. The ephod typified the four elements, and the interwoven gold denoted the glory of God. The breastplate was in the center of the ephod, as the earth formed the center of the universe; the girdle symbolized the ocean, the stones on the shoulders the sun and moon, and the jewels in the breastplate the twelve signs of the zodiac, while the miter was a token of heaven.

Yerushalmi (Men. vii. 1) and Leviticus Rabbah (x.) give the following interpretation: The coat symbolized atonement for murder or for the sin of wearing mixed garments, and the undergarment typified atonement for unchastity. The miter denoted atonement for pride, and the belt for theft or trickery. The breastplate represented atonement for any perversion of the Law, the ephod for idolatry, and the robe for slander.

(4) **Numbers:** The rules governing calculations of dimension and number were not merely external, but represented the divinity as the supreme intelligence. The arrangement of the Tabernacle especially was determined according to numbers. The number three was the symbol of holiness, so that the Holy of Holies occupied one-third and the Holy Place two-thirds of the entire Temple; the tapestries were ten times three ells in length, and there were three vessels each for the altar of burnt offering, the altar of incense, and the Ark. The candlestick had twice three arms (besides the shaft, which also held a lamp), and each arm had three knobs. The blessing of the priest consisted of three sections (Num. vi. 24, 25), and in the invocation of God the word "holy" ("ḳadosh") was repeated thrice (comp. Isa. vi. 3).

The symbolism of the number four was based on the most simple contemplation of the quaternity as found in the universe, which included both heaven and earth (comp. Job xxxvii. 3; Isa. xi. 12; Ezek. vii. 2; I Chron. ix. 24; Dan. viii. 8), and it therefore connoted heaven as the throne of God in contradistinction to earth, thus revealing the glory of God and bearing witness to Him. The Holy of Holies was in the form of a cube, and the Holy Place was a double cube in length. All the vessels of the Temple except the candlestick were square. According to Ezek. i. 26–28, four symbolized the divine revelation, while in the view of Philo it was the number of complete harmony ("De Opificio Mundi," pp. 13-15).

The number five typified semicompletion. The dimensions of the curtain of the Holy of Holies were four ells by five; the altar in the court covered a surface of five square ells; and there were five pillars at the entrance to the Tabernacle.

The number seven was the general symbol for all association with God, and was the favorite religious number of Judaism, typifying the covenant of holi-

ness and sanctification, and also all that was holy and sanctifying in purpose. The candlestick had seven lamps, and the acts of atonement and purification were accompanied by a sevenfold sprinkling. The establishment of the Sabbath, the Sabbatical year, and the year of jubilee was based on the number seven, as were the periods of purification and of mourning (Lev. iv. 6, 17; xxiii. 15; xxvi. 21; Deut. xv. 1; II Kings v. 14; Ps. cxix. 164).

The number ten symbolized absolute completeness. The court to the Tabernacle was ten times ten ells long, and five times ten ells wide, and in the Holy of Holies the Ten Commandments were preserved.

The number twelve, being the product of three and four, typified the union of the people with God. On the table were twelve loaves of showbread, and the breastplate of the priest contained twelve precious stones as emblems of the twelve tribes of Israel, which camped round about the Sanctuary. Twelve victims were sacrificed during the dedication of the Tabernacle (Num. vii. 87). Four times twelve cities were assigned as the dwelling-places of the Levites, and David divided the priests into twice twelve orders (I Chron. xxiv. 7 *et seq.*). See Numbers and Numerals.

(5) **Metals and Colors:** Gold was the symbol of the divine or celestial light, the glory of God (Zech. vi. 11 *et seq.*; Dan. xi. 21), and silver the emblem of moral innocence and of holiness (Isa. i. 22; Jer. vi. 30), while brass typified hardness, strength, and firmness (Lev. xxvi. 19; Jer. xv. 12; Job xl. 18). Brass was a substitute for gold, and iron for silver (Isa. lx. 17). The metals were in general symbols of splendor, and in the Temple a certain classification of them was observed, so that the majority of the vessels in the Holy of Holies were of gold, while those used in the other parts of the Temple were of silver or brass. In mystic passages paradise was similarly pictured: its apartments were made of gold, silver, and crystal, and contained beds, chairs, and candlesticks of gold and precious stones (comp. Eisenmenger, "Entdecktes Judentum," ii. 302, 309).

Salt was expressly declared to be necessary for the completion of the covenant between God and Israel, since it must be included in every meal-offering, in which it takes the place of the blood in the animal sacrifices (Lev. ii. 13; but comp. Ezek. xliii. 24). The heave-offering incumbent on every Israelite was called "berit millat 'olam" (Num. xviii. 19). In the Talmud salt symbolizes the Torah, for as the world can not exist without salt, so it can not endure without the Torah (Soferim xv. 8).

"Tekelet" represented heaven, according to the view of Maimonides ("Yad," Ẓiẓit, ii.); while Abravanel and Ḳimḥi on Ex. xxv. 4 regarded it as the greenish color of the sea, most of the other commentators agree with Maimonides in interpreting it as the symbol of the dwelling-place of Yhwh, and thus as corresponding to the color of the divine revelation (Num. R. xv.). "Argaman" was the symbol of sublimity, of power, and of glory (Isa. lx. 6; Judges viii. 26), so that Alexander Balas robed Jonathan in purple (I Macc. x. 20), which was especially used to designate royal dignity (I Macc. x. 20, xi. 58). "Tola'at" and "shani" ("scarlet," "crimson") symbolized blood, and thus frequently typified life, although this color often designated sin, as well as joy and happiness (Gen. xxxviii. 28; Josh. ii. 18, 21; Jer. iv. 30). Purification from sin was also symbolized by purple (Lev. xvi. 10; Nahum ii. 4 [A. V. 3]). "Shesh" (white), like "buẓ" (byssus), was the symbol of physical and intellectual purity, being the true color of light, without any modification (Cant. v. 10; Dan. iv. 10, 14, 20; Zech. xiv. 5).

(6) See Cherubim.

(7) **Festivals and Holy Days:** The system of the Jewish festivals was ternary, since the year, like the day and the night, was divided into three parts. The first of these festivals was the Passover, which celebrated the rebirth of nature, and thus symbolized the origin of the Jewish people. The yearling lamb typified innocent youth. It was regarded as especially holy, and might neither be boiled nor its bones broken, but had to remain entire. Since anything sour was regarded as unclean, and as the people were obliged to refrain from touching anything unclean during Passover, leavened food was forbidden. Even in the Bible the eating of the bitter herbs typified the miseries of the Egyptian bondage. In the evenings four cups were drained, to symbolize the four world-kingdoms (Yer. Pes. 37c; Gen. R. lxxx.), and those who partook of the Passover meal reclined in token of their liberation from slavery. The Passover was likewise the Feast of the First-Born, since it was regarded as typifying also the death of the first-born in Egypt.

The second festival was that of Shebu'ot, the Feast of Weeks, and as the Passover marked the beginning of a definite period, so Shebu'ot marked its close, the former denoting the day of ripening, and the latter marking the last day of using the scythe, whence it received the alternative names of "'aẓarta" or "'aẓeret shel Pesaḥ" (Pes. 42b). The third of the festivals was the Feast of Sukkot, or the Feast of Tabernacles, originally observed as an autumnal festival, but subsequently as a feast of joy (Lev. R. v. 30), being regarded at a still later time as commemorating the huts occupied by the children of Israel in the desert (Suk. 55b; Men. xiii. 5). The stem of the palm-branch corresponded to the human spine, the leaf of the myrtle to the eye, the willow-leaf to the mouth, and the etrog to the heart, these being the most important members of the body (Lev. R. xxx.). The palm-branches borne by the Jews on the Feast of Tabernacles typified their victories over the heathen (Pesiḳ. 180a; Lev. R. *l.c.*).

There were two other special festivals, the New-Year and the Day of Atonement. The distinguishing feature of the former was the blowing of the shofar, to signify that Israel was remembered in the presence of Yhwh, while the Talmud emphasized the fact that only a straight shofar was blown, to symbolize the straightening of the heart, as distinguished from the usage on fast-days, when a curved shofar was blown, to symbolize the heart writhing in repentance (Yer. R. H. 58d). Abravanel on Lev. xxiii. 24 represented New-Year's Day as the symbol of complete freedom, while Philo regarded the blowing of the shofar on New-Year as a commemoration of the giving of the Law, and as a proclamation of the benefits which the world would derive from the

dissemination of righteous laws, as well as the end, set by God, to the strife among the forces of nature ("De Septenario," pp. 43–44). The Day of Atonement was considered the most holy day of the entire year, and was regarded as the symbol of the complete atonement of the people and of their absolution from their sins (comp. the various articles on the festivals).

(8) **The Visions of the Prophets:** Jeremiah beheld an almond-tree as a token of the speedy fulfilment of the word of God (play on "shaḳed" in Jer. i. 11), and Amos saw a basket of summer fruit as a symbol of the approaching end of Israel (play on "ḳayiẓ" in Amos viii. 1). Ahijah the Shilonite tore Jeroboam's mantle into twelve pieces, to typify the division of the kingdom of Israel (I Kings xi. 30), and Zedekiah made horns of iron to encourage Ahab to engage in war with Ramoth-gilead (I Kings xxii. 11). King Joash, at the command of the prophet Elisha, shot arrows from the open window into the air, to symbolize the destruction of his enemies (II Kings xiii. 15–19). Isaiah walked naked and barefoot to show how the Egyptians and Ethiopians would be treated when taken captive by the Assyrians (Isa. xx. 2), while Jeremiah wore a yoke upon his neck to induce the nations to submit to the King of Assyria (Jer. xxvii. 2–4, 10–12). Ezekiel was commanded to inscribe the names of certain tribes upon separate pieces of wood, to show that God would reunite those tribes (Ezek. xxxvii. 15 *et seq.*; comp. Isa. vi.; Ezek. i.; Dan. vii.).

Miscellaneous Symbols.

The following symbolic acts may also be mentioned: the dedication of the priest by sprinkling his ears, hands, and feet with blood, since they were the members which performed the most important functions; the wearing of fringes on the garment, since they typified the word of the Law, the liberation from Egypt, the fulfilment of all the commands of God, and the warning against idolatry and other sins; and the prohibition of a garment of divers materials, as a symbol of the commandment not to trespass against the divine order of nature. The presentation of the shoe was taken to symbolize the transferring of one's rights to another (Ruth iv. 7); at weddings the bride was sprinkled with grains of wheat as a symbol of fruitfulness (Ket. ii. 1).

Seals and gems of the sixth and seventh centuries B.C. likewise contain symbolic figures, although their meaning is no longer clear. Thus, a steer facing to the right appears on the seal of Shemariah, son of Azariah, and the seal of Nathan, son of Abadiah, has ibexes and deer above and below the name, either as a symbol of some Syrian goddess or to show that the owner of the gem was fond of hunting. The seal of Shebaniah, son of Uzziah, bears a man with a large stick in his right hand, while the reverse shows butterflies above and below the legend.

The coins of the time of Simon Maccabeus have an almond-blossom to symbolize the priesthood of Aaron, and other coins of the same period bear a lulab and an etrog, which are difficult to explain. Most of the coins of the time of John Hyrcanus show two interlaced horns as a symbol of power, while the rulers of the house of Herod had ships, helmets, Syrian shields, and grapes engraved upon their coins. A coin of Agrippa I. bears two clasped hands as a token of his friendship with Claudius. The coins struck during the first revolution present grapes, the lyre, and the palm.

Influence on Christian Symbols.

The symbolism on Jewish tombstones is very simple, the same emblems appearing on most of them. Two hands with outspread fingers indicated that the dead man was descended from priestly stock, and a jug was carved on the tombstones of the Levites as an emblem of the priest who washed his hands before he pronounced the blessing. Other gravestones show a tree with branches either outspread or broken off, symbolizing the death of a young man or an old man respectively; or they have a cluster of grapes as an emblem of Israel. The MAGEN DAWID occurs frequently, and an erect female figure was carved on the tombstone of a virgin, to typify the life which rises upward. Most frequently, however, the figures symbolized the name of the deceased, as the figure of a lion for Loeb, a wolf for Benjamin, and a rose for the name Blume.

The influence of Judaism upon Christian symbolism as early as the second and third centuries C.E., is apparent both in painting and in sculpture, the most frequent motives being those which occur in the Mishnah as formulas for prayer on fast-days. The prayer beginning with the words "Mi she-'anah," which was included in the seliḥah at an early date, was adopted in the Christian ritual as the litany "Libera domine," and this litany was figuratively used in a certain sequence as a symbol, for the sacrifice of Isaac was regarded as a symbol of the crucifixion of Jesus, since the primitive Church considered Isaac the prototype of Jesus, and the act of sacrifice emblemized the death on the cross; Abraham was represented as the symbol of the power of faith and Isaac as the sacrificed redeemer. The ascension of Elijah was believed to typify the ascension of Jesus, who was regarded by Christian symbolism as an analogue to Elijah, although this ascension was also taken as a type of the general resurrection from the dead. Job sitting among the ashes was the symbol of patience and of the power of resistance of the flesh; and Hananiah, Mishael, and Azariah in the fiery furnace typified steadfastness in persecution and faith in the aid of God. The sarcophagi, moreover, contained representations of the fall of man, Noah and the ark, scenes from the life of Moses in three variations, Joshua, David, and Daniel.

In later times pictorial symbolism gradually gave place to verbal. Originally there were three kinds of such verbal symbolism: "peshaṭ," referring to the past or the changeable; "derash," to the present, with the interests and emotions expressed by it; "sod," to the future, or to the investigation of the eternal. Subsequently, and up to the eleventh century, a fourth form of symbolism was used, namely, "remez," or the symbolizing of the supernatural. These four kinds were designated either as "the four legs of the table of the Lord" or as the four rivers issuing from paradise. The lit-

eral interpretation was said to express the facts, the allegorical interpretation to teach the doctrine, the moral interpretation to teach right living, and the mystical interpretation to indicate the order of the supernatural world of spirit.

In recent times Zionism has encouraged pictorial symbolism by adopting an erect lion for its escutcheon, in symbolic interpretation of Gen. xlix. 9. Other examples are the famous window in the B'nai B'rith Lodge of Hamburg, where Theodor Herzl is represented as Moses "the liberator," and the symbolic illustrations and cover-designs of the painter Lilien. See also TITLES OF BOOKS.

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J. S. O.

SYMMACHUS: Translator of the Bible into Greek; flourished at the end of the second or the beginning of the third century of the common era. According to Eusebius and Jerome, he was an Ebionite and consequently a Christian; according to Epiphanius, a Samaritan who embraced Judaism. Geiger has tried to identify him with the tanna Symmachus ben Joseph; but this view has been generally regarded as unfounded. Symmachus' translation of the Bible won such quick recognition and was adopted so rapidly that Origen incorporated it in his Hexapla. Field has made the most complete collection of the fragments which have been preserved in the Hexaplar manuscripts. New material has been furnished of late years by the Hexaplar discovery of Mercati, a complete publication of which has yet to be made, and by the small Hexaplar fragment discovered and published by Taylor. In contrast to the Septuagint, to Aquila, and to Theodotion, Symmachus writes good Greek, comparatively free from Hebraisms; and he strives above all to reproduce clearly the sense of the original (comp. Field, "Origenis Hexaplorum," etc., xxx. *et seq.*). He has, therefore, only seldom transcribed in Greek letters Hebrew words which were difficult to translate, as his predecessors often did.

Some uncertainty still prevails as to Symmachus' relationship to Aquila and Theodotion. Swete holds it probable that when Symmachus made his translation he had before him the work of both of these translators. In Symmachus' variations from the Septuagint, Geiger finds unmistakable traces of Jewish tradition in that he takes into account the dogmatic convictions of Judaism at the time (avoiding anthropomorphisms, referring to resurrection and everlasting life, softening harsh expressions), follows rabbinic interpretations in other ways also, and adopts for many words in the Bible a meaning which occurs only in the later Hebrew. This does not contradict the fact that he was an Ebionite—a fact of which Harnack has furnished important proofs, even tracing back to him the name of the Ebionite sect of the Symmachians. Jerome often made use of the translation of Symmachus, for which compare Field, *l.c.* xxxiv.–xxxv., in which work also (xxxvi.–xxxvii.) an alleged second recension of his translation is mentioned.

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T. F. P.

SYNAGOGAL MUSIC. See MUSIC, SYNAGOGAL.

SYNAGOGE, DIE. See PERIODICALS.

SYNAGOGENBLATT, DAS. See PERIODICALS.

SYNAGOGUE: The origin of the synagogue, in which the congregation gathered to worship and to receive the religious instruction connected therewith, is wrapped in obscurity. By the time it had become the central institution of Judaism (no period of the history of Israel is conceivable without it), it was already regarded as of ancient origin, dating back to the time of Moses (see Yer. Targ., Ex. xviii. 20 and I Chron. xvi. 39; Pesik. 129b; Philo, "De Vita Mosis," iii. 27; Josephus, "Contra Ap." ii., § 17; Acts xv. 21). The "house of the people" (Jer. xxxix. 8 [Hebr.]) is interpreted, in a midrash cited by Rashi and Kimḥi (*ad loc.*), as referring to the synagogue, and "bet 'amma," the Aramaic form of this phrase, was the popular designation in the second century for the synagogue (Simeon b. Eleazar, in Shab. 32a). The synagogue as a permanent institution originated probably in the period of the Babylonian captivity, when a place for common worship and instruction had become necessary. The great prophet, in the second part of the Book of Isaiah, in applying the phrase "house of prayer" to the Temple to be built at Jerusalem (Isa. lvi. 7 and, according to the very defensible reading of the LXX., also ix. 7), may have used a phrase which, in the time of the Exile, designated the place of united worship; this interpretation is possible, furthermore, in such passages as Isa. lviii. 4. The term was preserved by the Hellenistic Jews as the name for the synagogue (προσευχή = οἶκος προσευχῆς; comp. also the allusion to the "proseucha" in Juvenal, "Satires," iii. 296).

Established During the Exile.

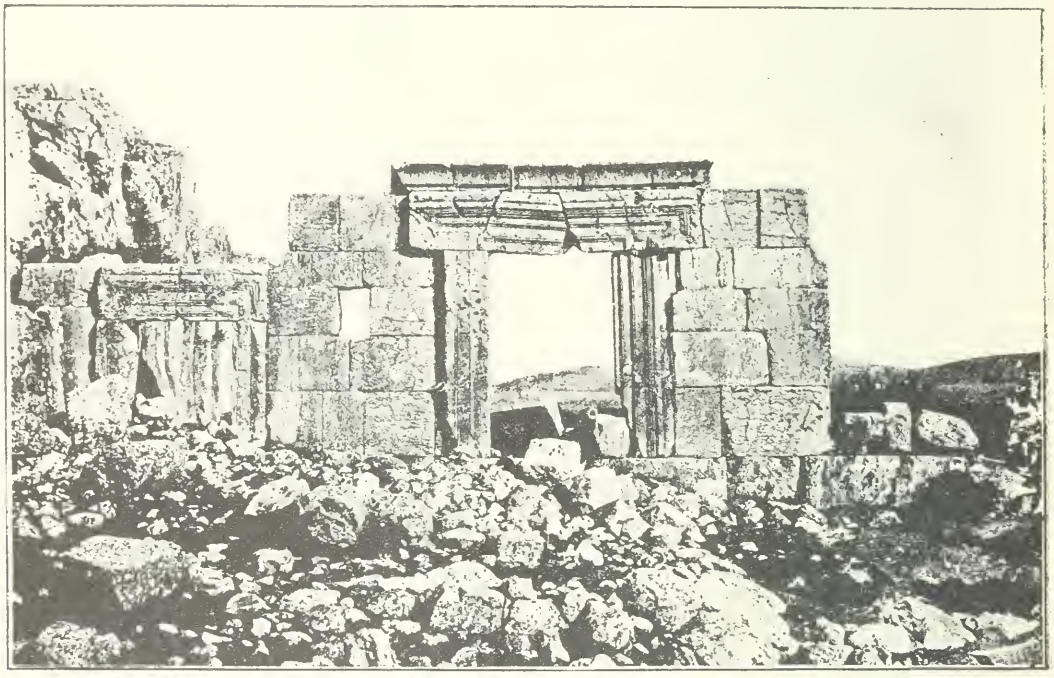
After the return from the Captivity, when the religious life was reorganized, especially under Ezra and his successors, congregational worship, consisting in prayer and the reading of sections from the Bible, developed side by side with the revival of the cult of the Temple at Jerusalem, and thus led to the building of synagogues. The place of meeting was called "bet ha-keneset," since an assembly of the people for worship was termed a "keneset"; the assembly described in Neh. ix.–x. was known in tradition as the "great assembly" ("keneset ha-gedolah"; see SYNAGOGUE, THE GREAT). The synagogue

continued to be known by this name, although it was called also, briefly, "keneset" (Aramaic, "kanishta"), and, in Greek, *συναγωγή*.

The synagogues of Palestine are first mentioned in Ps. lxxiv., in which the words "mo'ade el" (verse 8) were interpreted as meaning "synagogue" as early as Aquila, although strictly it connotes merely a place of assembly (comp. "bet mo'ed," Job xxx. 23; "bet wa'ad," Ab. i. 4). Neither of the first two books of the Maccabees, however, mentions the burning of the synagogues of the country during the persecutions by Antiochus. The synagogue in the Temple at Jerusalem is mentioned in halakic tradition (see Yoma vii. 1; Soṭah vii. 7, 8; Tosef., Suk. iv.). According to one legend, there were 394 synagogues at Jerusalem when the city was destroyed by Titus (Ket. 105), while a second tradition gives the number as 480 (Yer. Meg. 73d *et al.*). Other passages give the additional information that the foreign Jews at Jerusalem had their own synagogues. Thus there was a synagogue of the Alexandrian Jews (Tosef., Meg. ii.; Yer. Meg. 73d); this synagogue is mentioned in Acts vi. 9 (comp. ix. 29), which refers also to the synagogues of the Cyrenians, Cilicians, and Asiatics. Josephus mentions both the synagogue built by Agrippa I. at Dora ("Ant." xix. 6, § 3) and the great synagogue at Tiberias, in which, during the war against Rome, political meetings were once held on the Sabbath and the following days ("Vita," § 54). The synagogue of Cæsarea rose to importance during the inception of this uprising (Josephus, "B. J." ii. 14, §§ 4–5); it was called the "revolutionary synagogue" ("kenishta di-meradta") as late as the fourth century (see Grätz, "Gesch." 2d ed., iv. 313).

Spread of Synagogues.

The evangelists refer to the synagogues of Nazareth (Matt. xiii. 54; Mark vi. 2; Luke iv. 16) and Capernaum (Mark i. 21; Luke vii. 5; John vi. 59) as places where Jesus taught. There are but few details given in traditional literature concerning the other synagogues of Palestine, although mention is made of those in Beth-shean (Scythopolis; Yer. Meg. 74a), Cæsarea (Yer. Bik. 65d; see above), Kefar Tiberias (Pesiḳ. R. 196b), Kifra, or Kufra (Yer. Ta'an. 68b; Meg. 70a), Lydda (Yer. Sheḳ. v., end), Maon (Shab. 139a; Zab. 118b), Sepphoris (Pesiḳ. 136b [the great synagogue]; Yer. Ber. 9a; Yer. Shab. 8a [the Synagogue of the Babylonians]; Yer. Ber. 6a [the Synagogue of the Vine]), Tiberias (Ber. 8a, 30b [thirteen synagogues]; Yer. Ta'an. 64a [the Synagogue of the *βουλή*]; 'Er. x. 10), and Ṭibe'in (Tosef., Meg. ii.).



RUINS OF AN ANCIENT SYNAGOGUE AT MERON.
(From a photograph by the Palestine Exploration Fund.)

The earliest document relating to the settlement of the Jews in Egypt and their adoption of Hellenic customs was discovered in 1902. This is a marble slab with the following inscription in Greek: "In honor of King Ptolemy and Queen Berenice, his sister and wife, and their children, the Jews [dedicate] this synagogue" (*προσευχή*). The stone was found in the ancient Shedia, 20 kilometers from Alexandria; the king mentioned on it is Ptolemy, according to Th. Reinach (in "R. E. J." xlv. 164). Similar dedicatory inscriptions have been discovered in Lower Egypt, one of them declaring that the king had bestowed the rights of asylum (*ἀσυλον*) on the synagogue (*ib.*

RUINS OF AN ANCIENT SYNAGOGUE AT KAFR BIR'IM, THE MOST PERFECT REMAINS OF A SYNAGOGUE IN PALESTINE.

(From a photograph by the Palestine Exploration Fund.)

xlv. 163). In III Macc. vii. 20 there is an account of the founding of a synagogue at Ptolemais (on the right bank of the Baḥr Yusuf) during the reign of King Ptolemy IV. Philo expressly states ("De Legatione ad Caium," § 20) that the large population of Alexandria had many synagogues in various quarters of the city, and he says also (*ib.*) that when the Alexandrian synagogues were destroyed the same fate was shared by the shields, golden wreaths, stelæ, and inscriptions which in honor of the emperors had been set up in the open halls (*περιβολαι*) of the courts of the synagogues (Philo, "In Flaccum," § 7). The great synagogue of Alexandria, which was destroyed during the reign of Trajan, was especially famous, its size and splendor being made the subject of glowing descriptions in the schools of Palestine and Babylon (Suk. 51a; Tosef., *ib.* iv.; Yer. Suk. 55a).

Illuminated Representation of a Synagogue.
(From the Sarajevo Haggadah of the fourteenth century.)

In Syria the great synagogue of Antioch was famous; to it, according to Josephus ("B. J." vii. 3, § 3), the successors of Antiochus Epiphanes presented the bronze votive offerings which had been taken from Jerusalem. Its site was occupied in the fourth century by a Christian basilica dedicated to the Maccabean martyrs (the seven brothers mentioned in II and IV Maccabees [see Cardinal Rampolla in "Rev. de l'Art Chrétien," 1899, p. 390]). The apostle Paul preached in various synagogues in Damascus (Acts ix. 20). In the account of his journeys through Asia Minor, Macedonia, and Greece he mentions synagogues at Antioch in Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Salamis (several synagogues; Acts xiii. 5, 14; xiv. 1; xvi. 13; xvii. 1, 10, 17; xviii. 4, 7).

Philo speaks of the synagogues of the capital of the Roman empire at the time of Augustus ("De Legatione ad Caium," § 23); and the inscriptions show that Rome contained a synagogue named in honor of the emperor Augustus, another called after Agrippa, and a third after a certain Volumnus. One synagogue received its name from the Campus Martius, and one from the Subura, a populous quarter of Rome; while another was termed "the Synagogue of the Olive-Tree." The inscriptions refer even to a synagogue of "the Hebrews," which belonged probably to a community of Jews who spoke Hebrew or Aramaic. The synagogue of Severus at Rome is mentioned in an ancient literary document dealing with the variant readings in a copy of the Pentateuch (see Schürer, "Gesch." 3d ed., iii. 44 *et seq.*; Berliner, "Gesch. der Juden in Rom," i. 62 *et seq.*).

The ruins of a synagogue were discovered in 1883 at Hammam-Lif, near Carthage. A Latin inscription was found in the outer court, while a mosaic with an inscription, and picturing various animals and the seven-branched candlestick, was set in the floor of the synagogue itself ("R. E. J." xiii. 45-61, 217-223). Remains of ancient synagogues, some of which date from the second or, perhaps, even from the first century of the common era, have been found in various localities of northern Galilee, in the vicinity of Lake Merom, and on the shores of Lake Gennesaret (see Renan, "Mission de Phénicie," pp. 761-783). The best preserved of these ruins are those of Kafr Bir'im; while those of Ḳasyun contain a Greek inscription from the reign of the emperor Septimius Severus. These Galilean ruins are especially important as showing the architecture of the ancient Palestinian synagogues, which bears general traces of Greco-Roman influence, although it has not surrendered its individuality (see Schürer, *l.c.* ii. 462). It may be noted here that the great synagogue of Alexandria is designated as *διπλῆ στοά* in the description of it mentioned above, and that a haggadist of the fourth century applies the same term to the chief synagogue of Tiberias (see Midr. Teh. on Ps. xciii.; Bacher, "Ag. Pal. Amor." iii. 672).

Only a few synagogues of the Babylonian diaspora are mentioned by name in the Talmud. Those situated in Shaf we-Yatib, near NEHARDEA, and in Huẓal (Meg. 29b) were believed to be the oldest on Babylonian soil and were said to have been founded at the time of the Captivity. In the third century there was a synagogue named in honor of

Daniel ('Er. 21a), and in the following century there was a synagogue of "the Romans" at Mahoza, which belonged probably to Jews from the Roman empire (Meg. 26b). In Babylonia the synagogues were frequently situated outside the cities, in many cases at a considerable distance from them (see Kid. 73b; Shab. 24b; comp. Tan., ed. Buber, "Hayye Sarah," p. 7), this custom, apparently, being due to the fact that after the destruction of the synagogues by the Persians during the Sassanian period the Jews were forbidden to rebuild within the city limits (see Hastings, "Dict. Bible," iii. 638).

The synagogue and the academy were the two institutions which preserved the essence of the Judaism of the Diaspora and saved it from annihilation. As the place of public worship, the synagogue became the pivot of each community, just as the Sanctuary at Jerusalem had been the center for the entire people. Ezek. xi. 16, "Yet will I be to them as a little sanctuary," was rightly interpreted, therefore, to mean that in its dispersion Israel would retain the synagogue as a sanctuary in miniature in compensation for the loss of the Temple (Targ. *ad loc.*), and the community crystallized around the synagogue, the only possible organization for the Jews of the Diaspora. Synagogal worship, therefore, however much it might vary in detail in different countries, was the most important visible expression of Judaism, and the chief means of uniting the Jews scattered throughout the world; while the academy, in like manner, guaranteed the unity of the religious spirit which animated the synagogue. The synagogue, consequently, is the most important feature of the Jewish community, which is inconceivable without it.

Interior of a Sixteenth-Century Synagogue.
(From a woodcut of 1530.)

Importance of the Institution.

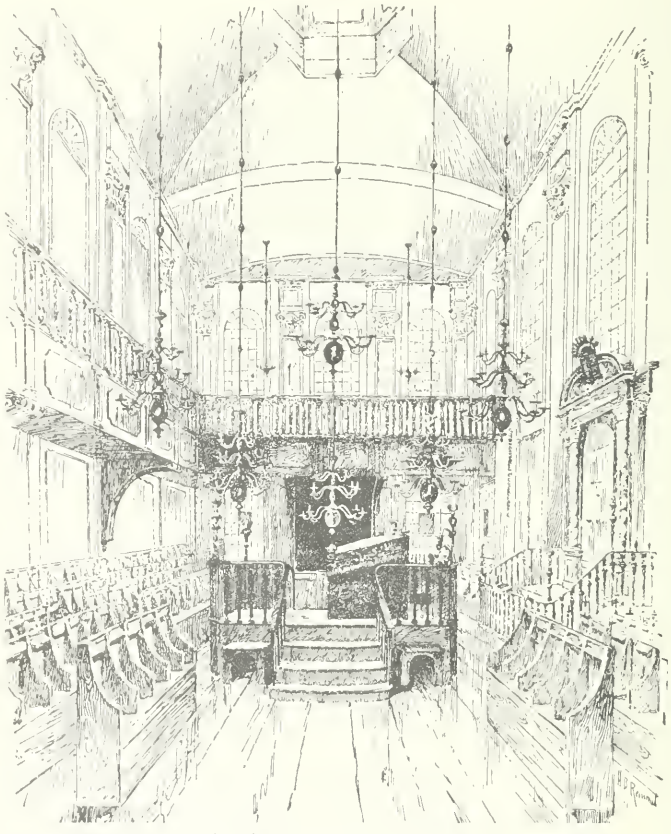
A history of the synagogue is possible only in so far as Jewish history is considered from the point of view of this important institution. A distinction may be drawn, however, between its internal and its external history, the former dealing with the changes in the cult connected with the synagogue and with its different institutions, and the latter treating of the fortunes of the followers of Judaism and of their social and cultural status in so far as these influenced the synagogue.

In sketching briefly the external history of the synagogue, it is, in a sense, ominous that the first allusion to it (in Ps. lxxiv.) should be to its destruction. For nearly fifteen hundred years razed synagogues typified the fortunes of the Jewish communities, especially in Christian countries. In the Roman empire, during the fourth century, Theodosius the Great was frequently obliged to check the excessive zeal of the Christians, who burned and plundered synagogues or transformed them into churches (Grätz, "Gesch." 2d ed., iv. 385). His son Arcadius likewise was compelled to take stringent measures against the proposed destruction of synagogues in Illyria in 397. Theodosius II. (408–450), however, expressly forbade the Jews to build new synagogues; and when the Christians of Antiochia seized certain Jewish places of worship, the emperor, although he at first commanded their restoration, was later persuaded by St. Simeon Stylites to revoke the edict.

Eight years before (415), the Christians of Alexandria, instigated by Bishop Cyril, had confiscated the synagogue there and forced the Jews to emigrate, while at Constantinople the great synagogue was dedicated as the Church of the Mother of God, probably during the reign of Theodosius II. When the victories of Belisarius subjugated northern Africa to the Byzantine empire, Justinian commanded (535) that the synagogues should be transformed into churches. During the reign of Theodoric the Great the Christian populace of Rome burned the synagogue; but although he commanded the Senate to punish those who had done so, and though he permitted the Jews of Genoa to repair theirs, he allowed neither the building nor the decoration of synagogues elsewhere. Pope Gregory the Great was noted for his justice toward the Jews; yet he was unable to restore the synagogues that had been taken from them at Palermo by Bishop Victor and dedicated as churches, although he obliged the bishop to pay for them. During the Merovingian period a synagogue at Orleans was destroyed by the mob, and the Jews were unable to induce King Guntram to permit it to be rebuilt (584). The epoch of the Crusades was

In Medieval Times.

initiated by "the liberation of Jerusalem," when the victorious crusaders drove the Jews into a synagogue and cremated them there (1099). In France, Philip Augustus commanded in his edict of expulsion, dated 1181, that the synagogues should be transformed into churches, and at the coronation of King Richard I. eight years later the synagogues of London were destroyed by the crusaders. When Philip the Fair expelled the Jews from France, in 1307, the synagogues were either sold or given away, one of those in Paris being presented by the king to his coachman; Louis X. restored them when the Jews were recalled in 1315. At the time of the Black Death (1349) the entire community of Vienna sought death in the synagogue in order to escape persecution. In 1473 the Jews were expelled from Mayence and their synagogue dedicated to Christian worship. Two decades later all the Jews were expelled from Spain, their synagogues were turned into churches and convents, and the magnificent synagogue at Toledo, built in the fourteenth century by the statesman Samuel Abulafia, became the Church de Nuestra Señora de San Benita (or del Transito), still existing as a monument to the former splendor of the Jewish culture of Spain.



Interior of the Synagogue at Rotterdam.
(From an old print.)

The following information regarding transformed synagogues still existing in Spain is given by Kayserling: In the Calle de la Sinagoga in Toledo there is, in addition to the former synagogue of Samuel Abulafia, the great synagogue built in the reign of Alfonso X., now the Church of Santa Maria la Blanca, a name given it by Vicente Ferrer in the early part of the fifteenth century, when it was dedicated. Both these buildings were restored in the last decade of the nineteenth century, after being closed as churches and declared to be national monuments. One of the large synagogues of Seville was transformed into the Church of S. Bartolomé in 1482, and is now one of the finest in the city; its Hebrew inscriptions were seen by Rodrigo Caro, the author of "Antiguedada de Sevilla," in 1630. The old synagogue at Segovia, burned in 1899, was dedicated as the Church of Corpus Christi (see "R. E. J." xxxix. 209–216). A church at the entrance to the ghetto of Saragossa is said to have been a synagogue; but there are no documents to verify this statement, although the style of architecture supports it. On the synagogue discovered by Fidel Fita under the name of the Church of Santa Quiteria, at Cordova, see "R. E. J." ix. 157, x. 245.

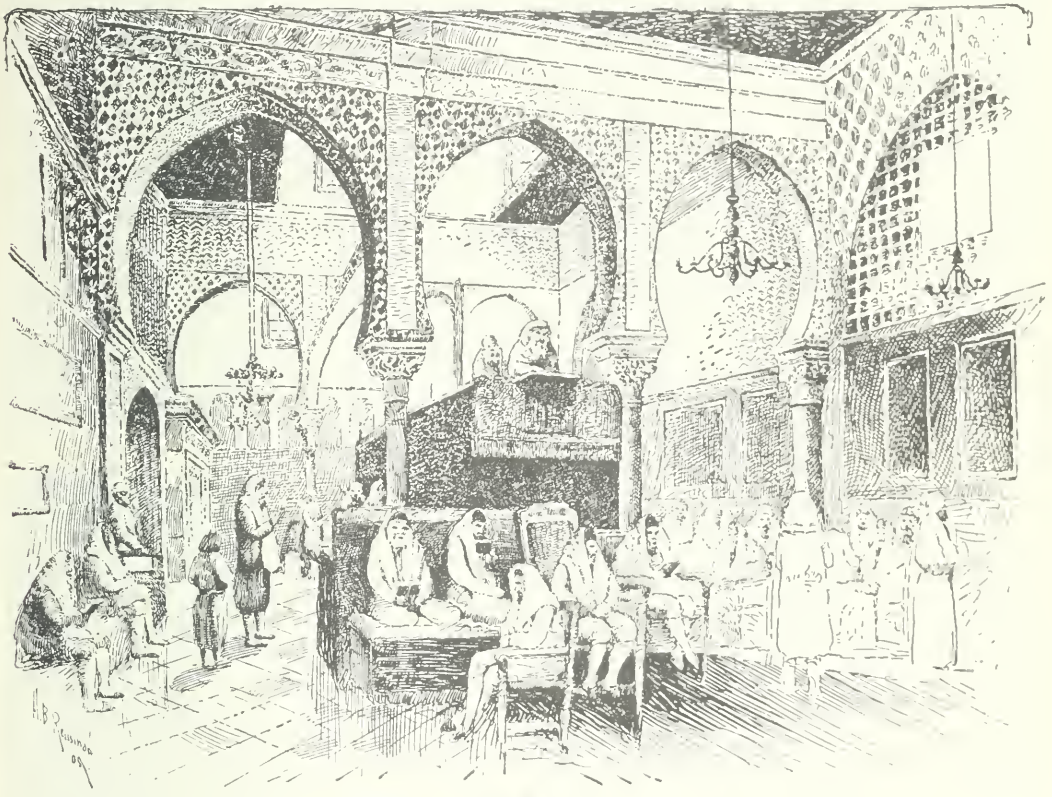
Synagogues in Spain.

When the Jews of Ratisbon were expelled in 1519, their synagogue, which was built of freestone, was demolished by the citizens (even the nobles and the bishop taking part in the work of destruction), and a church was erected on the site. The intention of Ferdinand I. of Austria to transform the synagogues of Prague into churches (1557) was not executed, and it was reserved for Leopold I., another member of the house of Hapsburg, to issue the last general order to this effect recorded in history. When the Jews were expelled from Vienna, in 1670, a church was built on the site of their demolished synagogue.

These episodes in the history of the synagogue in Christian countries have had very few parallels in Mohammedan lands, although the rule of Islam also began with an edict against the synagogue. It was decreed in the "pact of Omar" (see Jew. Encyc. vi. 655, *s.v.* Islam) that in those countries which should be conquered no new synagogues might be built, nor old ones repaired. The calif Al-Mutawakkil confirmed this decree in the ninth century, and commanded all synagogues to be transformed into mosques. The Egyptian calif Al-Ḥakim (d. 1020) also destroyed synagogues, and many were razed in

In Islam.

Africa and Spain by the fury of the Almohades (after 1140). The great synagogue of Jerusalem was destroyed in 1473, although the Jews were soon permitted to rebuild it. In eastern Mohammedan countries the names of Biblical personages or of representatives of tradition (*e.g.*, a tanna or amora) were given to many synagogues. The following examples are taken from Benjamin of Tudela ("Itinerary"), from the list of tombs compiled for R. Jehiel of Paris (1240), and from a similar list entitled "Eleh ha-Massa'ot"; the two last-named sources are appended to Grünhut's edition of Benjamin of Tudela (pp. 140–160). Some examples are found also in Pethahiah's itinerary, and in Sambari's chronicle of the year 1682, printed in Neubauer, "M. J. C." i. In the following list the name "Sambari" precedes the page numbers of citations from this latter source; all other references are to the pages of Grünhut's edition of Benjamin of Tudela's "Itinerary."



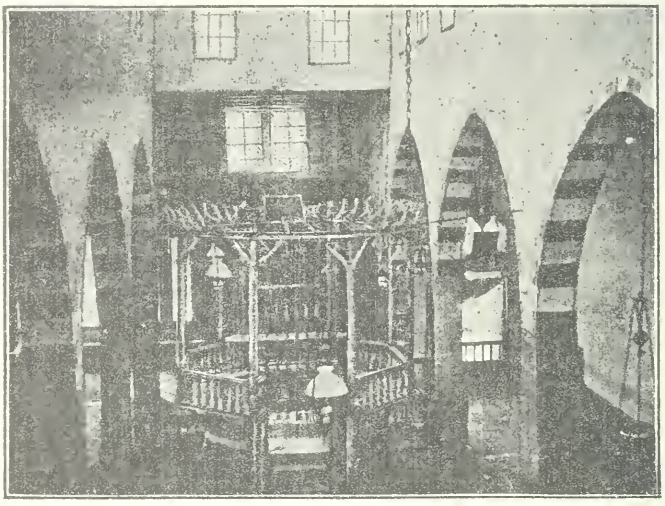
INTERIOR OF THE SYNAGOGUE AT ALGIERS.
(From an old print.)

In the village of Janjar, in Egypt, there was a synagogue named in honor of the prophet Elijah, since Phinehas b. Eleazar was born there (Sambari, p. 121; Phinehas = Elijah; see JEW. ENCYC. v. 122). The synagogue of the Palestinians at Fostat was also called after Elijah; the prophet Jeremiah was said to have prayed there (Sambari, p. 118; p. 137); and there were other synagogues of Elijah at Damascus (p. 157, "between the gardens—a very splendid edifice"), Byblus (p. 158, "an extraordinarily splendid edifice"), Laodicea (p. 158), and Hama (p. 159), while Grätz believed ("Gesch." 1st ed., v. 53) that there was a synagogue of Elijah also in Sicily, at the time of Pope Gregory I. Benjamin found a "Keneset Mosheh" outside the city of Fostat (p. 94). According to Sambari (p. 119; comp. p. 137), the name of "Kanisat Musa" was given to the synagogue of Damwah (see JEW. ENCYC. v. 64, *s.v.* EGYPT), in which Moses himself was said to have prayed (comp. Ex. ix. 29), and in which, on the 7th of Adar, the Jews of all Egypt assembled, during the period of the Nagids, for fasting and prayer. One of the three synagogues of Aleppo was called after Moses (p. 158). Benjamin mentions synagogues named in honor of Ezra at Laodicea (= Kalneh; comp. Sambari, p. 158), Haran, and Jazirat ibn Omar, on the upper Tigris, the first one having been built, he was told, by Ezra himself (pp. 47 *et seq.*). Pethahiah mentions two synagogues built by Ezra at Nisibis. There was a synagogue at Ezra's tomb, and one near the grave of the prophet Ezekiel; the latter was said to have been built by King Jehoiachim ("Itinerary," ed. Benisch, pp. 61, 68). In the province of Mosul (Asshur), Benjamin (p. 48) saw the synagogues of the three prophets Obadiah, Jonah, and Nahum. The tomb of Daniel at Susa and the graves of Morde-

Legendary Foundations.

cai and Esther (pp. 68, 75, Pethahiah) were placed in front of synagogues, and Benjamin (p. 41) mentions a synagogue near Tiberias named in honor of Caleb, the son of Jephunneh—apparently the synagogue built, according to Pethahiah's itinerary, by Joshua, the son of Nun.

At Ramlah (Rama) the Christians found the tomb of Samuel beside the synagogue (p. 39, Benjamin), while at Kafr Jubar, near Damascus, there was a synagogue built, according to legend, by Elisha (Sambari, p. 152). Among the Tannaim the name of Simeon b. Yoḥai was given to two synagogues, one at Meron (pp. 141, 154) and the other at Kafr Bir'im (p. 154, "a very splendid edifice, built of large stones with great pillars"; see above). At Damascus, according to Benjamin, there was a synagogue of Eleazar b. 'Arak (Pethahiah says Eleazar b. Azariah), and at Nisibis one of Judah b. Bathyra. Several Babylonian synagogues mentioned by Benjamin were named in honor of amoraim: the synagogues of Rab, Samuel, Isaac, Nappaḥa, Rabba, Mar Ḳashisha, Ze'era b. Ḥama, Mari, Meïr (at Hillah), Papa, Huna, Joseph, and Joseph b. Ḥama (pp. 60, 61, 63, 65). All these synagogues stood at the graves of the amoraim whose names they bore.



Interior of an Old Synagogue at Jerusalem
(From a photograph by E. N. Adler.)

These examples show that the synagogues bearing the names of Biblical or Talmudic celebrities were often similar in character to the "ḳubbah" (vault; Hebr. כיפה) regularly built over the grave of a Mohammedan saint, and serving as an oratory for the pilgrims to the tomb. Similar ḳubbahs were erected, according to Benjamin (p. 63), over the graves of Hananiah, Mishael, and Azariah, the three friends of Daniel, near the tomb of Ezekiel. In his commentary on Job xxi. 32 Ibn Ezra states that Hai Gaon explained the word "gadish" as the "ḳubbah over the grave, according to the custom in Mohammedan countries."

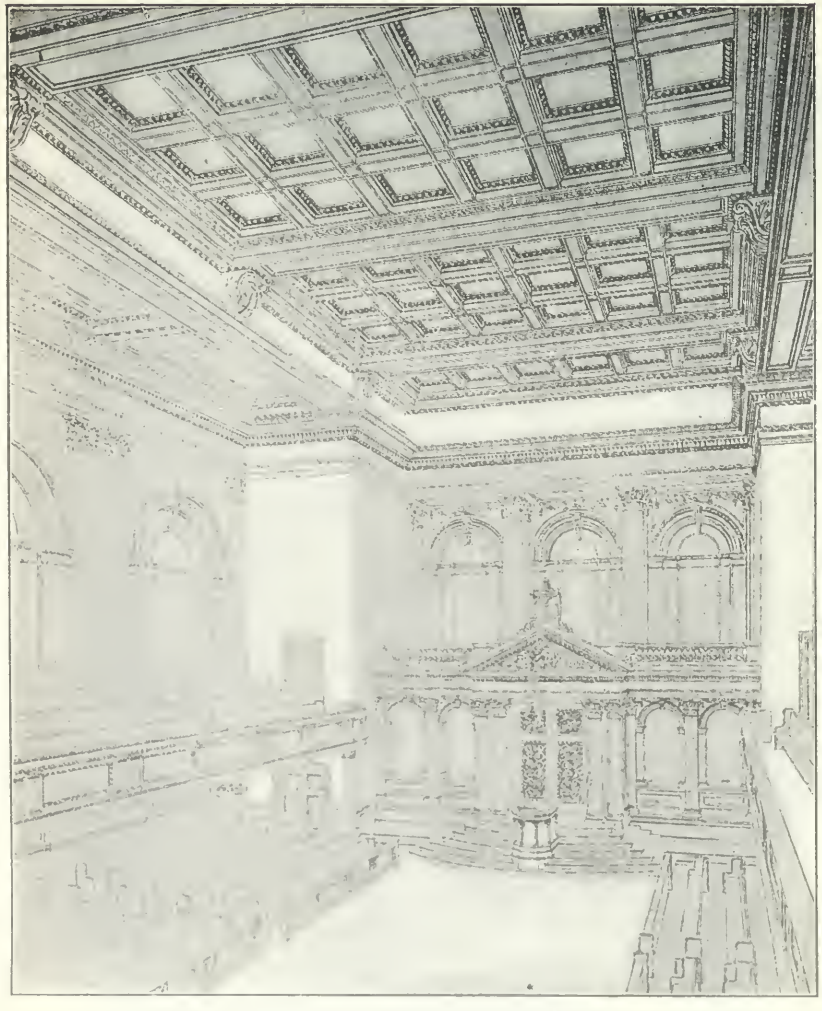
Special Synagogues.

Some of the synagogues mentioned in the sources quoted above are described as buildings of exceptional beauty, although statements to that effect are rarely found elsewhere. It is also quite noteworthy that Benjamin of Tudela does not praise the architecture of any synagogue in the European countries through which he traveled; but it must be borne in mind that the cities of Spain were not included in his descriptions. According to Judah al-Ḥarizi, there were several magnificent synagogues at Toledo, second to none, among them being the splendid edifice built by Joseph b. Solomon ibn Shoshan (Grätz, "Gesch." 3d ed., vi. 189). The synagogue of Samuel Abulafia at Toledo and other Spanish synagogues still standing have been mentioned above. Bagdad contained twenty-eight, according to Benjamin of Tudela (Pethahiah says thirty), in addition to the synagogue of the exilarch, which is described by Benjamin as a "building resting on marble columns of various colors and inlaid with gold and silver, with verses from the Psalms inscribed in golden letters upon the pillars. The approach to the Ark was formed by ten steps, and on the upper one sat the exilarch together with the princes of the house of David." The anonymous itinerary mentioned above, in referring to the synagogue which the author saw at Tyre, describes it as "a large and very fine building" (Benjamin of Tudela, ed. Grünhut, p. 158).

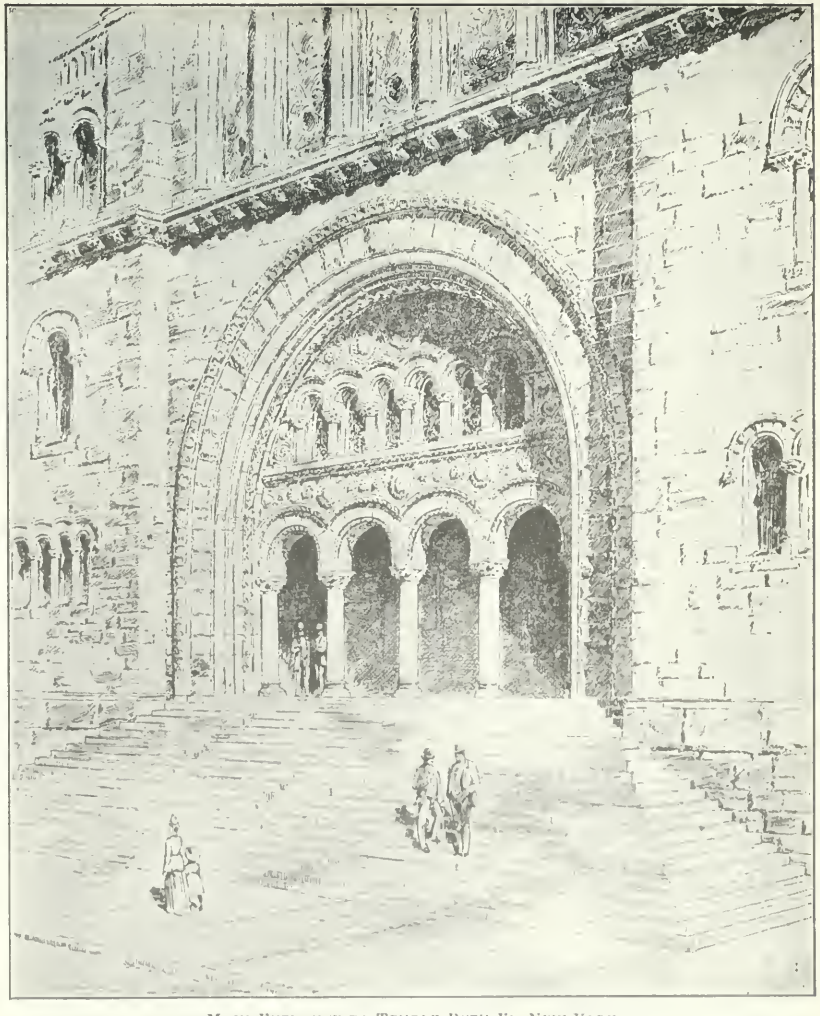
The synagogue of Worms, built in the eleventh century (see A. Epstein, "Jüdische Alterthümer in Worms und Speier," Breslau, 1896), and the Altneue Synagogue of Prague are the two oldest structures of their kind which still exist in Europe, and are of interest both historically and architecturally. The five Roman synagogues built under one roof formed until recently a venerable architectural curiosity. The great synagogue of Amsterdam, dedicated in 1675, is a monument both to the faith of the Hispano-Portuguese Marranos and to the religious freedom which Holland was the first to grant to the modern Jews; a similar monument is the Bevis Marks Synagogue, London, which was dedicated in 1701 (see Gaster, "History of the Ancient Synagogue," London, 1901).

Wooden Synagogues.

Special reference must be made to the wooden synagogues built in the sixteenth and seventeenth centuries in some Polish cities, many of them being markedly original in style. They also attest the wealth and culture of the Polish Jews before the year 1548 (see M. Bersohn, "Einiges über die Alten Holzsynagogen in Polen," in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," 1901, viii. 159–183; 1904, xiv. 1–20). Bodenschatz, in the middle of the eighteenth century, stated that "rather handsome and large synagogues are



INTERIOR OF THE SHEARITH ISRAEL SYNAGOGUE, NEW YORK.
(From the original drawing in the possession of the architect Arnold W. Brunner.)



MAIN ENTRANCE TO TEMPLE BETH-EL, NEW YORK.
(From the original drawing in the possession of the architect Arnold W. Brunner.)

found in Germany, especially in Hamburg, and also among the Portuguese, as well as in Prague, particularly in the Polish quarter, besides Fürth and Bayersdorf; but the Dutch synagogues are more splendid than all the rest" ("Die Kirchliche Verfassung der Juden," ii. 35).

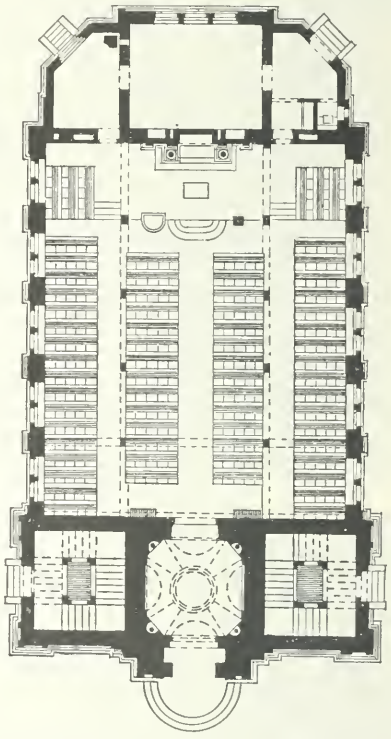
In the nineteenth century the great changes which ushered in a new epoch in the history of the civic and intellectual status of the European Jews affected also the style and the internal life of the synagogue, especially as religious reform proceeds primarily from that institution, and is chiefly concerned with synagogal worship. A private synagogue at Berlin (1817) became the first "seminary for young Jewish preachers" (Grätz, "Gesch." xi. 415); while the synagogue of the Reform-Tempel-Verein at Hamburg (1818) was the first to introduce radical innovations in the ritual of public worship, thereby causing a permanent schism in Judaism, both in Germany and elsewhere. These reforms likewise influenced the arrangement of the synagogue itself. The introduction of the organ, the shifting of the almemar from the center of the building to a position just in front of the Ark, the substitution of stationary benches for movable desks, and the abolition of the high lattices for women, were important from an architectural point of view. The chief factors which promoted and determined the construction of new synagogues were the emancipation of the Jews from the seclusion of the ghetto, their increasing refinement of taste, and their participation in all the necessities and luxuries of culture.

Main Entrance to Shearith Israel Synagogue, New York.
(From the drawing in the possession of the architect Arnold W. Brunner.)

Internal causes, however, which were not always unmixed blessings, were the prime agents in the increased importance of the synagogue. As the external observances of religion and the sanctity of tradition lost in meaning and often disappeared entirely within the family and in the life of the individual, the synagogue grew in importance as a center for the preservation of Judaism. It thus becomes explicable why the religious attitude of both large and small communities in Europe and America appears most of all in the arrangement and the care of the synagogues; and it is not mere vanity and ostentation, which lead communities on both sides of the Atlantic to make sacrifices in order to build splendid edifices for religious purposes, such as are found in many cities.

Object of Splendid Buildings.

The increasing importance which the synagogue has thus acquired in modern Jewish life is, consequently, justified from a historical point of view,



Ground-Plan of the Synagogue at Reichenberg, Bohemia.

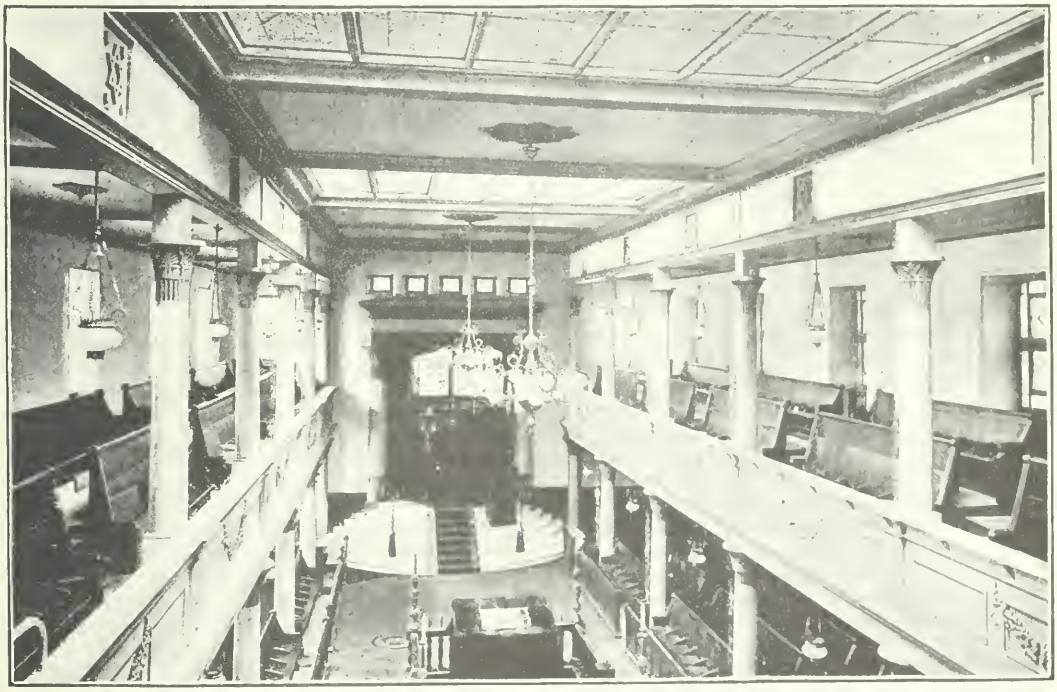
both because it is a development of the earliest institution of the Diaspora—one which it has preserved for two thousand years—and because it is the function of the synagogue to maintain the religious life and stimulate the concept of Judaism within the congregation. The synagogue has in the future, as it has had in the past, a distinct mission to fulfil for the Jews.

BIBLIOGRAPHY: Down to the completion of the Talmud, see the sources mentioned in Schürer, *Gesch.* 3d ed., ii. 427–464. Bacher, in Hastings, *Dict. Bible*; Grätz, *Gesch.* iv.–xi.; Abrahams, *Jewish Life in the Middle Ages*, pp. 1–34, London, 1896; L. Palsczy, *Zsidó Templomsk Európában*, in *Jahrb. der Ungarisch-Israelitischen Litteraturgesellschaft*, 1898, pp. 1–44.

W. B.

——**Legal Aspect:** No mention is made in the Talmud of any tax for the building of synagogues; but the Tosefta to B. B. i. 6, as reported by Alfasi, says. "The men of a city urge one another to build a synagogue [בית הכנסת] and to buy a book of the Law, the Prophets, and the Hagiographa" (see

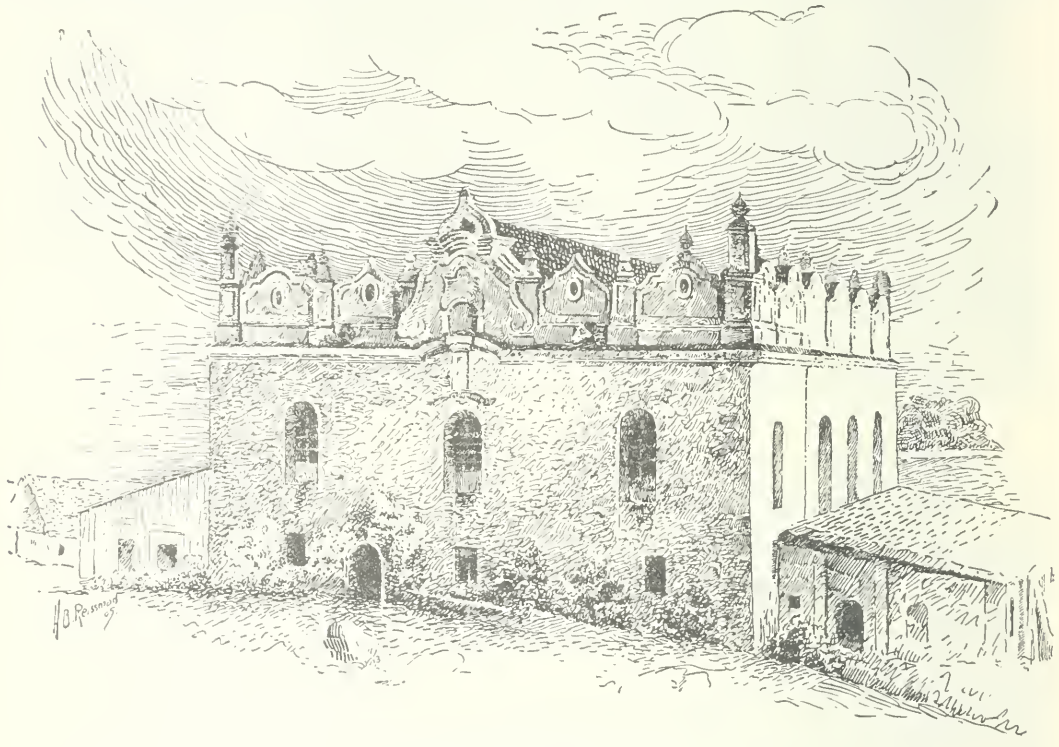
INTERIOR OF THE MIKVÉ ISRAEL SYNAGOGUE, PHILADELPHIA.
(From a photograph.)



INTERIOR OF THE SYNAGOGUE OF THE SPANISH AND PORTUGUESE JEWS AT MONTREAL, CANADA.
(From a photograph.)

"Yad," Tefillah, xi.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 150, 151). The codes teach, further, on the strength of a saying ascribed to Rab (Shab. 11a), that the building should stand in the highest part of the town (comp. Prov. i. 21) and rise above all surrounding edifices. Of course, this rule can not always be carried out where the Jews live as a small minority in a town of Gentiles; but a synagogue should never occupy the lower part of a house which contains bedrooms in an upper story. According to a tosefta, the doors of the synagogue should be in the east; but the opinion has prevailed that they should be opposite the Ark and in that part of the room toward which the worshipers face in prayer.

Position of Synagogue Building.



SYNAGOGUE AT ZARAGOROD, RUSSIA.
(From a woodcut.)

The Ark is built to receive the scrolls of the Law. "They put a platform in the middle of the house," says Maimonides, "so that he who reads from the Law, or he who speaks words of exhortation to the people, may stand upon it, and all may hear him" (see ALMEMAR). According to the same author, the elders sit facing the people, who are seated in rows one behind the other, all with their eyes turned toward the elders and toward the Holy Place (neither code speaks in this connection of the women's gallery). When the "messenger of the congregation" arises in prayer he stands on the floor before the Ark (this, however, is not the custom among the Sephardim of the present time). In the Holy Land, in Syria, Babylonia, and North Africa, etc., the floor is spread with matting, on which the worshipers sit; but in the countries of Christendom they occupy chairs or benches.

Honor should be paid to synagogues and houses of study. People must not conduct themselves lightly nor laugh, mock, discuss trifles, or walk about therein; in summer they must not resort to it for shelter from the heat, nor in winter should they make it serve as a retreat from the rain. Neither should they eat or drink therein, although the learned and their disciples may do so in case of an emergency. Every one before entering should wipe the mud from his shoes; and no one should come in with soiled body or garments. Accounts must not be cast in the synagogue or house of study, except those pertaining to public charity or to religious matters. Nor should funeral speeches be delivered therein, except at a public mourning for one of the great men of the time. A synagogue or house of study which has two entrances should not be used as a thoroughfare; this rule was made in analogy with that in the Mishnah (Ber. ix. 5) forbidding the use of the Temple mount as a thoroughfare.

Honor Must Be Paid to Synagogue.

Some honor is to be paid even to the ruins of a synagogue or house of study. It is not proper to demolish a synagogue and then to build a new one either on the same spot or elsewhere; but the new one should be built first (B. B. 3b), unless the walls of the old one show signs of falling. A synagogue may be turned into a house of study, but not vice

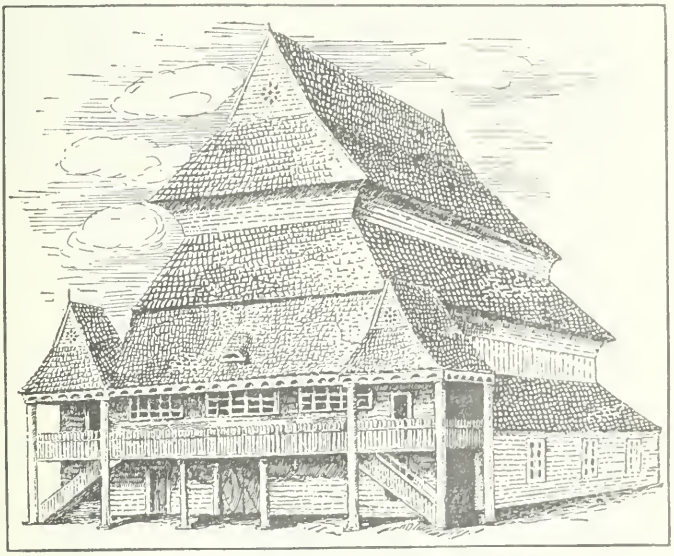
versa; for the holiness of the latter is higher than that of the former, and the rule is (Meg. iii. 1): "They raise up in holiness, but do not lower in holiness."

The synagogue of a village, being built only for the people around it, may be sold on a proper occasion; but a synagogue in a great city, which is really built for all Israelites who may come and worship in it, ought not to be sold at all. When a small community sells its synagogue, it ought to impose on the purchaser the condition that the place must not be turned into a bath-house, laundry, cleansing-house (for vessels), or tannery, though a council of seven of the leading men in the community may waive even this condition (*ib.* 27b).

W. B. L. N. D.

SYNAGOGUE ARCHITECTURE: Ancient Jewish art is mainly represented by the Temple and its fittings, of which all that is left to contemplate is the lower portion of a fortified wall. Even if this overstates the fact, it is most probable that very little distinctively Jewish art ever flourished for an extended period. The position of Judea and its history naturally discouraged the development of art, however vigorous its beginning may have been. The remains of the ancient synagogues that are now extant present very meager data, and the best preserved of the ancient ones, such as the great synagogue in Kafr Bir'im, while containing much of interest and many characteristic forms, give but little inspiration to the synagogue-builder. On the main façade of the Kafr Bir'im synagogue there were evidently three doorways with ornamented architraves, the central one being surmounted by an enriched semicircular arch. Of the plan there is practically no indication, except that the building was rectangular, with a portico in front supported by columns. Other remains, while offering suggestions of moldings and ornament, add but little information. The door of the synagogue faced to the west, the Ark was at the eastern end, and the almemar was placed approximately in the center of the building; the space on either side was devoted to the men, while the women occupied a gallery reserved for their exclusive use.

Kafr Bir'im Synagogue.



Wooden Synagogue at Pogrebishche, Russia.
(From Bersohn, "Kilka Slow.")

The regulations governing the position and number of doors and windows, and other details, seem to have been confusing and more or less neglected in the Hellenic synagogues. But by degrees a certain type of building was evolved—that of the basilica—a rectangular structure, with or without columns, and without what is known in church architecture as transepts, the cruciform plan of the church and cathedral being naturally avoided by Jews. The synagogue was unquestionably fashioned, up to quite recent times, in the style of architecture that prevailed in the country in which it was built. This statement, perhaps, is best exemplified in Russia, where the synagogue builders were less influenced by foreign architectural modes than in other countries, and where they built quite naturally in the accustomed manner; there, accordingly, local conditions dictated the form of building; the types thus produced are well shown in illustrations, pages 630, 631, 633, which are interesting in themselves and confirm the general point of view. In each of these cases the composition is different; the roof-lines and the arrangement of doors and windows follow no style, but are apparently the result of the attempt of the builder to solve his problem in the simplest and most familiar way, using the forms to which he was accustomed. The buildings are certainly Russian, and no attempt has been made to secure a Jewish type of architecture. Of larger and more important examples of synagogue architecture, there are many instances, as at Odessa and Riga, of dignified, well-considered buildings, Russian in style, and worthy examples of straightforward treatment.

Built in Local Style.

As the style of the country in which the synagogue was built was followed, naturally the style of the neighboring churches had a great influence on its architecture, only that part of the plan being Jewish which was dictated by the necessities of the form of worship. Accordingly in Strasburg, Cassel, Budweis, Munich, and Hanover well-designed and extremely interesting synagogues are found quite in the style of the neighboring churches. The conditions generally compelled the building to be inconspicuous, however, and the fulfilment of

the Talmudical regulation that the synagogue should tower above the other buildings of the city was forbidden by papal authority. Sometimes the papal restriction was evaded by the erection of tall rods on the roof, so that the Talmudical regulation was complied with in letter if not in spirit.

In Italy there are many synagogues in the style of the Italian Renaissance (see Leghorn; Padua; and Venice). Those in Padua and Venice possess interiors of great beauty, and are excellent examples of Renaissance work. So, too, in England; the interiors of Great St. Helens and Duke's Place in London are well designed, and strongly suggest some of the work of Sir Christopher Wren and Inigo Jones. Similarly, in Paris pure types of French architecture are found, and throughout Europe there are synagogues in Romanesque, Gothic, and the many variations of the style of the Renaissance. Even in Japan this law is followed, as can be seen in the illustration under Nagasaki. In America the little synagogue in Newport, R. I., was built in 1763 by the prosperous colony of Spanish Jews. It was designed by a noted architect of the day in the Colonial or Georgian style, even to the minutest detail, though it was well adapted in its plan and interior disposition to the purpose of Jewish worship.

Main Entrance to the Great Synagogue at Odessa.
(From a photograph.)

After the expulsion from Spain there was a general feeling among wealthy Sephardim that Moorish architecture was appropriate in synagogues, and many of the most famous ones in the world have been constructed in this style, although Moorish architecture is by no means Jewish, either in fact or in feeling. The two most familiar Spanish synagogues are in Toledo, one known as El Transito, the other as Santa Maria la Blanca, and both, undoubtedly very beautiful, are now preserved as national monuments. The former is a small building containing very rich decorations; the latter is especially noteworthy, and contains long rows of octagonal columns with curiously carved capitals, from which spring Moorish arches supporting the roof (see Spain; Toledo). The Alhambra has furnished inspiration for innumerable synagogues, but seldom have its graceful proportions or its delicate modeling and elaborate ornamentation been successfully copied; the fact is, the style is not flexible, and can not readily be adapted to different climates and conditions. The general results of the Moorish movement have been unfortunate; the greatest delicacy of feeling for both form and color is needed to preserve the beauty of Moorish architecture, and curiously shaped domes and towers and misapplied horseshoe arches, turrets, and pinnacles have often resulted, presenting in many cases a grotesque appearance rather than the dignity and simplicity that should have been attained.

Influence of Pseudo-Moorish.

The unpleasant results may be seen in St. Petersburg, London, Philadelphia, and in many parts of Germany. Emphasizing the towers that contain the stairs to the galleries, which are invariably on either side of the main entrance, is a common device, and the Temple Emanu-El in New York is so treated. In this case the minarets are graceful and skilfully placed; but the usual result is a loss of dignity; a single central motive is more pleasing.

The most successful buildings in all great architectural periods are simple in design; whether large or small, richly decorated or not, simplicity is their main characteristic, and the desire to produce the picturesque and unusual is fatal to the dignity which should characterize the synagogue. The synagogue in Milan has a well-balanced, unpretentious façade, and in Reichenberg (illustration, page 628) the central feature is enlarged and crowned by an octagonal dome, producing excellent results.

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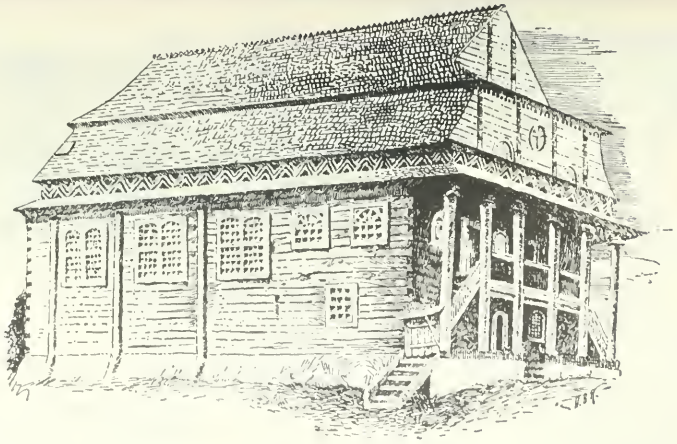

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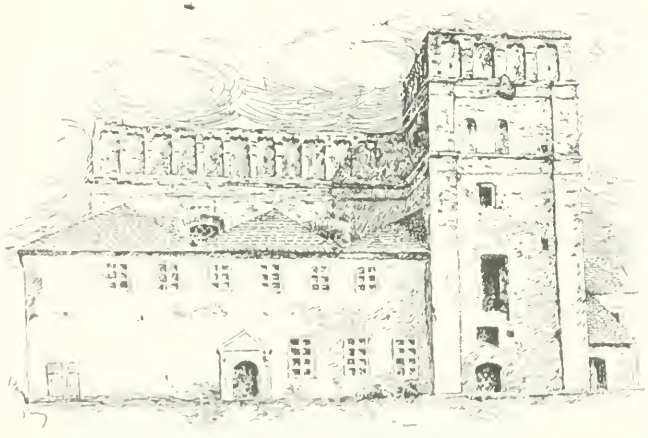

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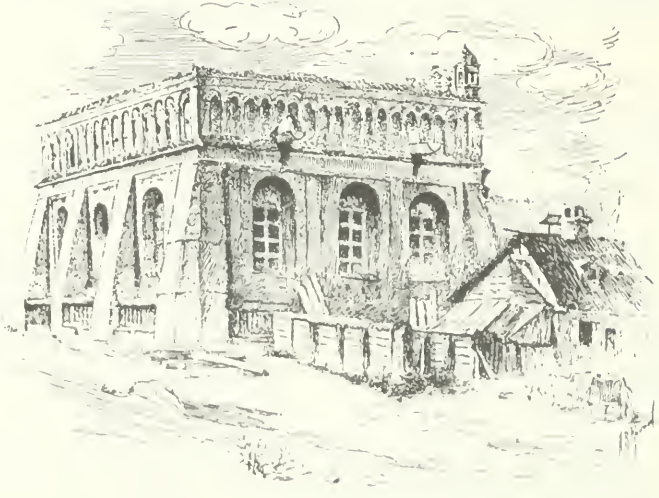
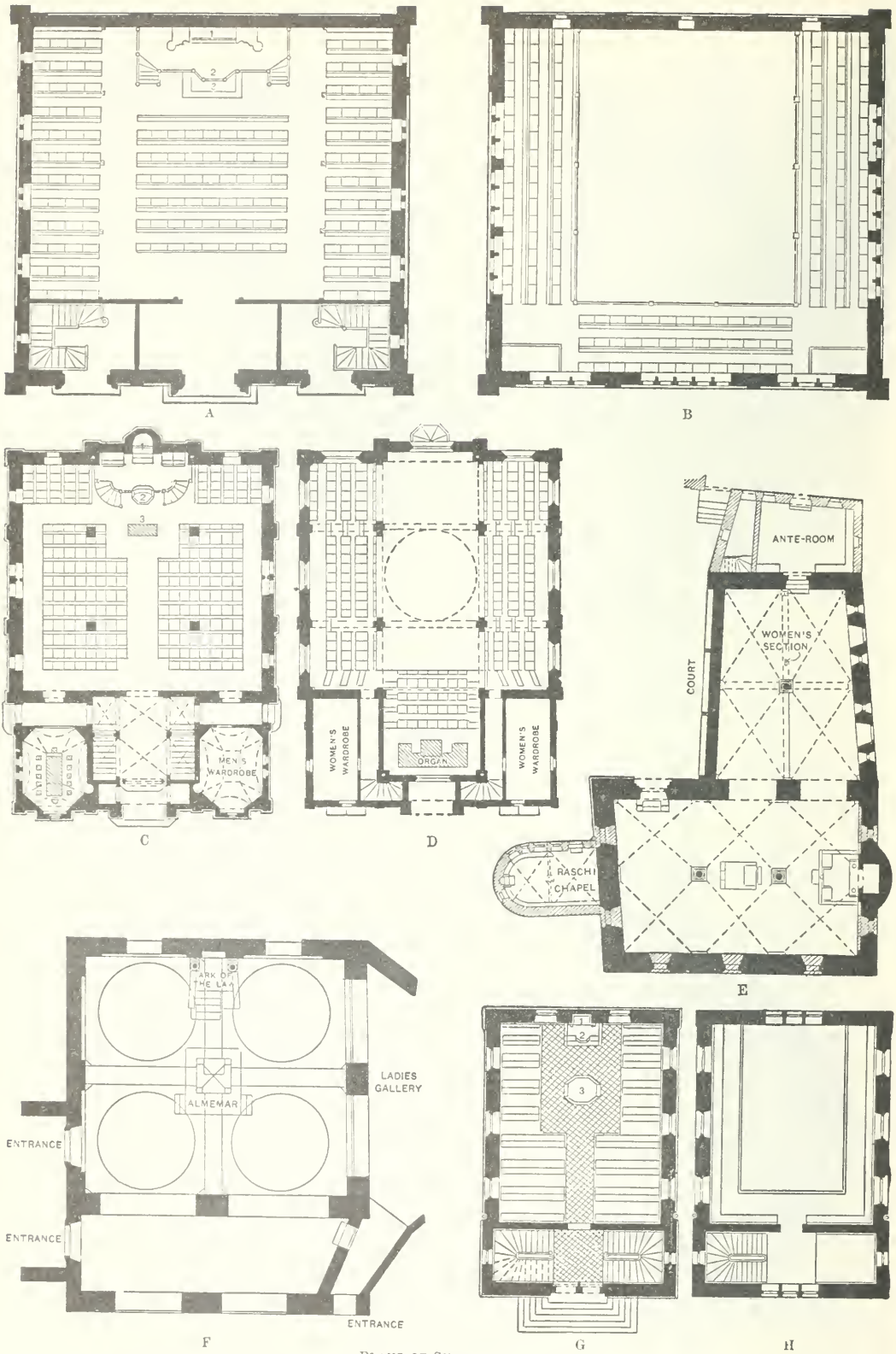


4

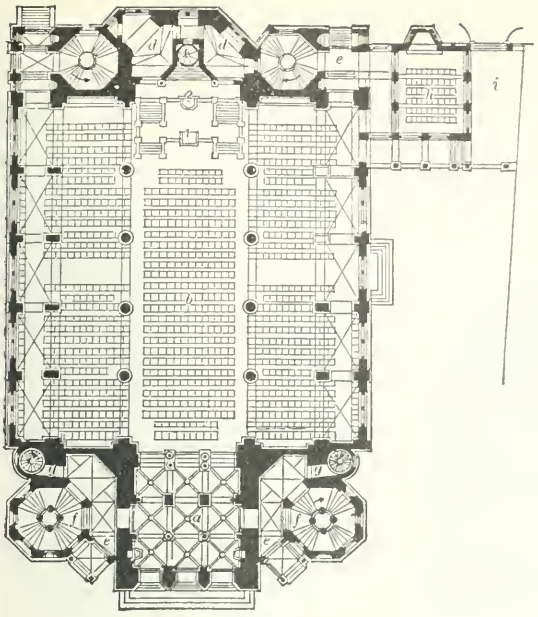
EXTERIORS OF RUSSIAN AND GALICIAN SYNAGOGUES.

1. Wilkowiszki, Russia. 2. Lutomirsk, Russia. 3. Lutsk, Russia. 4. Zolkiev, Galicia.



PLANS OF SYNAGOGUES.

A and B. Landsberg (ground-plan and gallery). C and D. Göppingen (ground-plan and gallery). E. Worms (ground-plan). F. Nikolsburg (ground-plan). G and H. Heidenheim (ground-plan and gallery). 1. Ark. 2. Pulpit. 3. Almemar.



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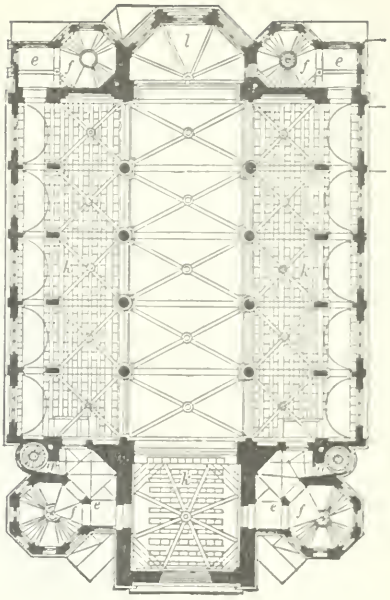

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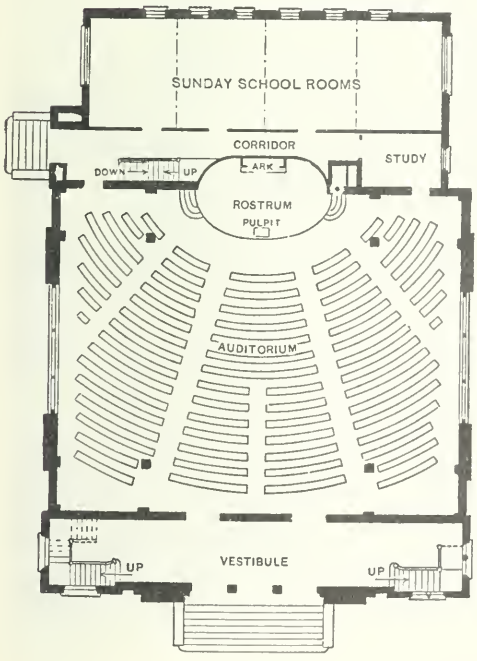

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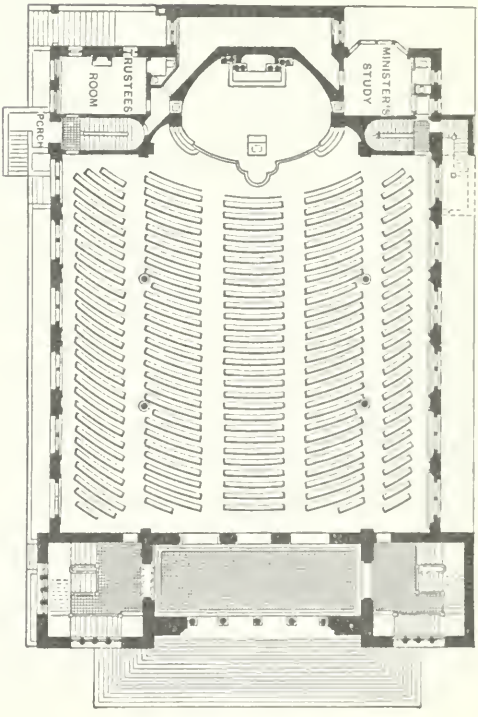

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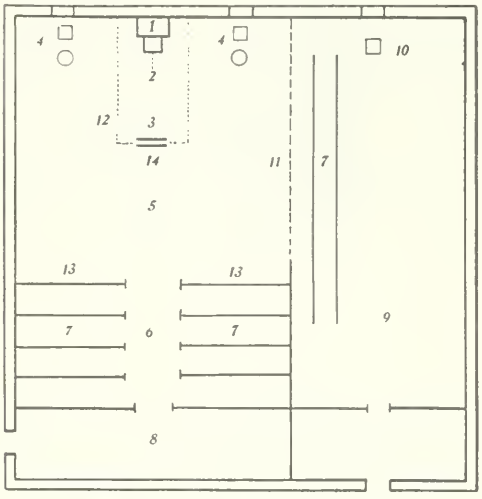
PLANS OF SYNAGOGUES.

I and J. Munich (ground-plan and gallery): *a*, vestibule; *b*, men's section; *c*, Ark; *d*, minister's and cantor's rooms; *e*, women's entrance; *f*, stairs to gallery; *g*, side stairs; *h*, synagogue used on week-days; *i*, passageway; *k*, women's section on gallery; *l*, choir; 1, almemar; 2, pulpit. K. Indianapolis (ground-plan). L. Beth-El, New York (ground-plan).

Many synagogues are designed in the Classic style, and the Shearith Israel Synagogue in New York (illustration, page 628) and the synagogue in Warsaw have four great Corinthian columns supporting pediments on their main fronts. The use of the Classic orders seems especially adapted to the synagogue, and many variations in design are possible. The Warsaw synagogue, while very ornate, is impressive, and presents many suggestions worthy of emulation. In the synagogue in Rome (illustration, page 639) the division into two stories

Special Examples.



Ground-Plan of a Karaite Synagogue.

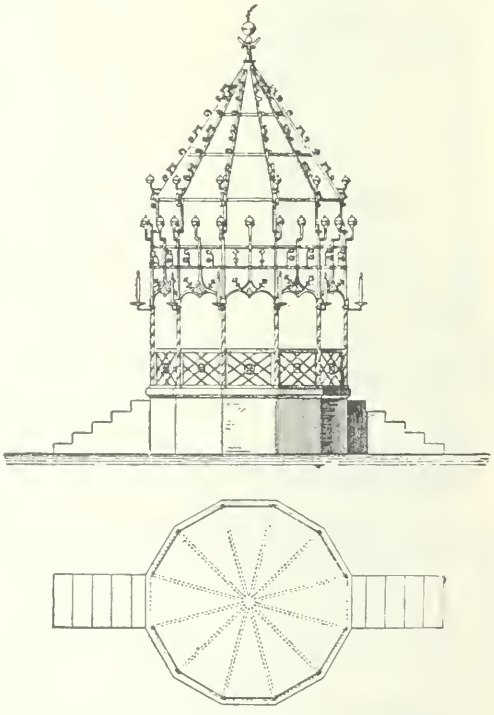
1. Hekal. 2. Dukan. 3. Meḳom 'asarah. 4. Shulḥan with chair. 5. Meḳom 'esrim. 6. Moshab zeḳenim. 7. Benches. 8. 'Azarah. 9. Women's section. 10. Shulḥan. 11. Laticed partition. 12. Balustrade. 13. Breast-high partition. 14. Steps.

is clearly indicated on the exterior, and each story is ornamented with columns. The whole is surmounted by a square dome, which is a favorite form with synagogue-builders. The synagogue in Florence (illustration, page 637) is Moorish in detail. The central dome, supported on pendentives, is well expressed on the exterior, and the general composition is pleasing, especially from the point of view of the illustration, which is taken from the rear. Sometimes four smaller domes are used, as in the synagogue at Sarajevo, where this idea is admirably executed. This building is a most successful example, combining the Eastern expression so much desired with an aspect of grandeur and repose. Some of the old synagogues are often irregular in shape, and are hidden away in odd angles and courtyards, where they have been compelled to take unusual forms. The Altneue Synagogue in Prague is divided into three portions, and adjoining it is a smaller synagogue for special services. In the synagogues in Nikolsburg and Worms (illustrations E and F, page 634) there are curious, vaulted ceilings, some of the arches resting on columns that must have seriously interfered with the service. The latter synagogue

Plans.

is probably the oldest extant in Europe. In all these cases the Ark is in a recess in a thick wall, and the almemar is in the center of the building, with no special provision for the accommodation of the worshipers.

By degrees a plan was evolved that met the requirements: a rectangular building, with the Ark at the eastern end opposite the entrance, and with an almemar, benches for the men on either side, and a women's gallery reached by staircases from the outer vestibule. Variations of this simple plan followed: the vestibule became larger, and the staircases to the women's gallery were separated from the vestibule and given more importance. As the buildings became larger, rows of columns were required to support the roof, but in every case the basilican form was retained. The Ark, formerly allowed a mere niche in the wall, was developed into the main architectural feature of the interior, and was flanked with columns, covered with a canopy and richly decorated. The almemar in many cases was joined to the platform in front of the Ark, and elaborate arrangements of steps were provided. This process of development may be



Almemar of the Old Synagogue at Casimir, near Cracow.
(From a drawing.)

noted in illustrations, pages 634–635. In the synagogues in Reichenberg (page 628) and Munich (I and J of illustrations, page 635), where this plan has been developed to the greatest extent, it will be seen that its characteristics are preserved notwithstanding the size of the buildings, the rows of columns, and the elaborately vaulted roofs. In

The Almemar.

SYNAGOGUE AT FLORENCE, ITALY.

(From a photograph.)

the Munich synagogue there are staircases at both ends of the building, the vestibules and halls are greatly multiplied, and the women's gallery is enlarged; while there is a side entrance, as well as an aisle dviding the seats, the cruciform plan is avoided.

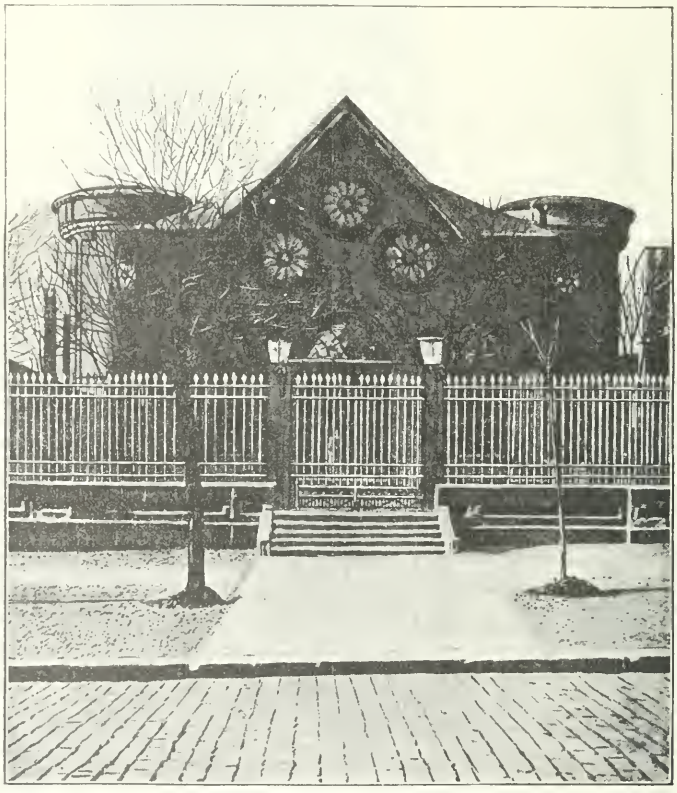
The combination of almemar with the platform upon which the Ark rests, while seldom used in England, is becoming general with Reform congregations on the Continent and in America. It provides no opportunity for the processional and similar portions of the Orthodox service, as the carrying of the scrolls of the Law to the reading-desk, which ceremonies are necessarily eliminated as the central space surrounding the almemar disappears; but, on the other hand, much greater seating capacity is secured, and the worshipers are so grouped that all have approximately an equal view of the Ark, the pulpit, and the almemar.

The desire to obtain the greatest seating capacity possible in the given space has led to many variations in the arrangement of the benches. In the Temple Beth-El, built in New York city in 1891, the seats are curved, so that those at the side of the building still face the Ark (illustration L, page 635), while the aisles are parallel. In the temple in Indianapolis (illustration K, page 635), built in 1900, the same arrangement is used, but the aisles converge. In the former example the dignity of the Ark is maintained by placing it in a deep semicircular niche, so that a large space on the platform is secured without encroaching upon the floor-space proper.

Arrangement of Seats.

The modern synagogue, besides containing the minister's study, trustees' rooms, choir-rooms, and organ-loft, devotes much space to school purposes; generally the entire lower floor is used for class-rooms. The interior treatment of the synagogue allows great latitude in design, but the simplest and most dignified have proved to be the most successful; the same rules apply to the interior as to the exterior; note the effect of Great St. Helens in London (JEW. ENCYC. viii. 159, *s.v.* LONDON), and some of the synagogues in Paris, where architectural unity is preserved and a devotional atmosphere obtained.

The rectangular floor-plan universally employed permits a restful treatment of the ceiling, which is either paneled, as in the case of the Shearith Israel Synagogue in New York, or arched, as in Paris. The absence of the transept allows an unbroken surface, and there are instances of central domes, or semidomes, over the Ark. The galleries for women were formerly closely latticed, and in the ancient synagogue these galleries were often placed at a great height (see VENICE). In modern times the lattice is discarded and the galleries are placed lower, so that the occupants may obtain a view of the Ark and the almemar.



Karaite Synagogue at Odessa, Russia.
(From a photograph.)

The Ark is the most important feature of the interior, and is generally dignified by proper decoration and raised upon a suitable platform, reached by at least three steps, but often by more. It is crowned by the tables of the Law. Sometimes the elaboration is overdone, to the exclusion of other ornamentation in the building, as in the case of the old synagogue in BERLIN (JEW. ENCYC. iii. 71), where may be seen an arrangement in which the worshipers are provided with stands (known as "Städte") to hold their books, but not with seats. Another instance of this is in Husiatyn, where the Ark is decorated curiously and richly but not pleasantly. In the synagogue in Padua there is a beautiful Ark of marble, above which the ceiling is arched (see ARK OF THE LAW).

The Ark.

The almemar is raised above the synagogue floor, whether it is in the center of the building or not; it is approached by steps, contains seats, and is surrounded by a railing. There are instances of curiously wrought and elaborate iron grilles, which

THE NEW SYNAGOGUE AT ROME, ERECTED ON THE SITE OF THE ANCIENT GHETTO.
(From a photograph.)

may be seen in the synagogue in Jerusalem (illustration, page 626) or in Casimir (illustration, page 636). See also CRACOW and LEMBERG.

The position of the pulpit varies; it may be placed on either side of the Ark, and is occasionally found in the center of the steps, as in the Shearith Israel Synagogue in New York (illustration, page 627). In some cases the desk on the almemar is used in the delivery of the sermon, as in the case of the Mikvé Israel Synagogue in Philadelphia (illustration, page 629), which has no pulpit. The treatment of the entrance varies according to the situation; at times the doors are approached by steps, as in Temple Beth-El, New York (illustration, page 627); in other instances the doors are flush with the street, as in the case of the Odessa synagogue (illustration, page 632).

In the desire to secure abundant light, good acoustics, large seating capacity, and comfort for the worshipers, modern synagogues have in many cases lost the suggestion of devotion. There are but few emblems which may be used that are characteristically Jewish; the interlacing triangles, the lion of Judah, and flower and fruit forms alone are allowable. The perpetual lamp hangs in front of the Ark; the tables of the Law surmount it. The seven-branched candlestick, or menorah, may be placed at the sides. Occasionally the shofar, and even the lulab, may be utilized in the design. Hebrew inscriptions are sparingly or seldom used; stained-glass windows, at one time considered the special property of the Church, are now employed, but figured subjects are not used.

Symbolic Designs.

J. A. W. B.

The only plan in existence presenting the interior arrangements of a Karaite synagogue is that of S. Weissenberg (in "Globus," lxxiv. 142), which is here reproduced (page 636). The synagogue, which is known as kenesah, is always built north and south, and is divided into two parts, for men and women. In the women's section, which is separated by a low grille from that of the men, there are two rows of seats (7), and a table (10) upon which to place the Bible, which each woman kisses as she enters the building. The men's section is divided into three parts, one known as the "meḳom 'asarah" (3), or place of the ten elders, in which is the Ark (1), and the "dukan" (2), or place for the reader, which is a small desk or pulpit. On each side are tables with seats (4) for the first and second readers. Steps (14) separate this section from the second section, the "place of the twenty" ("meḳom 'esrim") (5), and this again is separated by a balustrade (13) from the section known as the "moshab zeḳenim" (6), or seats for the aged, each of which contains a desk or box, and a receptacle for shoes, which must be removed before treading the holy soil. The vestibule (8) is termed "azarah." The pulpit and the place for the twelve elders is surrounded by a balustrade (12). It is somewhat difficult to understand the object of placing the more aged members of the community in a portion of the synagogue away from the body of the hall, but the probable reason is that the younger members are obliged to stand in the center (5) during the long services, while the place for the elders and the aged is provided with seats.

Reproductions of synagogues, other than those illustrating this article, occur under the following topics. The asterisk indicates that an interior view of the synagogue has been given.

Albany	*Curaçao	Ostrog
Alt-Ofen	*Damascus	*Padua
America	Egypt	*Paris
*Amsterdam	Endingen	Pesaro
Antwerp	Erfurt	Philadelphia
*Arad	*Florence	Poltava
Arkansas	*Frankfort-on-the-Main	*Portsmouth
Augusta	Fürth	*Prague
Avignon	Geneva	Queensland
Baltimore	Gibraltar	Richmond
*Bayonne	Hanover	Riga
*Berlin	Jamaica	Rome
*Bevis Marks	Jerusalem	Saint Petersburg
*Bokhara	Karlsbad	*San Francisco
Bombay	Königsberg	*Sarajevo
Bonn	*Leghorn	*Smyrna
Budapest	*Lemberg	South Africa
Budweis	*London	*Spain
Byelostok	Lübeck	*Strasburg
Cassel	*Mayence	*Szegedin
Cavaillon	*Metz	*Teheran
*Charleston	Michigan	*Toledo
*China	Moghilef	*Tripoli
Cincinnati	Munich	*Tunis
Cleveland	National Farm School	Turin
Cochin	*New York	*Venice
Cologne	Nuremberg	*Vienna
Colorado	Odessa	Warsaw
*Cordova	Ostrog	*Wilna
*Cracow	*Padua	*Worms

See also ALMEMAR; ARK OF THE LAW; PULPIT.

J.

SYNAGOGUE, THE GREAT (כנסת הגדולה): The members of the Great Synagogue, or the **Great Assembly,** are designated in the Mishnah (Ab. i. 1) as those representatives of the Law who occupied a place in the chain of tradition between the Prophets and the earliest scholars known by name. "The Prophets transmitted the Torah to the men of the Great Synagogue. . . . Simon the Just was one of those who survived the Great Synagogue, and Antigonus of Soko received the Torah from him" (Ab. i. 1 *et seq.*). The first part of this statement is paraphrased as follows in Ab. R. N. i.: "Haggai, Zechariah, and Malachi received from the Prophets; and the men of the Great Synagogue received from Haggai, Zechariah, and Malachi." This is the reading of the first version; the second version (ed. Schechter, p. 2) reads: "The Prophets to Haggai, Zechariah, and Malachi; and these to the men of the Great Synagogue." In this paraphrase the three post-exilic prophets are separated from the other prophets, for it was the task of the former to transmit the Law to the members of the Great Synagogue. It must even be assumed that these three prophets were themselves included in those members, for it is evident from the statements referring to the institution of the prayers and benedictions that the Great Synagogue included prophets.

Included the Last Prophets.

According to R. Johanan, who wrote in the third century, "the men of the Great Synagogue instituted for Israel the benedictions and the prayers, as well as the benedictions for ḳiddush and habdalah" (Ber. 33a). This agrees with the sentence of R. Jeremiah (4th cent.), who states (Yer. Ber. 4d), in reference to the "Shemoneh 'Esreh," that "one

hundred and twenty elders, including about eighty prophets, have instituted these prayers." These one hundred and twenty elders are undoubtedly identical with the men of the Great Synagogue. The number given of the prophets must, however, be corrected according to Meg. 17b, where the source of R. Jeremiah's statement is found: "R. Johanan said that, according to some, a baraita taught that one hundred and twenty elders, including some prophets, instituted the 'Shemoneh 'Esreh.'" Hence the prophets were in a minority in the Great Synagogue. Another statement regarding the activity of this institution alludes to the establishment of the Feast of Purim according to Esth. ix. 27 *et seq.*, while the Babylonian Talmud (Meg. 2a) states, as a matter requiring no discussion, that the celebration of the Feast of Purim on the days mentioned in Meg. i. 1 was instituted by the men of the Great Synagogue. But in the Palestinian Talmud R. Johanan (Meg. 70d; Ruth R. ii. 4) speaks of "eighty-five elders, among them about thirty prophets."

Their Number.

These divergent statements may easily be reconciled (see Krochmal, "Moreh Nebuke ha-Zeman," p. 97) by reading, in the one passage, "beside them" (עמהם) instead of "among them" (מהם); and in the other passage, "thirty" instead of "eighty." The number eighty-five is taken from Neh. x. 2–29; but the origin of the entire number (120) is not known. It was undoubtedly assumed that the company of those mentioned in Neh. x. was increased to one hundred and twenty by the prophets who took part in the sealing of the covenant, this view, which is confirmed by Neh. vi. 7, 14, being based on the hypothesis that other prophets besides Haggai, Zechariah, and Malachi were then preaching in Israel. These passages indicate that this assembly was believed to be the one described in Neh. ix.–x., and other statements regarding it prove that the Amoraim accepted this identification as a matter of course. According to Abba b. Kahana, the well-known haggadist of the latter half of the third century (Shem-Tob on Ps. xxxvi., end), "Two generations used the 'Shem ha-Meforesh,' the men of the Great Synagogue and the generation of the 'shemad'" (the persecution of Hadrian and the Bar Kokba war). This reference is explained in a statement by Giddel, a pupil of Rab (Yer. Meg. iii., end; Yoma 69b): "The word הגדול in Neh. viii. 6 indicates that Ezra uttered the great Tetragram in his praise of God."

The Generation of Ezra.

The combination of these two passages, which evidently have the same basis, offers another instance of the general assumption that all the members of this body were regarded as belonging to one generation, which included Ezra, while Joshua b. Levi, one of the earliest amoraim, even derived the term "Great Synagogue" from Neh. ix. 32. The authors of the prayers restored the triad of the divine attributes introduced by Moses (Deut. x. 17), although Jeremiah (xxxii. 18) and Daniel (x. 17, Hebr.) had each omitted one of the three attributes from their prayers. "The Great Assembly was so called because it gave the divine attributes their ancient 'greatness' and dignity" (Yoma 69b [with other authorities]; Yer. Ber. 11c and Meg. 74c; Shem-Ṭob on Ps. xix.; see also Ber. 33b); although this is merely a haggadic explanation of the old term, it indicates that the Amoraim did not think the Great Synagogue could be any other assembly or council than the one mentioned as the source of the prayers in Neh. ix.; and there are other examples in traditional literature evidencing this view. In Yer. Ber. 3a (Gen. R. xlvi., lxxviii.) this objection is raised in regard to a thesis of R. Levi based on Gen. xvii. 5 and referring to Neh. ix. 7: "Did not the men of the Great Synagogue call Abraham by his former name, Abram?" In the name of the men of the Great Synagogue, R. Abbahu (Gen. R. vi.) quotes the words "The heaven of heavens, with all their host" (Neh. ix. 6) as an explanation of Gen. i. 17; and the same authority is invoked in a haggadic passage by Abin (Tan., Shemot, i.) in reference to Neh. ix. 5 (*ib.* 2, anonymous), as well as in one by Samuel b. Naḥman (Ex. R. xli., beginning; Tan., Ki Tissa, 14) alluding to Neh. ix. 18.

R. Johanan connected the following story with Neh. x. 1–2 (Ruth R. ii. 4): "The men of the Great Synagogue wrote a document in which they voluntarily agreed to pay heave-offerings and tithes. This document they displayed in the hall of the Temple; the following morning they found the divine confirmation inscribed upon it." Since Nehemiah himself was a member, Samuel b. Marta, a pupil of Rab, quoted a phrase used by Nehemiah in his prayer (i. 7) as originating with his colleagues (Ex. R. li.; Tan., Peḳude, beginning). Ezra was, of course, one of the members, and, according to Neh. viii., he was even regarded as the leader. In one of the two versions of the interpretation of Cant. vii. 14 (Lev. R. ii. 11), therefore, Ezra and his companions ("'Ezra wa-ḥaburato") are mentioned, while the other version (Cant. R. *ad loc.*) speaks merely of the "men of the Great Synagogue" (compare the statements made above regarding the pronunciation of the Tetragram). In the targum to Cant. vii. 3, in addition to "Ezra the priest" the men mentioned in Ezra ii. 2 as the leaders of the people returning from the Exile—Zerubbabel, Jeshua, Nehemiah, Mordecai, and Bilshan—are designated as "men of the Great Synagogue." In the same targum (to vi. 4) the leaders of the exiles are called the "sages of the Great Synagogue."

It appears from all these passages in traditional literature that the idea of the Great Assembly was based on the narrative in Neh. viii.–x., and that, furthermore, its members were regarded as the leaders of Israel who had returned from exile and laid the foundations of the new polity connected with the Second Temple. All these men were regarded in the tannaitic chronology as belonging to one generation; for this reason the "generation of the men of the Great Synagogue" is mentioned in one of the passages already cited, this denoting, according to the chronological canon of Jose b. Ḥalafta (Seder 'Olam Rabbah xxx. [ed. Ratner, p. 141]; 'Ab. Zarah 8b), the generation of thirty-four years during which the Persian rule lasted, at the beginning of the period of the Second Temple. As the last prophets were still preaching during this time, they also were included. That prophecy began only at the end of

this period, when the reign of Alexander the Great commenced, was likewise a thesis of the tannaitic chronology, which, like the canon of the thirty-four years, was adopted by the later Jewish chronologists (Seder 'Olam Rabbah *l.c.*; comp. Sanh. 11a), although the view occurs as early as Josephus ("Contra Ap." i., § 8).

Position in Tannaitic Chronology.

In view of these facts, it was natural that the Great Synagogue should be regarded as the connecting-link in the chain of tradition between the Prophets and the scholars. It may easily be seen, therefore, why Simon the Just should be termed a survivor of this body, for, according to the tradition current in the circle of Palestinian scholars, it was this high priest, and not his grandfather JADDUA, who met Alexander the Great, and received from him much honor (see Yoma 69a; Meg. Ta'an. for the 21st of Kislew; comp. ALEXANDER THE GREAT).

It is thus evident that, according to the only authority extant in regard to the subject, the tradition of the Tannaim and the Amoraim, the activity of this assembly was confined to the period of the Persian rule, and thus to the first thirty-four years of the Second Temple, and that afterward, when Simon the Just was its only survivor, there was no other fixed institution which could be regarded as a precursor of the academies. This statement does not imply, however, that such a body did not exist in the first centuries of the Second Temple, for it must be assumed that some governing council existed in those centuries as well, although the statements regarding the Great Synagogue refer exclusively to the first period. The term primarily denoted the assembly described in Neh. ix.–x., which convened principally for religious purposes—fasting, reading of the Torah, confession of sins, and prayer (Neh. ix. 1 *et seq.*). Since every gathering convened for religious purposes was called "keneset" (hence "bet ha-keneset" = "the synagogue"; comp. the verb "kenos," Esth. iv. 16), this term was applied also to the assembly in question; but as it was an assembly of special importance it was designated more specifically as the "great assembly" (comp. Neh. v. 7, "kehillah gedolah").

In addition to fixing the ritual observances for the first two quarters of the day (Neh. ix. 3), the Great Synagogue engaged in legislative proceedings, making laws as summarized in Neh. x. 30 *et seq.* Tradition therefore ascribed to it the character of a chief magistracy, and its members, or rather its leaders, including the prophets of that time, were regarded as the authors of other obligatory rules. These leaders of post-exilic Israel in the Persian period were called the "men of the Great Synagogue" because it was generally assumed that all those who then acted as leaders had been members of the memorable gathering held on the 24th of Tishri, 444 B.C. Although the assembly itself convened only on a single day, its leaders were designated in tradition as regular members of the Great Synagogue. This explains the fact that the references speak almost exclusively of the members of the Great Synagogue, the allusions to the body itself being very rare, and based in part on error, as, for example, the quotation from Ab. i. 2 which occurs in Eccl. R. xii. 11.

Institutions and Rulings.

As certain institutions supposed to have been established in the first period of the Second Temple were ascribed to Ezra, so others of them were ascribed to the men of the Great Synagogue. There is, in fact, no difference between the two classes of institutions so far as origin is concerned. In some cases Ezra, the great scribe and the leader of the Great Synagogue, is mentioned as the author, in others the entire body is so mentioned; in all cases the body with Ezra at its head must be thought of as the real authors. In traditional literature, however, a distinction was generally drawn between the institutions of Ezra and those of the men of the Great Synagogue, so that they figured separately; but it is not surprising, after what has been said above, that in Tan., Beshallaḥ, 16, on Ex. xv. 7, the "Tiḳḳune Soferim," called also ("Oklah we-Oklah," No. 168) "Tiḳḳune 'Ezra" (emendations of the text of the Bible by the Soferim, or by Ezra; and according to the tannaitic source [see Bacher, "Ag. Tan." ii. 205], originally textual euphemisms), should be ascribed to the men of the Great Synagogue, since the author of the passage in question identified the Soferim (*i.e.*, Ezra and his successors) with them.

The following rulings were ascribed to the men of the Great Synagogue: (1) They included the books of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets in the Biblical canon; this is the only possible explanation of the baraita (B. B. 15a) that they "wrote" those books. The first three books, which were composed outside Palestine, had to be accepted by the men of the Great Synagogue before they could be regarded as worthy of inclusion, while the division of the Minor Prophets was completed by the works of the three post-exilic prophets, who were themselves members of that council. The same activity in regard to these books is ascribed to the men of the Great Synagogue as had been attributed to King Hezekiah and his council, including the prophet Isaiah, with regard to the three books ascribed to Solomon (see also Ab. R. N. i.) and the Book of Isaiah. It should be noted that in this baraita, as well as in the gloss upon it, Ezra and Nehemiah, "men of the Great Synagogue," are mentioned as the last Biblical writers; while according to the introduction to the Second Book of the Maccabees (ii. 13) Nehemiah also collected a number of the books of the Bible.

(2) They introduced the triple classification of the oral law, dividing the study of the Mishnah (in the larger sense) into the three branches of midrash, halakot, and haggadot, although this view, which is anonymous, conflicted with that of R. Jonah, a Palestinian amora of the fourth century, who declared that the founder of this threefold division of traditional science (see JEW. ENCYC. iii. 163, *s.v.* BIBLE EXEGESIS) was R. Akiba (Yer. Shek. v., beginning). This view is noteworthy as showing that the later representatives of tradition traced the origin of their science to the earliest authorities, the immediate successors of the Prophets. The men of the Great Synagogue, therefore, not only completed

the canon, but introduced the scientific treatment of tradition.

(3) They introduced the Feast of Purim and determined the days on which it should be celebrated (see above).

(4) They instituted the "Shemoneh 'Esreh," as well as the benedictions and other prayers, as already noted. The tradition in regard to this point expresses the view that the synagogal prayers as well as the entire ritual were put into definite shape by the men of the Great Synagogue.

The list of Biblical personages who have no part in the future world (Sanh. x. 1) was made, according to Rab, by the men of the Great Synagogue (Sanh. 104b), and a haggadic ruling on Biblical stories beginning with the phrase "Wa-yehi bayamim" (And it came to pass in those days) is designated by Johanan, or his pupil Levi, as a "tradition of the men of the Great Synagogue" (Meg. 10b). This is merely another way of saying, as is stated elsewhere (Lev. R. xi.) in reference to the same ruling, that it had been brought as a tradition from the Babylonian exile. There are references also to other haggadic traditions of this kind (see Bacher, "Ag. Tan." 2d ed., i. 192; *idem*, "Die Aelteste Terminologie," p. 107). Joshua b. Levi ascribes in an original way to the men of the Great Synagogue the merit of having provided for all time for the making of copies of the Bible, tefillin, and mezuzot, stating that they instituted twenty-four fasts to insure that wealth would not be acquired by copyists, who would cease to copy if they became rich (Pes. 50b). A haggadic passage by Jose b. Hanina refers to the names of the returning exiles mentioned in Ezra ii. 51 *et seq.* (Gen. R. lxxi. *et passim*), one version reading "the men of the Great Synagogue" instead of "sons of the Exile," or "those that returned from the Exile" ("'ole goleh"). This shows that the men of the Great Synagogue included the first generation of the Second Temple. In Esth. R. iii. 7 the congregation of the tribes mentioned in Judges xx. 1 is apparently termed "men of the Great Synagogue." This is due, however, to a corruption of the text, for, according to Luria's skilful emendation, this phrase must be read with the preceding words "Ezra and the men of the Great Synagogue"; so that the phrase corresponds to the "bene ha-golah" of Ezra x. 16.

Other Activity.

There is, finally, a passage of three clauses, which the Mishnah (Ab. i. 12) ascribes to the men of the Great Synagogue as stated above, and which reads as follows: "Be heedful in pronouncing sentence; have many pupils; put a fence about the Torah." This aphorism, ascribed to an entire body of men, can only be interpreted as expressing their spirit and tendency, yet it must have been formulated by some individual, probably one of their number. At all events, it may be regarded as a historical and authentic statement of the dominating thought of those early leaders of post-exilic Israel who were designated in the tradition of the Palestinian schools as the men of the Great Synagogue. It must also be noted that this passage, like the majority of those given in the first chapter of Abot, is addressed to the teachers and spiritual leaders rather than to the people. These three clauses indicate the program of the scholars of the Persian period, who were regarded as one generation, and evidence their harmony with the spirit of Ezra's teaching. Their program was carried out by the Pharisees: caution in pronouncing legal sentences; watchfulness over the schools and the training of pupils; assurance of the observance of the Law by the enforcement of protective measures and rulings.

An attempt has thus been made to assign correct positions to the texts in which the men of the Great Synagogue are mentioned, and to present the views on which they are based, although no discussions can be broached regarding the views of the chroniclers and historians, or the different hypotheses and conclusions drawn from these texts concerning the history of the period of the Second Temple. For this a reference to the articles cited in the bibliography must suffice. Kuenen especially presents a good summary of the more recent theories, while L. Löw (who is not mentioned by Kuenen) expresses views totally divergent from those generally held with regard to the Great Synagogue; this body he takes to be the assembly described in I Macc. xiv. 25-26, which made Simeon the Hasmonean a hereditary prince (18th of Elul, 140 B.C.).

Bibliography: Frankel, in *Monatsschrift*, i. 203 *et seq.*; Grätz, *ib.* vi. 31-37, 61-69; Jacob Levy, *ib.* vi. 266 *et seq.*, 301 *et seq.*, 339 *et seq.*; N. Krochmal, *Morch Nebuke ha-Zeman*, passim; Grätz, *Kohéleth*, pp. 150 *et seq.*; I. S. Bloch, *Studien zur Gesch. der Sammlung der Alt-Hebräischen Litteratur*; Kuenen, *Ueber die Männer der Grossen Synagoge*, in *Gesammelte Abhandlungen*, pp. 125-160 (translated by K. Budde); D. Hoffmann, *Ueber die Männer der Grossen Versammlung*, in Berliner's *Magazin* (1883), x. 45-63; L. Löw, *Die Grosse Synode* (from *Ben Chananja*, vol. i., 1885), in *Gesammelte Schriften*, i. 399-449; S. Krauss, *The Great Synod*, in *J. Q. R.* x. 347-377.

W. B.

SYNOD: Representative council, composed of rabbis and laymen, and convened to deliberate upon and determine points of Jewish doctrine, policy, and practise. The "elders" in the time of Moses and the members of the Great Assembly in the time of Ezra may be regarded as the elements of a synodal organization. Hananiah ben Hezekiah ben Garon was the head of a synod that decided upon the Bible canon and compiled the "Megillat Ta'anit," the official scroll of the fast-days. Many important decrees were issued from Hananiah's retreat (Shab. 13b).

Origin of Synods.

In the Middle Ages the synod known as the "asefah" (assembly) was called into existence not only for the protection of Judaism but for the purpose of solving current problems concerning Jews and their relations to their Christian neighbors. Under the presidency of R. Tam (d. 1171) a synod composed of several hundred rabbis and scholars of northern France and Germany assembled frequently at Troyes and Rheims. Its decisions included regulations regarding civil cases, over which the Jews had special jurisdiction. In one of its meetings it was decreed that no Jew might purchase a crucifix or any church furniture, because such an act might endanger the Jewish community. An amendment to the ordinance of R. Gershom forbidding polygamy provided that in case the wife was insane the rule might be abrogated with the written consent of one

hundred rabbis from three different provinces (*e.g.*, Francia, Normandy, and Anjou). The ban of excommunication was pronounced against all who transgressed these or other decisions of the synod.

A synod held at Mayence in July, 1223, regulated the special Jewish tax and enacted that no Jew might incur blame by dishonorable dealings with Christians or by passing counterfeit coin. About twenty rabbis were assembled, among them being R. Eleazar of Worms, author of the "Roḳeaḥ." The synod of Spanish Jews held on Sept. 25, 1354, represented the communities of Catalonia, Aragon, Valencia, and Majorca ("He-Ḥaluẓ," i. 15–29). A synod of rabbis and communal leaders held at Mayence on Aug. 5, 1381, renewed the taḳḳanot of Speyer, Worms, and Mayence (known collectively as "Shum"), especially that regarding the protection of the childless widow against extortion or delay in her release through the ceremony of ḥaliẓah.

In the Middle Ages.

A synod was convened at Weissenfels, Saxony, in 1386 for the purpose of deliberating on certain religious questions and adopting resolutions concerning measures of public utility. The members provided themselves with safe-conducts from the Saxon princes; nevertheless brigands, with the connivance of the nobles, waylaid the travelers on their return journey, robbed them, and held them for ransom.

The Jews of Italy convened a synod, first at Bologna and then at Forli (1416–18), to consider measures for averting the dangers which were threatened by the attitude of the Dominican Vicente Ferrer. The rabbis of Safed, Damascus, Salonica, and Constantinople called a synod at Jerusalem in 1552 to determine the Sabbatical year (Azkari, "Sefer Yere'im," p. 83). A permanent synod of rabbis and leaders assembled at Lublin, Poland, in 1650, and occupied itself, among other things, in amending the stringent laws against the remarriage of an 'Agunah. The synod in Starokonstantinov on Rosh ha-Shanah, 1756, ratified the ban against the Frankists and appealed to R. Jacob Emden to enter upon a crusade against them. The sittings of the Council of Four Lands were held regularly from the middle of the sixteenth century to the beginning of the eighteenth century.

These synods assembled at the call of the interested communities or of the leading rabbis, and bore an international character. In some cases the government of the country in which a synod was to be held suspected a political design and prohibited its meeting. At other times the local government itself would call a synod of rabbis and Jewish representatives for the purpose of explaining Jewish law and usage. Such a synod was the notable convocation known as the French Sanhedrin (1806). Alexander I. of Russia, by an edict of Dec. 4, 1804, called for a Jewish deputation to meet at St. Petersburg ("Ha-Karmel," 1871, p. 587). The object and result of this synod are not clear. In 1843, by order of Nicholas I., under a commission

In Russia.

headed by Count Uvarov, a synod consisting of leaders of the various Jewish groups assembled in St. Petersburg. R. Senior Zalman of Lodi and Israel Heilprin of Poland represented the Ḥasidim; R. Isaac of Volozhin represented the anti-Ḥasidim; while Bezaleel Stern of Odessa and Max Lilienthal represented the Haskalah movement. Sir Moses Montefiore and Isaac Adolphe Crémieux were invited, but did not attend (Ḥayyim Meïr, "Bet Rabbi," ii., Berdychev, 1902). The synod was interrogated on certain questions of Jewish law in relation to the national law, and on Jewish education in particular. Similar synods were called in St. Petersburg in 1857, 1862, and 1879. That of the last date was presided over by F. Blumenfeld, and included, besides rabbis, A. Harkavy and other prominent laymen. The government required information on the question of marriage and divorce; likewise as to whether polygamy is considered a crime, and, if so, what is the punishment attached to it ("Ha-Meliẓ," 1879, No. 28).

An interesting synod was held in Cracow Aug. 9, 1903, when about fifty rabbis from different countries assembled at the call of R. Elijah Ḥazzan, ḥakambashi of Alexandria, Egypt, the sessions being presided over by Ḥayyim Levi Horowitz, the rabbi of Cracow. A special feature of this synod was the public oath taken by the rabbis in declaring that the Blood Accusation was absolutely false, and that neither the Talmud nor any other rabbinical book contains any mention of the ritual use of blood, which would be contrary to Jewish law. This synod also warned the Jewish youth to refrain from joining the ranks of the Nihilists or the Socialists, whose object, the destruction of the existing government, it declared to be treasonable according to Jewish law.

These synods always gave decisions on traditional lines; they never attempted to change a doctrine or principle of faith or to abolish any law, although they modified the latter when there was urgent need, as in the case of the 'agunah. The object of the synod was rather to strengthen the Law and to fence it about. Another aim was to raise the ethical standard of the Jews and provide means to better their position among the Christians.

The synods of the Reform Jews were of a quite different character. In their first attempt to organize a synod, in 1845, through the Berlin Genossenschaft für Reform im Judenthum, they declared for "a synod which shall renew and establish Judaism in a form worthy of continuance as a living force." They desired a synod composed of a large number of like-minded persons—of theologians and leaders of communities elected by their congregations—its essential task to be "to see to it that its decisions expressed the convictions of the communities at large and satisfied their needs." The decree of the synod was to be decisive and binding on the congregations which united to form it—binding, but not forever. "We must not look upon the decrees of this synod as the authentic interpretation of the divine will, but as the complete expression of the contemporary religious consciousness and as the realization of the religious needs apparent in the Judaism of to-day" (S. Stern, "Die Gegenwart Bewegung in Judenthume," 1845, pp. 44–45). Ludwig Philippson approved the plan of a German synod in 1848; Samuel Holdheim, Abraham Geiger, and Zacharias Frankel also were in favor of it; yet

it did not meet till long afterward—in 1869 in Leipsic and in 1871 at Augsburg.

The appeal for a synod in Germany was echoed in America, where its principal advocate was Isaac M. Wise. It was largely due to his efforts that the Conference of American Rabbis, held in Cleveland, Ohio, in 1855, recommended the calling of a synod. Wise wrote many editorials in the "Israelite" in favor of a synod, supporting his contention by the authority of the Bible, the Talmud, and Jewish procedure. Wise, like Holdheim, though extremely radical, wished to give Reform a legal aspect by connecting it with the Talmud and with Jewish legalism. He combated the plea of priestly domination; and from the start he was confronted with strong opposition, particularly in the Eastern States. B. Felsenthal in 1856 strenuously opposed the creation of a synod, because the "modern Jewish consciousness is opposed to all sanhedrins, and denies them the right to usurp the authority which belongs to the individual Jew." David Einhorn, rabbi in Baltimore, Md.; James K. Gutheim, rabbi in New Orleans, La.; Emil G. Hirsch, and Kaufmann Kohler also opposed the idea. So strong was the opposition that the matter was dropped for over twenty years, until after the death of Wise, when the advocates of the synod were again heard from at the Central Conference held at Buffalo, N. Y., in 1900. H. G. Enelow, in a paper read before that body, reviewed the question in favor of establishing a synod on Reform principles for the purpose of readjusting ancient religious theories to a new environment and new conditions of life.

In America.

Joseph Silverman, of Temple Emanu-El, New York, in 1903 expressed himself in favor of a synod that would decide on questions of Jewish theology, on the way to further the observance of Sabbath and the festivals, and on the problems of intermarriage, proselytism, cremation, in uniformity in synagogal music and religious instruction. Joseph Krauskopf, acting president of the Central Conference held at Louisville, Ky., June 27, 1904, strongly recommended that the conference enter seriously and at once upon the formation of a synod.

Revival of the Synod Question.

Beside Felsenthal the most outspoken opponent of the synod was Solomon Schechter, president of the Jewish Theological Seminary of America. His negative attitude was inspired by the dread of hierarchical pretensions and sacerdotal tendencies on the part of such a synod. This dread, he said, might not be justified in the eastern countries of Europe, where the Torah is the source of authority and the rabbi is but the interpreter of the Law; but in western countries loyalty to the Torah is replaced by blind devotion to a favorite orator, and the rabbi assumes the rôle of an independent authority. But Schechter argues against the plea that a synod is needed to counteract the whim and caprice of the individual rabbi, as he fears that the remedy may prove worse than the evil of a permanent schism in the congregation of Israel. If the synod is to become a blessing, he declares, it must first recognize a standard of authority in the Bible, the Talmud, and the lessons of Jewish history as to what is vital and essential in Judaism.

Bibliography: Graetz, *Hist.* iii. 376–378, iv. 218; Horowitz, *Die Frankfurter Rabbinerversammlung von Jahre 1603*; *Views on the Synod*, issued by the Central Conference of American Rabbis, Baltimore, 1905.

J. D. E.

SYNOD OF FOUR COUNTRIES. See Council of Four Lands.

SYNOD, THE GREAT. See Synagogue, The Great.

SYNOD OF USHA: In the middle of the second century C.E. an important synod of rabbinical authorities was convened in the Galilean city of Usha, near Shefar'am, Tiberias, and Sepphoris. There also R. Judah b. Baba ordained five (or seven) disciples, and there the Sanhedrin sometimes sat (Sanh. 31b). The reason for the Sanhedrin's frequent change of seat is to be sought in the turbulence of the period, but mainly, perhaps, in the Hadrianic persecutions; this, therefore, approximately establishes the terminus a quo of the Synod of Usha, while the terminus ad quem is indicated by the fact that Shefar'am, the later residence of Judah I., is mentioned as the next seat of the synod after Usha. The Galilean synod was convened, then, between these two dates—more exactly during the reign of Antoninus Pius, and after that emperor had, about 140, annulled the anti-Jewish laws instituted by Hadrian. For while Judah b. Baba had to suffer a martyr's death for his ordinations and these, therefore, must have taken place under Hadrian, this synod, though it was attended by large numbers of people and marked by special festivities, met unhindered; it must, therefore, have been convened after the annulment of the laws mentioned. The rabbinical sources give various and inconsistent accounts of the synod.

Assembled at Usha.

"Our teachers congregated in Usha at the termination of the persecution [כישלטי הישמד]. They were R. Judah [b. Ilai], R. Nehemiah, R. Meïr, R. Jose, R. Simeon b. Yoḥai, R. Eliezer [son of R. Jose the Galilean], and R. Eleazar b. Jacob. They sent to the elders of Galilee, saying, 'Those who have already learned, come and teach; those who have not yet learned, come and be taught.' They met and arranged everything that was necessary; and when the time came to depart they said, 'It would be wrong to leave [without blessing] a place where we have been so well received.' The honor of the blessing they bestowed upon R. Judah because he was a son of that city, and R. Judah arose and preached. In like manner did the other rabbis also preach, as befitted the occasion" (Cant. R. ii. 5).

The seven inaugurators of the synod here mentioned, at whose call other scholars of Galilee repaired to Usha, are no doubt identical with the seven pupils of R. Akiba mentioned elsewhere (Gen. R. lxi. 3). In the Jerusalem Talmud (Ḥag. 78d) reference is made to a synod held in the Valley of Rimmon, and the names of the seven elders calling it are given as Meïr, Judah, Jose, Simeon, Nehemiah, Eleazar b. Jacob, and Johanan ha-Sandalar. The intercalation of the extra month was agreed upon without dissension; but with regard to the degree of holiness and the ḥallah, Meïr and Johanan ha-Sandalar became involved in a violent dispute. In spite of this they kissed each other at parting, and their friendship became so strong that the one of them

Pupils of R. Akiba.

that possessed a garment of the kind the Rabbis donned when, rendering legal decisions tore it into halves and gave one half to his friend, who had none (*ib.*). To commemorate the synod, each rabbi drove a nail into a block of marble which lay near by, and this block was thenceforth named the "nail-stone" (*ib.*).

This is the most valuable datum concerning the ceremonies attending an old Jewish synod. The incident of the garment is told somewhat differently elsewhere, and in regard to R. Judah ben Ilai and six pupils (Sanh. 20a); but the number seven seems to identify the two occurrences. In two other passages of the Babylonian Talmud, however, four and three teachers, respectively, are mentioned as having delivered the sermons preached at Usha; but in these passages Jabneh is mentioned as the place of meeting (Ber. 63b; Shab. 33b). This is no doubt due to a transmitter's mistake in naming Jabneh as the place more often cited; but to agree with Zacharias Frankel that there may have been two different synods, one in Jabneh and one in Usha, would seem out of the question.

No less erroneous is Grätz's theory, which gives the enactments ("takḳanot") of Usha as belonging to the beginning of Hadrian's reign, while it places the synod under Antoninus Pius. It can not be with certainty determined whether these enactments were issued by the Sanhedrin while sitting at Usha, or by the synod. A resolution which concerns the calendar and which the Jerusalem Talmud attributes to the Synod of Usha, is elsewhere ascribed to the bet din of Usha (R. H. 32a; comp. Yer. R. H. 59c; Tosef., R. H. iv. 5). R. Simeon ben Gamaliel was patriarch at Usha at the time of the synod, though no patriarch is mentioned in connection with the synod. This points to the conclusion either that the patriarch was too young to officiate or that he refused to officially represent Judaism at the synod, fearing that his connection with it might be misconstrued.

Enactments of the Synod.

Of the regulations adopted at Usha, the following are known, R. Jose b. Ḥanina being supposed to have transmitted them (Ket. 49b, 50a). These regulations, no doubt, were made necessary by the conditions then existing, when many Jews lived in such poverty that it was necessary to formally and legally order parents to take care of their children.

"(1) Parents must care for their sons and daughters so long as their children are minors. (2) Should a parent deed his property during his lifetime to his sons, the latter must support their parents from the estate. (3) One who spends freely may not use more than one-fifth of his fortune. [In Yer. Pe'ah 15b this is taken to mean that one may not use more than one-fifth of his fortune for ḥallah and tithes.] (4) The father must be patient in teaching his sons until they are twelve years of age; then he may send them out into the world [that is, may cease to support them if they will not study]. (5) Should a wife sell her marriage-portion while her husband is alive, if he survives her he may legally take the property from the purchasers. [Both the Jerusalem and the Babylonian Talmud state that this is an older enactment.] (6) The ḥallah must be burned [in six given cases of suspected uncleanness] (Shab. 15b). [This also is an older regulation, the reissue of which had become necessary.] (7) An enactment in regard to the 'etrog'" (see Tosef., Sheb. iv. 21; R. H. 15a).

These regulations form a part of the Halakah, and are treated more fully and confirmed in the Talmud, as well as in the compendiums.

Bibliography: Frankel, *Darke ha-Mishnah*, p. 179, Leipsic, 1859; Grätz, *Gesch.* iv. 132, 172; Bacher, *Ag. Tan.* ii. 54; M. Bloch, *Sha'are Torat ha-Teḳanot*, vol. ii., part 1, pp. 253-300, Cracow, 1894; Luncz, *Ha-Me'ammer*, i. 130, Jerusalem, 1905 (s.v. *Usha*).

W. B. S. Kr.

SYRACUSE: City in the state of New York; situated on Lake Onondaga. The first settlement of Jews in Syracuse dates back to 1839, when the warehouse of Bernheim & Block served as a meeting-place for Jewish traders from neighboring cities and towns. In 1841 a permanent religious organization was established, with the name "Society of Concord"; services were then held in an upper room of Jacob Garson's house. The membership increased rapidly, and in 1846 a house in Madison street was purchased and converted into a synagogue, in which the congregation worshiped until, through the efforts of Jacob Stone, the present synagogue was built, and dedicated (Sept., 1850) by Isaac M. Wise, then rabbi in Albany, N. Y. Under the presidency of Joseph Falker and the spiritual guidance of Dr. Deutsch many reforms were introduced in the service. This resulted in a division of the congregation in 1864. The seceding members formed the Adath Jeshurun congregation, of which Joseph Wiseman became president and Jacob Levi reader. The pulpit of the Society of Concord is at present (1905) occupied by Dr. Adolph Guttman, who was called from Hohenems, Tyrol, in 1883.

There are several other congregations in the city: New Beth Israel (organized 1854), New Adath Jeshurun (1870), Adath Israel (1882), Poiley Zedek (1888), and several minor congregations that worship according to the Orthodox ritual. Joseph Hertz, David Levine, and Henry Morais successively occupied the rabbinate of the New Adath Jeshurun congregation. Temporarily Orthodox congregations have no rabbis, their services being conducted by readers.

The Syracuse community includes many prominent merchants, physicians, and lawyers. Gates Thalheimer, president of the Society of Concord, is a trustee of the State Industrial School at Rochester, N. Y.; Drs. H. L. Elsner, Nathan Jacobson, and I. H. Levy are professors in the Syracuse Medical College; and many Jewesses occupy positions as teachers in the public and high schools. The principal charitable and educational societies of the Jewish community are: the United Jewish Charities; two ladies' aid societies; several ḥebras, giving aid in cases of sickness and death; and a branch of the Jewish Orphan Asylum of Western New York. The Hebrew Free School for Boys occupies a commodious building, while an industrial school for girls and likewise a Boys' Culture Club have been established under the auspices of the local branch of the Council of Jewish Women.

The population of Syracuse is 121,000, of whom about 5,000 are Jews.

A. A. Gu.

SYRIA: Country in Asiatic Turkey. The terms "Syria" and "Syrians" do not occur in Hebrew; they are found first in the Greek period. Fol-

lowing Nöldeke, these terms are usually explained as abbreviations of "Assyria" and "Assyrians." The identity of the two names is affirmed by Herodotus (vii. 63), who regarded "Assyrians" as the barbarian form, and "Syrians" the Greek spelling. The name "Syrians" has recently been derived by Winckler (in Schrader, "K. A. T." 3d ed., pp. 27 *et seq.*) from the "Suri" mentioned in the cuneiform inscriptions as a Babylonian designation for "the West," including Mesopotamia, northern Syria, and Asia Minor as far as the Halys—regions which had been inhabited by Arameans since the middle of the second millennium. In the Septuagint "Syria" is used to translate the Hebrew "Aram."

Political Meaning and History.

In a political sense the name "Syria" denotes the empire of the Seleucids, the territory implied varying with the boundaries of their dominions; for the great Syrian kingdom, whose capital originally was Babylon, and then Antioch on the Orontes, had no essential unity, but lost one district after another, until, in 65 B.C., Pompey made the remnant a Roman province which corresponded in general to the Syria of the ancient and modern geographers. Strabo, Pliny, and Ptolemy give the boundaries of Syria as the Taurus on the north, the Arabian desert on the south, the Mediterranean on the west, and the lower portion of the Euphrates and the region now called the Syrian desert (but anciently termed the Arabian desert) on the east. The southern portions of this region, Arabia Deserta and Petræa, as well as Palestine, did not belong to the Roman province of Syria, but formed independent districts. The term "Syria" now includes the district which lies to the east of the Mediterranean, between Egypt and Asia Minor, and stretches from the coast to the desert. Whether this desert, the great Syro-Arabian desert, called the Ḥamaḍ (the Arabia Deserta of the ancients), is to be regarded as a part of Syria or Arabia is a question of minor importance.

The boundaries of Syria are essentially natural ones: the Mediterranean on the west, and the desert on the east and south, although the desert forms no hard-and-fast limit, since the area available for habitation and cultivation has varied at different times. Since early times it has been a problem, as it still is, whether even a strong government could protect the peasants that cultivated the land on the desert frontiers against the predatory attacks of the warlike Bedouins. When such protection could be given, the arable districts increased in extent; but when the reverse was the case, the desert gained, or, in other words, the nomads forced the peasants to withdraw. Thus, during the Roman period the Ḥauran (comp. PALESTINE) had many flourishing villages and a large population, while under Turkish dominion it has fallen into the hands of the nomads and become desolate. Only within the last two decades has the Turkish government assumed control in the border districts and placed certain localities under military control, thereby making a distinct change for the better and driving the Bedouins farther back.

The northern boundary is formed by the great Taurus range that runs from west to east, from Lake Van to Cilicia Trachea, where it slopes down to the Mediterranean. In the northwest, Syria is separated from eastern Cilicia, or Cilicia Campestris, by the chain anciently known as the Amanus, which runs northeast, from the northeast corner of the Mediterranean (the Gulf of Issus) through the Taurus. This range, however, has several easy passes, so that Cilicia Campestris, even as far as the Taurus, was always influenced by Syrian civilization. The region bounded by these limits never formed a political unit, and it had a history only so far as it formed a part of some greater country. In civilization, on the other hand, it was one, for this entire region was under the immediate and powerful influence of Babylonia and Assyria, which had impressed their own characteristics on the culture of all these lands.

The Taurus Range.

This district is marked geographically by a system of dips running through the entire region from north to south. The "great Syrian dip" begins in the valley of the Ḳarasu, north of the ancient Antioch, and traverses the valleys of the Orontes (Nahr al-Aṣi) and the Leontes (Nahr al-Liṭani). Between Lebanon and Anti-Lebanon the upper courses of both these rivers lie in the depression now called Al-Biḳa' and corresponding to the ancient Cœle-Syria. The dip then sinks quickly, with the Jordan valley, below the level of the Mediterranean, reaching its greatest breadth and depth (793 meters below sea-level) in the Dead Sea. From that point it rises again to the 'Arabah, but it may nevertheless be traced as far as the Gulf of Aila. This dip, caused by the faulting of the great cretaceous layers bounding the Syrian desert, divides the land geographically into two sections, the mountain-ranges in both running for the most part parallel with it. The deepest depression is reached in the Dead Sea, while the mountains attain their highest point in Lebanon and Anti-Lebanon, the former on the west and the latter on the east of the great dip, being separated by the plain of Al-Biḳa'. The highest peaks of Lebanon are the Jabal Makmal (3,052 meters) and the Ḍahr al-Ḳudib (3,063 meters), both east of Tripoli, while the highest point of Anti-Lebanon is Mount Hermon (2,860 meters).

In the north, the Lebanon range ends at the Nahr al-Kabir, being continued beyond this plain by the Jabal Nuṣairiyyah, while beyond the valley of the Orontes rise the mountains anciently known as the Amanus, although they have no generic modern name. In the south, Lebanon finds its continuation in the west-Jordan hill-country of Palestine, but on the east of the great depression the chain of Anti-Lebanon comes to its northern terminus south of the Lake of Ḥums, the valley of the Orontes being marked by only slight elevations. Southward, however, the east-Jordan plateau shows considerable elevations (comp. PALESTINE). The valley between the two halves has been fully described, so far as its lower portion, the Jordan valley, is concerned, in the article PALESTINE. The northern part, the fertile district of the ancient Cœle-Syria, has its watershed at Baalbek. In this vicinity arise the two great rivers which drain the plain. The Nahr al-Liṭani, the ancient Leontes, flows southward, and is separated by the chain of the Jabal al-

Ḍahr on the east from the source of the Jordan, the Nahr Ḥasbani, which flows parallel with it. The Leontes then turns sharply to the west, entering the Mediterranean a little to the north of Tyre. The course of the Orontes (Nahr al-Aṣi) is directly antithetical, since it flows for a long distance northward through the entire plain, and does not bend to the west until it reaches the northern limits of the Jabal Nuṣairiyyah.

The Seacoast.

The seacoast of Syria consists for the most part of a narrow strip of land, the Lebanon frequently extending almost to the water. In the north the coast has many more indentations than in the south, and consequently possesses better harbors. The best of these is St. George's Bay, on which is situated Beirut, now the commercial center of Syria. The coast district, for the greater part, is separated from the interior by a mountain chain which is crossed by few passes. It must, therefore, be distinguished from the interior in political relations also, since the fact that its inhabitants, the Phenicians, were a maritime and commercial people whose interests lay seaward rather than inland, had its basis primarily in geographical conditions. The southern portion of the eastern desert which borders on Palestine is barren and uninhabitable, but the greater part of the northern district between Anti-Lebanon and the Euphrates may be regarded as inhabitable. From Anti-Lebanon to the Euphrates a range of hills runs northeast, and in their northern portion in ancient times there was a series of settlements at the various springs, although now only heaps of ruins remain.

In like manner the road from Damascus to the Euphrates runs along the southern slopes through a series of oases which were inhabited. Of these the most important are Palmyra and Damascus. Palmyra, or Tadmor, still is, as it has ever been, a stopping-point for caravans from Damascus to Bagdad, and, having all natural facilities for the development of a great commercial city, it became the capital of a powerful kingdom in the third century of the present era. Damascus also is an extremely ancient city, and owes its greatness and its importance to the fact that it is an oasis in the desert. The water from the eastern slope of Hermon forms the Nahr al-Barada and the Nahr al-A'waj (respectively the Amana and the Pharpar of the Bible), and these streams, flowing to the east, are lost in swamps in the desert, thus forming a large oasis, in the center of which the city lies. Since there is no direct route from the valley of the Jordan to Cœle-Syria, the road from southern Syria to the north, like the highway of commerce from Arabia to the north, naturally passes through Damascus. It has already been stated that the route from the Euphrates to the sea was by way of Palmyra and Damascus.

With the exception of the latter city, all the ancient towns are now abandoned, and this entire region, which once was populated, has now fallen into the hands of the nomads, who continually press forward from the interior of Arabia. The statement has already been made that the extensive district of Syria never had a political unity of its own, nor does it appear in history, except as a part of some great empire, such as the Babylonian or the Persian. (For the earliest history compare Damascus; Hittites.) It was not until after the death of Alexander that a kingdom bore the name of Syria. When his dominions were divided among the Diadochi, who succeeded him, the greater part of the Asiatic provinces of the empire of the Achæmenidæ came, together with Babylon as the capital, into the possession of Seleucus I., Nicator, and his successors, this Seleucid kingdom being called Syria, although this term was scarcely accurate. The capital was soon shifted westward, Seleucus himself, the founder of the dynasty, making Antioch on the Orontes his metropolis, and thus creating a center of Greek civilization in western Asia. The inherent weakness of the new kingdom lay in the fact that it was a huge conglomerate of the most varied ethnic components, with no essential unity. An additional factor was the war with the Egyptian Ptolemies for the possession of Egypt. This conflict lasted for a century, and it did not end until the reign of Antiochus III. (198 B.C.), after it had seriously weakened the kingdom, especially under Antiochus I. (280–261). The danger was equally great when the Parthians won their independence in the middle of the third century. Even Antiochus III., the Great (222–187), who was able to resist Egypt, was powerless to subject the Parthians.

Ethnic Factors.

The war against the Romans ended in 190, when the battle of Magnesia broke the power of Antiochus. By the terms of peace he was forced to surrender all lands lying north of the Taurus and Halys. The kingdom now hastened to its fall. The endeavor of Antiochus IV., Epiphanes (175–164) to Hellenize the Jews led to the Hasmonean revolt and the loss of southern Syria. Despite all the struggles for the throne, the dynasty, although reduced in territory to Syria alone after the middle of the second century, retained a show of power until the invasion of the Armenians, who conquered the country under their king Tigranes in 83 B.C. Their power, however, was of short duration, for they in turn were soon crushed by the Romans. The last of the Seleucids, Antiochus XIII., Asiaticus (69–64), lost his kingdom in 64, when Pompey declared the entire country a Roman province. This province was placed under a Roman governor at Antioch, although the smaller Syrian dynasties, such as those of Commagene, Chalcis, Damascus, Petra, and Jerusalem, were left undisturbed. In 70 C.E. Palestine was separated from Syria, and itself became a province ruled by an imperial governor. Later, during the reign of Hadrian, Syria was divided into three parts: Cœle-Syria (with Antioch as the capital), Syria Euphratensis (with Hierapolis as the capital), and Phœnice (with Emesa [Ḥums] as the capital); the last named province embraced the coast with the adjacent inland districts.

The present (1905) population of Syria is 3,317,600.

Bibliography: Burckhardt, *Travels in Syria*, 1822; Porter, *Five Years in Damascus*, 1855; Burton and Drake, *Unexplored Syria*, 1872; Riemann and Puchstein, *Reisen in Nordsyrien*, 1890; Cuinet, *Syrie, Liban et Palestine*, 1896; Oppenheim, *Vom Mittelmeer zum Persischen Golf*, 1900. See also the bibliographies of the articles Palestine and Phenicia.

E. G. H. I. Be.

SYRKIN, MAXIMILIAN (MEYER-JEHUDAH): Russian jurist and editor, born at Ponjewezh, government of Kovno, Oct. 27, 1858; a descendant of the family of Joel Sirkes ב"ך. He studied law at the University of St. Petersburg, and is at present (1905) practising his profession at the St. Petersburg bar. He was associate editor of the "Regesty i Nadpisi" (documents relating to the history of the Jews in Russia), published by the Society for the Promotion of Culture Among the Russian Jews in 1899; since that time he has been editor of the "Voskhod." Syrkin is the author of a book on art, entitled "Plasticheskol Iskusstvo" (St. Petersburg, 1900).

H. R. G. D. R.

SYZYGIES. See Cabala.

SZABOLCSI, MAX: Hungarian author; born at Tura Aug. 27, 1857. In his youth he studied Talmud, and for a short time attended the rabbinical seminary at Budapest, later writing for Hebrew periodicals under the pseudonym of "'Ibri Anoki," and preparing a Hungarian translation of the haggadic portions of the treatise Sanhedrin. His most important literary activity, however, began with the Tisza-Eszlár affair, in which he took prominent part by contributing articles for the defense to the "Debreczeni Ellenör." In 1884 Szabolcsi became editor of the "Jüdische Pester Zeitung," and two years later he assumed control of the Hungarian religious paper "Egyenlöség," published weekly at Budapest.

S. L. V.

SZANTO (ABAUJ-SZANTO): Town of Hungary, on the slope of the hills of Tokay. Its Jewish community is one of the oldest in the country. Its age is shown by the two cemeteries, the more modern one of which has been in use since 1780. Its oldest existing Jewish document, relating to the ḥebra ḳaddisha, is dated 1790, at which time the society had ninety-six members. In a document dated 1787, which is extant, the community pledges itself to build a school. The first teacher was Leopold Singer.

The first rabbi of Szanto known by name was Rabbi Jeremiah, author of the "Sefer Moda'ah." His successors have been: his son Joab, author of the "Ḥen Ṭob"; Eleazar Löw, called "Shemen Roḳeaḥ" (d. 1837); Nathan Lipschitz; his son Leopold Lipschitz (d. 1904 in Budapest, where he was president of the Orthodox congregation); and the present incumbent (1905), Paul Jungreise (since 1896).

The Jews of Szanto number 1,500 in a total population of 5,000.

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S. L. V.

SZANTO, EMIL: Austrian philologist; born at Vienna Nov. 22, 1857; died there Dec. 14, 1904; son of Simon Szanto. He studied at the University of Vienna (Ph.D.), and in 1884 was appointed privat-docent at his alma mater; in 1893 he became assistant professor and in 1898 professor of Greek history and archeology.

Szanto was considered an authority in his specialty, Greek epigraphy. Among his works may be mentioned: "Untersuchungen über das Attische Bürgerrecht," 1881; "Platää und Athen," 1884; "Anleihen Griechischer Staaten," 1885; "Hypothek und Scheinkauf im Griechischen Recht," 1887, in collaboration with Edward Haüler; "Das Griechische Bürgerrecht," 1892; and "Reise in Karien," 1892. In 1887 he brought out a second edition of Bojesen's "Handbuch der Griechischen Antiquitäten."

Bibliography: *Allg. Zeit. des Jud.* 1894, No. 52; *Oesterreichische Wochenschrift*, 1894, No. 52.

S. F. T. H.

SZANTO, SIMON: Hungarian journalist; born at Nagy-Kanizsa, Hungary, Aug. 23, 1819; died in Vienna Jan. 17, 1882. He was a son of Rabbi Meïr Szanto, and when only ten years of age lost both parents. He received his education at the yeshibot at Lakenbach and Gross-Jenikau (Bohemia), the public school at Prague, the gymnasium at Presburg, and the University of Prague, studying philosophy and Jewish theology under S. J. L. Rapoport. In 1845 Szanto went to Vienna, where he founded (1849), together with his brother Josef, a Jewish school, of which he was the director. Later he was appointed docent at the Theologische Lehranstalt at Vienna.

In 1861 Szanto founded, together with his brother-in-law Pick, the weekly journal "Die Neuzeit," of which he became sole editor after having been associated for a short time with Kompert. For a time he was editor also of Busch's "Jahrbuch für Israeliten," and of J. von Wertheimer's "Jahrbuch für Israeliten." In 1864 he was appointed Hebrew interpreter at the juridical courts of Vienna, and in 1869 supervisor of religious instruction at the Jewish schools of Vienna.

Szanto contributed numerous feuilletons and essays to various periodicals. For Busch's "Jahrbuch für Israeliten" he wrote "Bilder aus Alexandriens Vorzeit"; for Wertheimer's "Jahrbuch," "Schullehrers Paradoxa" and "Fahrende Juden"; and for the "Wiener Zeitung," "Sturmpetition eines Pädagogen," these articles appearing over the pen-names "Dr. Unbefangen," and "S. Pflüger." He contributed also to "Ost und West," "Bohemia," the "Orient," the "Tagespresse," and the "Frauenzeitung." He was the author also of the poem "Der Juden Vaterland" (Vienna, 1848).

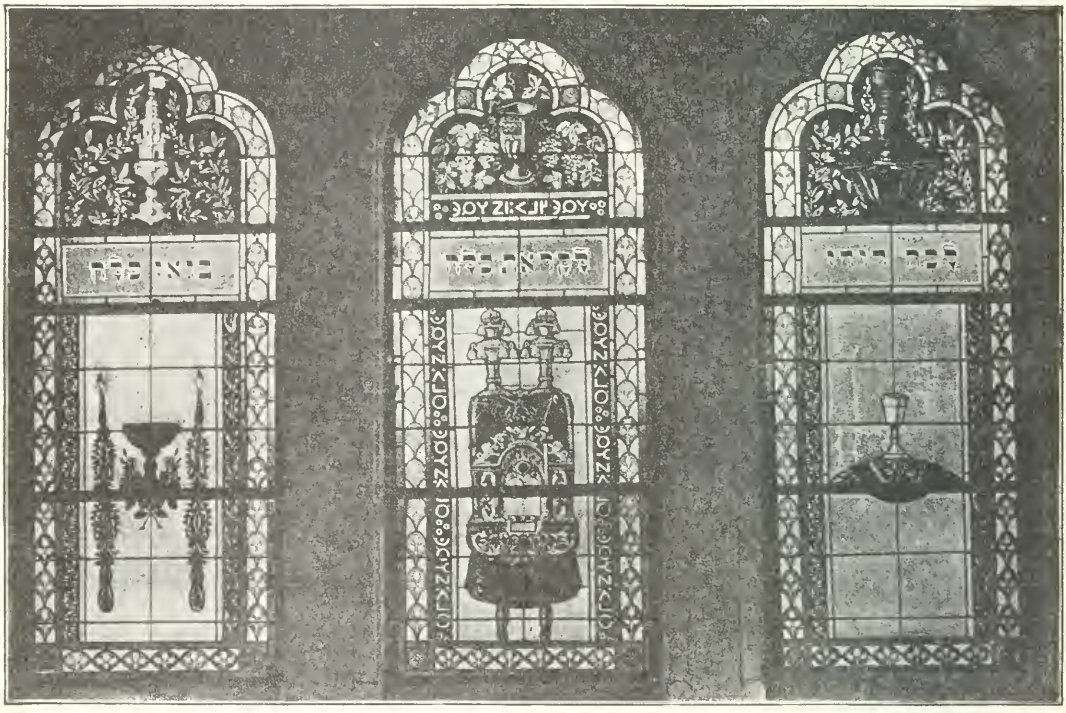
Bibliography: *Allg. Zeit. des Jud.* 1882, pp. 93 *et seq.*

S. F. T. H.

SZEGEDIN: Town of central Hungary. Jews are mentioned there as tax-farmers during the Turkish rule in Hungary (1552). When the Turks were driven out of that country the Jews of Szegedin had to leave; subsequently, in 1714, three Jews, who had settled there without the permission of the magistrate, were expelled, and at the conscription of 1768 the authorities claimed that not one Jew was living in the town.

In 1719 Charles III. granted to Szegedin the privilege, enjoyed by most of the free royal cities, of admitting Jews and Gipsies, or refusing to admit them, at its pleasure; and Szegedin, like the other cities, exercised this privilege with the utmost rigor to the disadvantage of the Jews. In 1781 Michael Ḥayyim Pollak settled in the city without permis-

sion of the magistrate, but three years later six families obtained such permission. After this the number of tolerated Jews gradually increased; there were 11 families in the town in 1785, 18 in 1786, and 58 in 1799. In virtue of the decree of 1790 the Jews were to remain unmolested in whatever circumstances they were at the time of the decree. This encouraged them to acquire houses within the limits of the city; and whereas in 1788 only the above-mentioned Pollak possessed a house, in 1807 ten Jews were house-owners. In 1813 a boundary-line was drawn within which Jews were permitted to acquire houses, but as early as 1824 the Jews encroached on ground beyond this boundary, though the ordinance was not repealed until 1859. In 1825 the community had increased to 111, in 1831 to 367, and in 1840 to 800. In 1884 there were 800 Jewish taxpayers in Szegedin.



Stained-Glass Windows with Jewish Symbols in the Synagogue at Szegedin.
(From a photograph.)

The first communal statutes, referring especially to worship, were drafted in 1791, and included nineteen sections; they were enlarged in 1801 and revised in 1830. Until 1867 a commissioner delegated by the municipal authorities presided at the election of the governing board. In 1825 it was decided to elect a committee of thirty-one members, whose rights and duties were determined in 1830 and revised in 1833. After a futile attempt to reorganize the community in 1842, a marked advance was achieved in 1857, when the magistrate undertook the work of organization. In 1863 Leopold Löw, the chief rabbi, drafted statutes that are still the basis of government. These statutes were modified in 1867 and thoroughly revised in 1870; in 1903 new statutes went into force. In the period between 1788 and 1902 twenty-three judges, or presidents, conducted the affairs of the community. Toward the end of the War of Liberation the Diet, the members of which had fled to Szegedin, emancipated the Jews (July 28, 1849); but this act had no practical results. The proposition of Provost Kreminger in 1861 to elect Jews to the municipal council shows the respect which the community enjoyed.

Organization.

As early as 1789 the community decided to build a synagogue, having so far held services in a hired apartment; but in consequence of the opposition of the municipal authorities this project could not be carried out until 1803; and when permission was given to build, it was on condition that the synagogue should have a chimney and a kitchen, so that it might have the appearance of being a private house. It contained 129 seats for men and 99 for women. This synagogue was replaced by a new building in 1839, with 400 seats for men and 260 for women, which was dedicated on May 19, 1843, by Löw Schwab, chief rabbi of Budapest. After the great floods of 1879 it was renovated, and services are still held there (1905). Opposite this building is a newer and more imposing synagogue, one of the notable edifices of the country, erected at a cost of 500,000 crowns; it seats 806 men and 623 women.

Synagogues.

The first rabbi of Szegedin, R. Jehiel, officiated from 1789 to 1790; his successors have been Hirsch

Bak (1790–1843), Daniel Pillitz (1843–47), Leopold Löw (1850–75), Wilhelm Bacher (1876–77), and the present incumbent, Immanuel Löw (since 1878). In 1831 a dayyan was appointed as assistant to the chief rabbi, and in 1894 an associate rabbi also was engaged. The community has had a notary since 1824.

Synagogal and Philanthropic Societies.

The Szegedin Ḥebra Ḳaddisha was founded in 1787; about the same time the Jewish hospital was established, in a rented building; but in 1856 the community erected a hospital-building of its own. The first cemetery was laid out in 1793; it was enlarged in 1810; but in time it was surrounded by houses, in consequence of the rapid growth of the city, and the bodies had to be exhumed (1867) and reburied in a common grave in the new cemetery. The Ḥebra Ḳaddisha had 490 members in 1903, and a fund of 120,000 crowns. The Biḳḳur Ḥolim was founded in 1821, and reorganized in 1861 under the name "Rofe Ḥolim." In 1831 a society for the relief of the poor was founded under the name Ḥebrat Orḥe 'Aniyyim, and in 1837 a similar society, the Ḥebrat 'Aniyye 'Irenu, which still exists. The Women's Society, which was the first one of its kind in Hungary, was founded in 1835 by Johanna Kohen. Chief Rabbi Löw founded in 1860 the society Ḥebra de-Sandiḳos. A society for dowering poor girls was founded in 1865. Since 1892 the Orphan Society has had its own building, equipped with all modern improvements. The Young Women's Society conducts a kitchen during the winter for the benefit of poor children.

Schools.

The community founded in 1820 a school with four classes, in which only Jewish subjects were taught. At the same time the Talmud Torah was formed to provide instruction for poor children. In 1839 steps were taken to organize, with the funds of the Talmud Torah, a regular public school, but the project could not be carried out until 1844. The girls' school was opened in 1851, through the efforts of the society Ḥebrat Ne'urim (founded in 1833 and in existence until 1855). A new building was erected in 1871, but it was replaced by other buildings in 1883 and 1895. It has eight teachers and one assistant; in 1902 there were 546 children on its rolls. The community provides religious instruction in the secondary schools, which contained 454 children in 1902. The new hall of the community, built at a cost of 150,000 crowns, is one of the most beautiful edifices in the city. Among the charitable foundations should be mentioned the fund of 60,000 crowns donated by David Kiss for clothing poor children.

Szegedin has a total population of 87,410, including 5,863 Jews, 1,243 of whom are taxpayers.

S. A. Löw.

SZENES, PHILIP: Hungarian painter; born at Szent Miklos Török in 1864. After studying at the technical school at Budapest, he devoted himself to art, residing for several years successively at Munich, in Italy, and at Paris. In 1895 he was awarded first prize by the Paris Academy of Art, and on his return to Budapest he at once took rank with the foremost painters of Hungary. His chief works are: "Samson and Delilah," "Esther," "Judith," "St. Cecilia," "After Dinner," "The Evening Paper," "Sunbeams," and "The Shepherd." Collections of his works are found in the National Museum of Budapest, in the Kunstverein at Dresden, and in the private gallery of Emperor Francis Joseph I.

S. L. V.

SZERENCSÉS (FORTUNATUS), EMERICH: Hungarian deputy treasurer; died Aug., 1526. As a married man he had had illicit intercourse with a Christian woman, and when this became known, in order to escape severe punishment he was forced to embrace Christianity; he was baptized by Ladislaus Szalkai, Archbishop of Grau, while the palatine Emerich Perényi, whose first name he thenceforth adopted, acted as sponsor. After Szerencsés' conversion he was appointed deputy treasurer, in which position he exercised a great deal of influence in favor of his former coreligionists. Whenever they were in danger he sent them letters of warning written in secret characters; and on one occasion when he learned that an accusation of ritual murder had been lodged against the Jewish community of Ofen, he persuaded the king and the dignitaries to deliver the calumniator to him. When an order of expulsion was issued against the Jews of Prague he made great sacrifices in order to secure its revocation. He likewise rescued a Jew and a Jewess who had been condemned to death by fire; and he had the children of a baptized Jew brought up in the Jewish faith. As long as he lived he distributed alms among the poor Jews every Friday. As a token of their gratitude toward him the rabbis of Ofen, Padua, and Constantinople ordered that his sons, Abraham and Ephraim, who, like their mother, had remained Jews, should be called up to the Law by their father's name, and not, as was the custom when the father had become a Christian, by their grandfather's. This action was taken as an indication that Szerencsés was not considered an apostate at heart.

But meanwhile the nobility of the realm, headed by Stephan Werböczi, accused Szerencsés of being the cause of the financial embarrassment of the country; and some of the members of the Diet of 1525 even demanded that he be burned at the stake. Szerencsés, indeed, had been grossly negligent in his official duties, and, in common with many of the most respected noblemen of the time, had made free use of the state's money. He was therefore imprisoned by King Louis II., whose favorite he had been, but was released shortly afterward. On the adjournment of the Diet servants of the nobles, reenforced by the rabble, attacked and plundered his home, and he escaped the rage of the populace only by flight. At the same time the mob stormed the ghetto, and seized all the valuables belonging to the Jews. When the Diet convened in the following year (1526) on account of the threatening incursions by the Turks, Szerencsés was once more restored to favor, but he died shortly afterward. On his death-bed, surrounded by many Jews, he repented his sins, with tears and prayers. His descendants adopted the name of Sachs.

S. A. Bü.

SZILASI, MORIZ: Hungarian philologist; born 1854; died at Klausenburg, Hungary, May 15, 1905. He studied philology at Budapest and Leipsic, and was appointed teacher successively at a gymnasium in Budapest and at Eötvös College. In 1902 he was called to the chair of Hungarian language and literature in the University of Klausenburg.

Szilasi translated into Hungarian parts of the works of Plutarch and Thucydides, as well as Curtius' "Griechische Geschichte" and Church's "Roman Life in the Time of Cicero." He was the author also of a Vogulic dictionary and of a "Vocabularium Cseremissicum."

Bibliography: M. Eisler, in *Dr. Bloch's Oesterreichische Wochenschrift*, Vienna, June 2, 1905, pp. 342, 343.

S. F. T. H.

SZILI, ADOLF: Hungarian ophthalmologist; born at Budapest in 1848; educated at Vienna (M.D. 1872). In 1874 he went to Budapest, where he became head physician of the ophthalmological department of the Jewish hospital; in 1883 he was appointed privat-docent at the university, and in 1895 assistant professor. In 1902 King Francis Joseph I. elevated him to the Hungarian peerage, when he assumed the name "Szilsárkány." His chief works are: "Eine Innervationserscheinung der Iris" (1874); "Therapeutische Versuche mit Eserinum" (1877); "A Szemüveg," on spectacles (1882); "Zur Morphologie der Papilla," in "Centralblatt für Praktische Augenheilkunde," 1889; "Optische Verwerthung von Brillenreflexen," in Graefe's "Archiv für Ophthalmologie," 1893; "Ueber Disjunction des Hornhautepithels," (*ib.* 1900); "Augenspiegelstudien zu einer Morphographie des Sehnerveneintrittes beim Menschen" (1901).

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S. L. V.

SZOLD, BENJAMIN: American rabbi and scholar; a leader of the conservative wing of the Reform movement in America; born at Nemiskert, county of Neutra, Hungary, Nov. 15, 1829; died at Berkeley Springs, W. Va., July 31, 1902. He studied under Rabbis Jacob Fischer of Shalgaw, Wolf Kollin of Werbau, and Benjamin Wolf at the Presburg yeshibah, and received the rabbinical authorization from Judah Assod of Bur and Simon Sidon of Tyrnau. In 1848 he studied in Vienna, but when the revolution of that year broke out he went to Presburg. From 1849 to 1855 he tutored in private families in Hungary, and in the latter year entered the University of Breslau, where he remained until 1858. While a student he officiated during the holy days at Brieg, Silesia (1857), and at Stockholm, Sweden (1858). In 1859 he accepted a call from the Oheb Shalom congregation of Baltimore, in whose service he remained until his death, first as rabbi and later (after 1892) as rabbi emeritus. He arrived in the United States on Sept. 21, 1859, about a month after his marriage to Sophie Schaar, and immediately took active charge of the congregation. Under his guidance it grew rapidly, and, actuated by his example, it became widely known for its strict observance of the Sabbath. Before Szold's arrival the congregation had adopted for use in its Sabbath service the "Minhag America," though on the great fall holy days it reverted to the "Minhag Ashkenaz"; after much discussion with his congregation Szold introduced a new prayer-book, "'Abodat Yisrael," which closely followed traditional lines. The first edition of this prayer-book appeared in 1863, with German translation, and was widely adopted by congregations in the United States; new editions were published in 1864 and 1865 (the latter with English translation), and another, revised edition in 1871, Rabbis Marcus Jastrow of Philadelphia and Henry Hochheimer of Baltimore being associated with Szold in its publication.

During his entire career Szold opposed radicalism, and fought the extreme tendencies that had already manifested themselves when he went to the United States. He took prominent part in communal life, and besides aiding in establishing the charitable institutions of Baltimore, he devoted himself to helping Russian refugees who had emigrated to America on account of the iniquitous May Laws. He was in sympathy with the nationalist (later Zionistic) movement, speaking in its favor as early as the winter of 1893–94 before the Zion Society of Baltimore. As an exegete he developed a subtle and original system in which full account was taken of the work of the Masorites. His "Commentary on Job" (Baltimore, 1886), written in classical Hebrew and conceived in an original and deeply Jewish spirit, attests the accuracy of his scholarship. His publications include articles in Jewish and in secular periodicals, as well as sermons, lectures, religious schoolbooks, and devotional literature. He wrote also a commentary on the eleventh chapter of Daniel (Kohut Memorial Volume), edited "Bibelkritische Notizen" by Michael Heilprin, and published a sketch of Moses Mendelssohn on the occasion of the 150th anniversary of his birth. He left numerous manuscripts.

Bibliography: *Jewish Comment*, x., No. 5; xviii., No. 4.

A. L. H. L.

SZOLD, HENRIETTA: Eldest daughter of Benjamin Szold; born at Baltimore, Md. Since 1893 she has been secretary of the literary committee of the Jewish Publication Society of America, and in connection therewith has translated Darmesteter on the Talmud (Philadelphia, 1897), and Lazarus, "Ethics of Judaism" (*ib.* 1900). In association with Cyrus Adler she has edited the American Jewish Year Book, and, independently, has contributed numerous articles to the Jewish periodicals. She has attended for several years the classes of the Jewish Theological Seminary of New York.

J.

T

TA'AMIM. See Accents; Cantillation.

TA'ANIT ("Fasts"): Treatise in the Mishnah, Tosefta, and both Talmuds, devoted chiefly to the fast-days, the practises peculiar to them, and the prayers which must be said thereon. In most editions this treatise is the ninth in the mishnaic order of Seder Mo'ed, and is divided into four chapters containing thirty-four paragraphs in all. The contents may be summarized as follows:

Contents.

Ch. i.: Concerning the time after which one must begin to mention rain in the second benediction of the "Shemoneh 'Esreh" and to pray for rain in the eighth benediction (§§ 1–3); the time during which one should fast on account of scarcity of rain—two successive periods of three days each, and a final one of seven days—and the distinctions between these various days with regard to strictness in fasting (§§ 4–6); nature of the national mourning in case no rain falls despite many fast-days (§ 7).

Ch. ii.: The ceremonies which must be observed in fasting (§ 1); the prayers and the blowing of the trumpet in this connection (§§ 2–5); the participation of the priests both in the fasts of three days and in that of seven days (§§ 6–7); days on which public fasts are prohibited according to the Megillat Ta'anit (§§ 8–10).

Ch. iii.: Cases in which the order of fasting may be changed, and the trumpet may be blown at the very beginning of the fast (§§ 1–3); other occasions on which a fast is held and the trumpet blown, as when a plague breaks out in a city or when an army marches against it (§§ 4–7); concerning Honi (Onias) ha-Me'aggel, who prayed for rain (§ 8); cases in which fasting ceases when rain begins to fall (§ 9).

Ch. iv.: Days on which the priests raise their hands four times to bless the people (§ 1); the institution of lay assistants ("ma'amadot") for the sacrifice, the time when they assembled, the days on which they fasted, and the sections of Scripture which they read on each day (§§ 2–4); the day of the month appointed for the bringing of the wood-offering (Neh. x. 34) during the period of the Temple (§ 5); the Seventeenth of Tammuz and the Ninth of Ab, and the five sad events which befell the Jewish people on each of these days (§§ 6–7); the festivities which marked the Day of Atonement and the Fifteenth of Ab (the most important day of the wood-offering) in ancient times in Jerusalem, when the maidens, dressed in white, danced in the vineyards and called on the young men to seek worthy brides for themselves (§ 8).

The Tosefta to this treatise contains much that elucidates and supplements the Mishnah. Especially noteworthy are the account of the origin of the priestly classes (iv. 2), the changes which affected them after the return from the Captivity, and how they were again subdivided (ii. 1).

The two Gemaras contain, in addition to the explanations of individual mishnayot, a wealth of haggadic sayings, as well as many narratives and legends. The following sayings from the Babylonian Gemara may be cited here: "Why is learning compared to a fire? Because, as many chips burn better together than singly, so learning is promoted when it is pursued by many scholars studying in company." "A sage who holds himself aloof from other scholars deteriorates in learning." "R. Hanina said he had learned much from his teachers, but more from his colleagues, and most of all from his pupils." "Learning is like water; for as water can not remain in a high place, so learning can not be the possession of a proud and haughty man" (7a). "If a pupil finds study difficult, it is only because he has not systematically arranged the material to be learned" (8a). "If when Israel is visited with affliction a man severs fellowship with his brethren, the two angels who accompany each one come to him, lay their hands upon his head, and say: 'This man would not suffer with his people; therefore he shall not behold them when they are comforted and see days of happiness'" (11a). Among the narratives particular attention should be given to the story of Nicodemus b. Gorion (19b–20a) and to the legend of Onias ha-Me'aggel, who slept for seventy years (23a).

Noteworthy in the Palestinian Gemara is the account of the three scrolls of the Law which were in the Temple and which differed from one another in various passages. Where two of these scrolls agreed as regards a reading, it was accepted as the correct text (iv. 68a). This Gemara contains also a remarkable saying of R. Abbahu, which is evidently directed against Christianity: "If a man say, 'I am God,' he lieth; and if he say, 'I am the son of man,' he will have to repent; and if he say, 'I shall go up to heaven,' he will not do it, nor achieve what he promises" (ii. 65b). It likewise relates how Bar Kokba killed Eleazar of Modi'im, whom a Samaritan had falsely accused of treason (iv. 68d).

W. B. J. Z. L.

TABERNACLE: The portable tent-like structure that served the Israelites as a sanctuary during their wanderings in the wilderness and in the early period of their life in Palestine. It is chiefly in Ex. xxvi. and its parallel, *ib.* xxxvi. 8–38, that the oldest sanctuary of Yhwh is mentioned. Its fundamental part consisted of a framework of acacia-wood. Each board was 10 cubits long and 1½ cubits broad (an old Hebraic cubit measured probably, like the Babylonian, 55.5 cm.). The north and south sides each contained twenty such boards (*ib.* xxvi. 18, 20). The western side consisted of six similar boards (*ib.* verse 22), with the addition of two more which were to join the western with the northern and southern sides, respectively, in a manner rather obscurely described (*ib.* verses 23–25). These forty-eight boards were fixed in silver sockets, two to each board, by

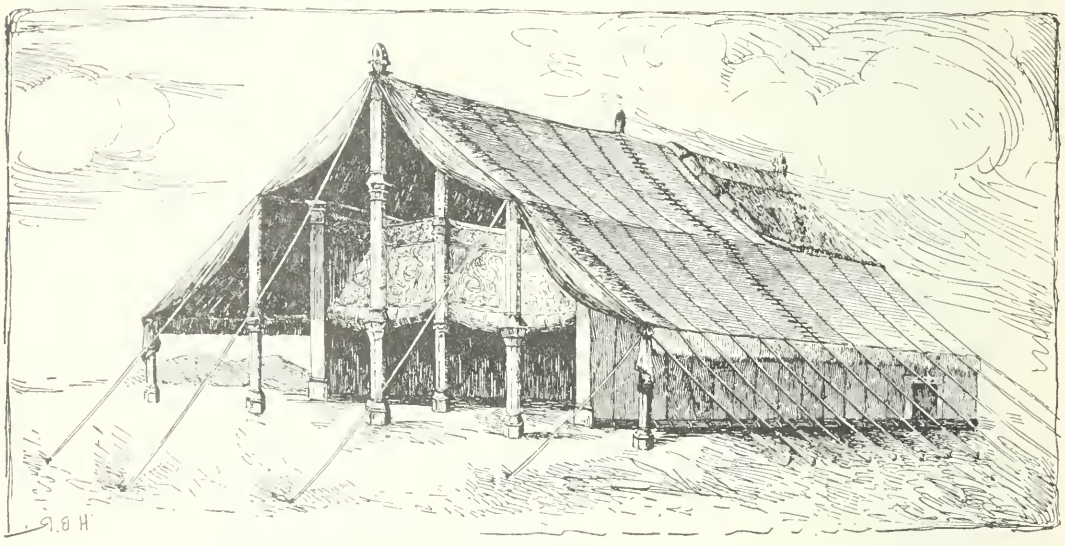
means of "hands" ("yadot"), *i.e.*, tenons, and they were kept from falling apart by five cross-bars on a side (*ib.* verses 26–28). The eastern side remained open.

Since this framework was of course the first part to be set up (*ib.* xl. 18), it has been mentioned first here; but what really constituted the dwelling of the Lord, according to the express words of the Old Testament (*ib.* xxvi. 1, 6; xxxvi. 8, 13), were the inner curtains, which gave the structure its characteristic form. The quality and colors of these curtains were chosen accordingly; they were woven from the finest threads, some white, some bluish and reddish purple, and some scarlet. Pictures of cherubim were also woven in them (*ib.* xxvi. 1–6). A second set of curtains was made of goat-hair, which was the usual material for tents (*ib.* verses 7–13); these, by synecdoche (comp. König, "Stilistik," etc., p. 64),

Parts.

and that the tent-covering is placed upon them (Ex. xl. 19) is convincing evidence for the opinion that they enveloped the boards almost completely lest they might become soiled; they were not to touch the floor, and so were made only 28 cubits long. This fact would not be so comprehensible had the curtains been merely interior hangings. The objection has been raised, it is true, that cherubim were woven into them, and that in Solomon's Temple cherubim were carved on the inner walls; but the latter case presents a necessary modification which resulted naturally when the dwelling of the Lord no longer consisted chiefly of curtains. Moreover, the text contains no suggestion of hooks or any other appliances by means of which the curtains might have been suspended had they been intended merely to cover the inner surface of the walls.

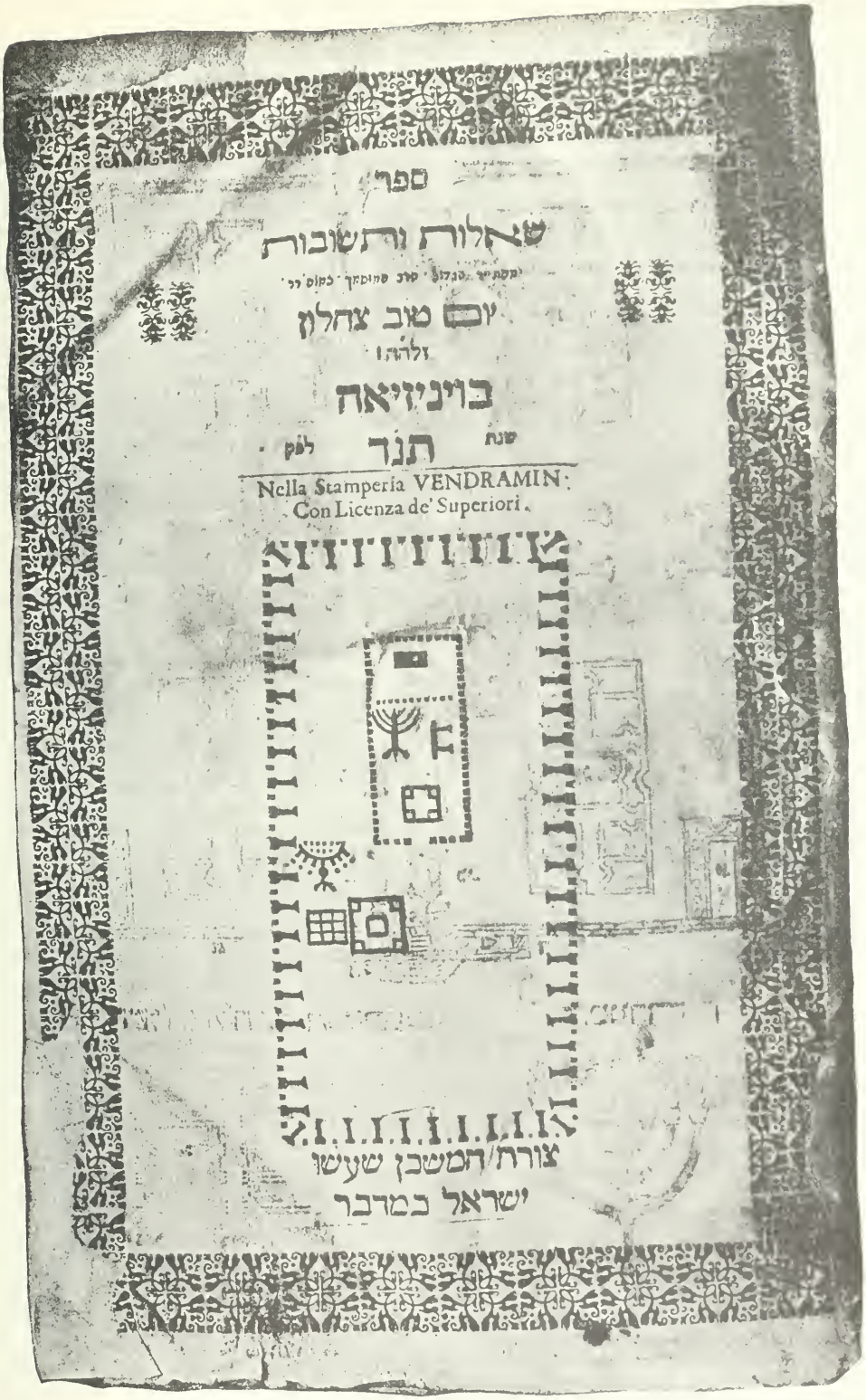
The examination of the component parts of



THE TABERNACLE.
(Restored by Ferguson.)

were called the "tent" (*ib.* xxvi. 7; xxxviii. 14, 18; xl. 19), inasmuch as they formed the chief part thereof; and upon them were placed two coverings, one of ramskin dyed red, and one of skins of the "taḥash." This latter was probably a seal; in any case it was a less common animal than the sheep, which Friedrich Delitzsch in his "Prolegomena zu einem Neuen Hebräisch-Aramäischen Wörterbuch" (p. 79) understands by "taḥash." With regard to the first-mentioned curtains, some scholars, as Winer ("B. R." *s.v.*) and Holzinger (on Ex. xxvi. 15, in "K. H. C." 1900), have declared that they formed not the walls of the Tabernacle, but merely an inner covering of those walls; but the contrary view is much more probable, and is the one adopted by De Wette, for instance ("Hebräische Archäologie," § 194), by Riehm ("Handwörterbuch des Biblischen Altertums," p. 1559), and by Baentsch ("Handkommentar zum Exodus," 1900, p. 228); indeed, the circumstance that these curtains are called "the dwelling" YHWH'S dwelling mentioned above leads to a consideration of its size. The height was undoubtedly 10 cubits; but the length was not simply $20 \times 1\frac{1}{2}$ cubits, since there must also be taken into consideration the eight boards on the western side. These measured 12 cubits by themselves; and, in addition, the thickness of the two boards by which the western wall was joined on one side to the southern and on the other to the northern wall (*ib.* xxvi. 23–25) must be reckoned in determining the exterior length of the Tabernacle. The thickness of these boards may be estimated from the following calculation: The Holy of Holies was 10 cubits high and 10 cubits long, since half of the inner covering, which was 40 cubits long, reached from the lower end of the western wall to the edge of the Holy of Holies (*ib.* xxvi. 33). This most holy place in all probability formed a cube of 10 cubits (comp. "ka'bah" = "cube"). If so the breadth of the Tabernacle must have

Size.



TITLE-PAGE FROM YOM-ṬOB ẒAHALON'S "SHE'ELOT U-TESHUBOT," VENICE, 1694, SHOWING GROUND-PLAN OF THE TABERNACLE.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

been 10 cubits, *i.e.*, the breadth of its inner space, whereas the eight western boards measured 12 cubits; and the southern and northern walls must each have covered one of the 12 cubits of the western wall; *i.e.*, the boards must each have been 1 cubit thick. The outer length of the Tabernacle was, then, $20 \times 1\frac{1}{2} + 1$ cubit $= 31$ cubits; and its outer width was $8 \times 1\frac{1}{2}$ cubits. But the inner length was 30 cubits, and the inner breadth 10 cubits; and since the inner space constituted the dwelling of the Lord, Josephus says ("Ant." iii. 6, § 3), not without reason, "its length, when it was set up, was 30 cubits, and its breadth was 10 cubits."

Holy Place.

This tent was divided, by means of a curtain hung 10 cubits from the western wall, into a most holy place ("Ḳodesh ha-Ḳodashim") and a holy place ("Ḳodesh"). This curtain was called "paroket," and was woven from the same four stuffs as the costly curtains which formed the inner covering (Ex. xxvi. 31–35). The eastern entrance to the holy place, which was 20 cubits long, was covered by a curtain ("masak") of the same materials (*ib.* verses 36 *et seq.*). Finally a court (ḥaẓer) formed in a certain measure a part of the Tabernacle. This court was 100 cubits long and 50 cubits broad (*ib.* xxvii. 9–13), and, since the Tabernacle was placed in its western part, it was rightly called a forecourt. The Tabernacle could be taken down (Num. x. 17); and it is therefore called a "tent." Its form does not need to have been that of a house (namely, that of Solomon's Temple), since (despite Holzinger's [*l.c.* p. 129] and Baentsch's [*l.c.* p. 231] statements) tents are sometimes made in an elongated form.

Name.

As has been mentioned above, this sanctuary of Yhwh (Ex. xxv. 8) was in the nature of things called the "dwelling" par excellence ("ha-mishkan") and the "tent" par excellence ("ha-ohel"); but its most frequent designation is "ohel mo'ed" (*ib.* xxvii. 21 *et seq.*). This term means "tent of mutual appointment," that is, "place of meeting [of God with Moses and with his successors]" (*ib.* xxv. 22; comp. the heathen "har mo'ed," Isa. xiv. 13). It was a mistake to interpret "mo'ed" here in a temporal sense, as if it had meant "tent of fixed time" (Targ., Pesh., Arabic). The expression means still less "tent of witness" (LXX.: *σκηνὴ μαρτυρίου*, wrongly upheld by A. Zahn, "Das Deuteronomium," 1891, p. 67). This interpretation can not be commended on account of the fact that the expression "ohel 'edut" = "tent of testimony" (Num. ix. 15, xvii. 22 *et seq.*, xviii. 2; II Chron. xxiv. 6) or "house of testimony" (Ex. xxxviii. 21; Num. i. 50, 53) also occurs; for if the same idea was to have been expressed the same word would have been used in both cases.

Age and Origin.

It was natural that the Ark of the Covenant should have been erected in some protected place; and such a place is expressly mentioned in Ex. xxxiii. 7–11 (which section is correctly ascribed to a comparatively ancient chronicler), and is called "ohel mo'ed." It is, to be sure, stated in the same place that Moses used to set up the Tabernacle outside of the camp (comp. König, "Syntax," §§ 157, 367e), and its position is so designated in Num. x. 32; xi. 24, 26 *et seq.*, 30; xii. 4, whereas according to Num. ii. 2, 17; v. 1 *et seq.*, the ohel mo'ed formed the central point of the camp. This obscurity in the memory of Israel is not to be denied; but, nevertheless, the question remains as to whether or not the Tabernacle, the description of which has been given above, is to be treated as a pure invention of the later priests, as is claimed by many exegetes and with special emphasis by Baentsch (*l.c.* p. 220). The argument that the splendor with which the Tabernacle was furnished according to Ex. xxvi. 1 *et seq.*, precludes its assignment to the time of Moses is of no weight, since the passage Ex. iii. 22 *et seq.* does not admit the conclusion that the Israelites who came out of Egypt were wholly destitute. Moreover, it is not remarkable, as has been claimed, that the tent of meeting should sometimes have been called "house" ("bayit"; comp. Josh. xviii. with Judges xviii. 31), since the tent which David erected for the Ark of the Covenant (II Sam. vi. 17) is similarly called "house of Jehovah" (*ib.* xii. 20); and if the Tabernacle was a product of the imagination, with Solomon's Temple as its prototype, other differences between the descriptions of the two would be hard to explain (*e.g.*, one candlestick instead of ten).

Symbolic Meaning.

It is probable that the characteristic features of the place of worship in the Old Testament bore, in addition to their outward purpose, an inner relationship to religious ideas. The following may be considered the chief of these: the opening of the gate toward the east had reference to the rising of the sun (comp. Isa. xli. 1 *et seq.*); the distinction between the holy place and the most holy place corresponded to the distinction between heaven and the innermost heaven ("sheme ha-shamayim"; I Kings viii. 27, etc.); and the forecourt, according to Isa. lxvi. 1, symbolized the earth. This interpretation was suggested by Josephus (*l.c.* iii. 6, § 4), and has been developed chiefly by Bähr ("Symbolik des Mosaischen Kultus," 1837).

E. C. E. K.

TABERNACLES, FEAST OF.—Biblical Data: Third of the great festivals on which all males were required to make pilgrimages to the Temple at Jerusalem. The celebration of this festival begins on the fifteenth day of the seventh month (Tishri). Originally it lasted seven days; but in the course of time its duration was extended to nine days. In the Bible it is variously styled חג הסכות, "the Feast of Tabernacles" (Lev. xxiii. 34; Deut. xvi. 13, 16; xxxi. 10; Zech. xiv. 16, 18, 19; Ezra iii. 4.; II Chron. viii. 13); חג האסיף, "the Feast of Ingathering" (Ex. xxiii. 16, xxxiv. 22), or merely החג, "the Feast" (I Kings viii. 2; Ezek. xlv. 23; II Chron. vii. 8); or חג יהוה, "Feast of the Lord" (Lev. xxiii. 39; Judges xxi. 19).

Name.

In the Septuagint the first designation is rendered by *ἡ ἑορτὴ (τῶν) σκηνῶν* or *τῆς σκηνοπηγίας*; the second by *ἡ ἑορτὴ συντελείας* or *συναγωγῆς*. II Macc. x. 6 has *ἡ τῶν σκηνῶν ἑορτή*; Josephus ("Ant." iv. 209; comp. *ib.* iii. 247) and the New Testament (John vii. 2) *σκηνοπηγία*; Philo ("De Septenario," § 24) *σκηναί*; and Plutarch ("Symposiaca," iv. 6, 2) *σκηνή*. In later Hebrew literature חג (Aramaic, חגא) is generally employed.

From the frequent notice of it, as well as from its designation as "the Feast," it would seem that the Feast of Tabernacles held the most prominent place among Israel's festivals. That it was agricultural in origin is evident from the name the "Feast of Ingathering," from the ceremonies accompanying it, and from the season and occasion of its celebration: "At the end of the year when thou gatherest in thy labors out of the field" (Ex. xxiii. 16, xxxiv. 22, R. V.); "after that thou hast gathered in from thy thrashing-floor and from thy wine-press" (Deut. xvi. 13, 16, R. V.). It was more particularly a thanksgiving for the fruit harvest (comp. Judges ix. 27); but coming as it did at the completion of the entire harvest, it was regarded likewise as a general thanksgiving for the bounty of nature in the year that had passed.

——**Critical View:** Connected with the possession of the land, it may have had a Canaanitish prototype (see Judges *l.c.*). Early, however, it appears as an Israelitish festival, celebrated yearly at Shiloh with dances by the maidens in the vineyards (*ib.* xxi. 19) and with family pilgrimages and sacrifices (I Sam. i. 3, 7, 21). Such even then was its prominence that it alone was celebrated at a central sanctuary, whereas the other festivals, it would seem from the absence of express statement regarding the question, were celebrated, if at all, at local shrines.

In early times the festival had no fixed date. Under the early kings it was apparently celebrated in the eighth month. In this month the Temple was completed (I Kings vi. 38); and it is most probable that the dedication followed immediately (*ib.* viii. 2, 65, would therefore be erroneous, as its dating involves a delay of eleven months). This date is further confirmed by the report (*ib.* xii. 32) that Jeroboam "ordained a feast, in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah." But in the earlier laws no definite time is appointed. As in I Sam. i. 20, so in Ex. xxxiv. 22, the phrase is at the "revolution of the year," or "when thou hast gathered in thy labors out of the field" (Ex. xxiii. 16). It is simply the "Feast of Ingathering," one of the three pilgrimage festivals, when all males are obligated to appear at the sanctuary (xxiii. 17, xxxiv. 23); no further directions as to the manner of celebration are given.

The Date.

No more definite is the date in Deuteronomy, where the festival is called "the Feast of Tabernacles" (xvi. 13–16), and, as in Exodus, its celebration is observed "after that thou hast gathered in from thy thrashing floor and thy wine-press" (xvi. 13). Further particulars, however, are here added. The celebration is to take place only at the divinely chosen sanctuary. It is to be a joyous season, and, in the humanitarian spirit of Deuteronomy, the unfortunate and the dependent are to share in the festivity. The holiday is to last seven days (as already presupposed in I Kings viii. 66). The dwelling in booths is here taken for granted—presumably as an existing practise going back to the custom of living in booths during the fruit harvest, a custom which has survived to this day in Palestine. Further, it is ordained that every seventh year—the "year of release"—the Law is to be read to the assembled multitude (xxxi. 10, 11). It is also assumed that the Feast of Booths was the season for bringing to Jerusalem the first-fruits—a command for which Deut. xxvi. 1–11 assigns no time—as also for bringing the Deuteronomic tithes (see Cheyne, "Encyc. Bibl." *s.v.* "Tabernacles," § 4; Herzog-Hauck, "Real-Encyc." xl. 304).

The older law contained in Lev. xxiii. 39–43 amplifies the Deuteronomic legislation. As in the latter, the festival bears the general dating "when ye have gathered in the fruits of the land" (the beginning and end of the verse do not seem original); its duration is likewise seven days; and it is to be a season of rejoicing. Unlike the Deuteronomic provision (Deut. xvi. 14), its celebration is restricted to native Israelites (unless, as Bertholet supposes ["Die Stellung der Israeliten und der Juden zu den Fremden," pp. 171 *et seq.*], the text originally contained the words "and the strangers"). As a new provision occurs the command "And ye shall take you on the first day the fruit of goodly trees,

Sukkah or Booth.
(From the Amsterdam Haggadah of 1695.)

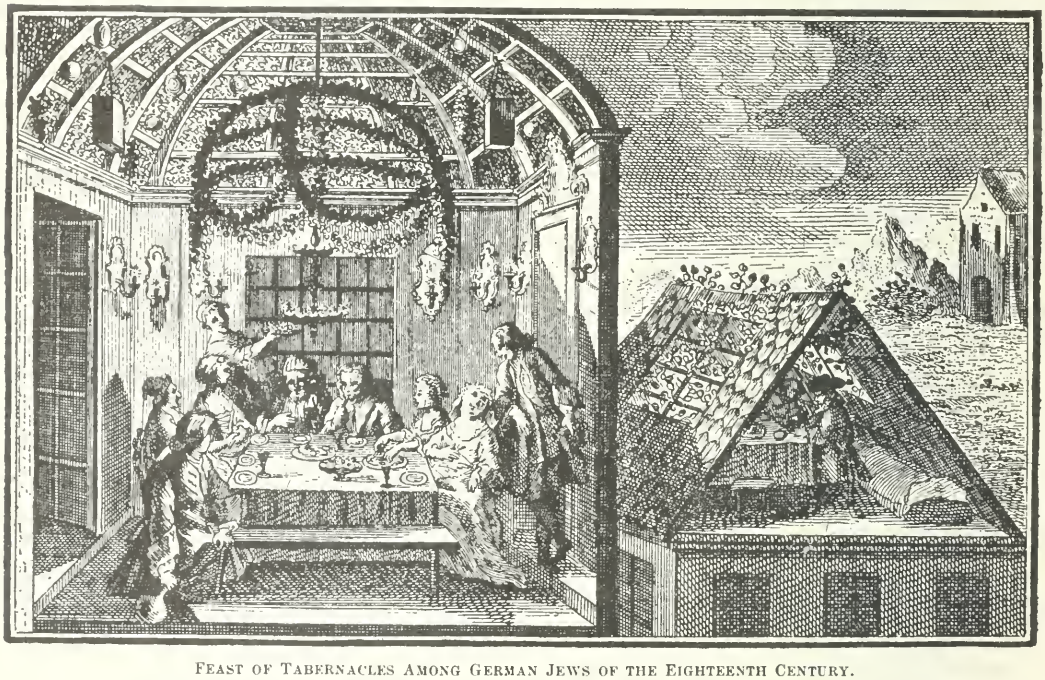
branches of palm-trees, and boughs of thick trees, and willows of the brook" (Lev. xxiii. 40, R. V.). The use to which these branches are to be put is not indicated; and this omission gave rise to divergent interpretations at a later time. The Sadducees and Karaites maintained that they were meant for building the booth, as would appear from Neh. viii. 14–18, while their opponents contended that they were to be carried in the procession (see below, and Lulab). Originally these branches may have been used in the festal dances (Judges xxi. 19 *et seq.*), when it would be natural for those taking part in them to adorn themselves with sprigs and garlands (see also the passage from the Book of Jubilees quoted below); and here also their purpose was probably to be carried in the hand as was later the lulab. The dwelling in booths implied in Deuteronomy is in Leviticus expressly commanded. The booths themselves are, moreover, given a symbolic meaning, and are brought into relation with the wandering in the

wilderness—"that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." Significant in this new interpretation attached to the feast is the conversion of the harvest festival into a historical festival.

When the Deuteronomic reformation had made the Feast of Tabernacles a general Temple festival, a more exact date became necessary; and this need is supplied by Ezekiel xlv. 25. He designates the holy day as the "feast" or the "feast of the Lord," and fixes the fifteenth of the month as the time for beginning its celebration. This date had already become customary, it appears (I Kings viii. 2).

Date in Ezekiel.

distinguishing this festival from the rest in the abundance of sacrifices. In addition to the daily regular offerings, there is to be a daily burnt offering of two rams, fourteen lambs, and bullocks—thirteen on the first day, twelve on the second day, and so diminishing by one daily on the other five days. In each case there is to be also the proper meal-offering of fine flour mixed with oil—three-tenths to each bullock, two-tenths to each ram, and one-tenth to each lamb. As a sin-offering a he-goat is to be sacrificed daily. On the eighth day the sacrifices differ, consisting of a he-goat as a sin-offering, and a single bullock, a ram, and seven lambs as a burnt offering—all of which are brought together with the meal-offering appropriate in each case.



Feast of Tabernacles Among German Jews of the Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

More definiteness is also introduced in the method of observance. The sacrifices that were formerly voluntary are now prescribed—every day a burnt offering of seven bullocks and seven rams and a sin-offering of a he-goat; and with each bullock and each ram a meal-offering of an epha, and a hin of oil (Ezek. xlv. 23-24).

The last stage of legal evolution appears in Lev. xxiii. and Num. xxix. 12-38. The date and duration of the festival are the same as in Ezekiel; the name, as in Deuteronomy. As in Ezekiel, the agricultural significance is altogether absent. Furthermore, an eighth day is added as a concluding festival ("'aẓeret"; Lev. xxiii. 36, 39; Num. xxix. 35), which has an independent character: like the first day, it is a "holy convocation"; on it no labor is permitted, in which respect, as also in the sacrifices, it differs from the intervening six days. Exact sacrificial prescriptions are given in Num. xxix. 13-39,

After the return from the Captivity occurs the first mention of a celebration of the festival in strict conformity with the Law. Mention of its observance is made in Ezra iii. 4; and a description is presented in Neh. viii. 14-18. Here it is said that the feast was observed in obedience to the command to dwell in booths. The people gathered "olive-branches, and branches of wild olive, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written," and they "made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim" (*ib.* viii. 15-16, R. V.). While no mention is here made of the sacrifices (as in Ezra iii. 4), the dwelling in booths is given special prominence, the writer adding that "since the days of

Post-Exilic Celebration.

FEAST OF TABERNACLES AS OBSERVED BY DUTCH JEWS OF THE EARLY EIGHTEENTH CENTURY.
(From Picart.)

Jeshua the son of Nun unto that day had not the children of Israel done so" (Neh. viii. 17). The inference is that with the transfer of the festival to the Temple, the ancient practise had lost all significance, until revived with the historical meaning, and referred to the tents in which Israel had dwelt in the wilderness (on this point see Cheyne, "Encyc. Bibl." *s.v.* "Tabernacles"). According to Nehemiah's account of the celebration, the Law was read every day; the eighth day was duly celebrated as a solemn assembly (viii. 18). II Chron. vii. 8, transferring the festival of its time to antiquity, represents Solomon as celebrating an eight-day festival and as dismissing the people on the twenty-third day of the month (*i.e.*, the ninth day), whereas in reality Solomon dismissed the people on the eighth day (I Kings viii. 66).

The place held by the festival in post-exilic times shows itself clearly in Zech. xiv. 16–19. According to the author, Tabernacles is in the Messianic era to become a universal festival; and all the surrounding nations will make pilgrimages annually to Jerusalem to celebrate the feast there. Furthermore, the festival is here associated with the granting of rain—an idea further developed in later literature (see below)—the penalty to be visited on the nations who fail to come to Jerusalem being the withholding of rain.

In Post-Biblical Literature.

The festival continued to develop; and there were later added a number of features that are not described in the Biblical passages. In the liturgy it became known as the "season of our joy" ("zeman simḥatenu"). The Law in Lev. xxiii. 40 was generally interpreted to refer to the festal thyrsus, and minute regulations centered about it. The duty of dwelling in booths gave rise to much legislation as to what constituted a booth and what signified residence therein. Symbolic meanings were attached to the booth, the festal bouquet, and the other ceremonies. Practises, some perhaps of ancient origin, grew up, prominently the libation of water and the rejoicing connected therewith on the second evening of the festival. The seventh day of the feast assumed a special and solemn character (see Hoshaʻna Rabbah), and when the holy days were celebrated for two days the ninth day thus added took on distinctive features (see Simḥat Torah).

In the Book of Jubilees the origin of the feast is carried back to Abraham (see ed. R. H. Charles, xvi. 20–31 and notes *ad loc.*). Abraham celebrates it with sacrifices (deviating in character, however, from the Biblical precepts) and by dwelling in booths, "for it is ordained forever regarding Israel that they should celebrate it and dwell in booths and set wreaths upon their heads and take leafy boughs and willows from the brook. And Abraham took branches of palm-trees and the fruit of good trees, and every day going around the altar with the branches seven times in the morning, he praised and gave thanks to his God for all things in joy." Jacob likewise celebrates the feast (*ib.* xxxii. 4–9). The description is strikingly at variance in a number of points with the later manner of celebration. The eighth day is not mentioned at all. Abraham is described as setting wreaths on his head—a detail that is unique. The marching around the altar seven times was later customary only on the seventh day. II Macc. x. 6–7 speaks of an eight-day celebration, similar to the Feast of Tabernacles, at the rededication of the Temple, in which the people carried wands encircled with foliage, palm-branches, and other beautiful branches (see also Ps. cxviii. 25). Josephus speaks of Tabernacles as a "most holy and important feast" ("Ant." viii. 4, § 1), describing it as an eight-day festival celebrated by dwelling in booths and by offering sacrifices in the Temple. On it the people "carry in their hands branches of myrtle and willow and a bough of the palm-tree with the addition of the pomecitron" (*ib.* iii. 10, § 4); the same fruit is elsewhere called "citron" (*ib.* xiii. 3, § 5). The feast is alluded to in John vii. 1–x. 21 also.

In Philo and the Mishnah.

Philo, unlike the other authorities, mentions none of the details of the celebration, and speaks of it as an agricultural feast of thanksgiving. Its duration is seven days, to which is added an eighth "as a seal." It teaches "equality, the first principle and beginning of justice . . . and that it is becoming also, after witnessing the perfection of all the fruits of the year, to give thanks to the Being who has made them perfect." Philo also mentions the historical significance of the feast. The eighth day he regards as the crowning of all the feasts of the year.

As enumerated in the Mishnah (Suk. iv. 1), the features of the feast are the following: the lulab, the willow-branch, the "Hallel" (Ps. cxiii.–cxviii.), the rejoicing, the sukkah, the libation of water, and the flute-playing or the festivity connected with the libation of water on the second evening of the feast ("simḥat bet ha-shoʻebah"). The lulab was used every day of the seven, except on the Sabbath, unless the first day of the festival fell on a Sabbath. During the chanting of Ps. cxviii. 1, 25, 29 it was waved. Willow-branches gathered daily from a place called Moẓa or Colonia were used to adorn the altar, around which a procession marched once on each of the first six days and seven times on the seventh day, to the sound of the trumpet—to commemorate the seven-day encompassment of the walls of Jericho—each man taking his festal bouquet in his hand and reciting Ps. cxviii. 25 (Suk. iv. 2–7). To such a practise, evidently, is reference made in Matt. xxi. 8, 9, 15 and in John xii. 12, 13. "Hallel" was recited every day; and the eighth day, too, was included in the "season of rejoicing."

The sukkah or booth was to be a structure especially built for the festival (Suk. i. 1), thatched so as to be a protection against the sun, while allowing the stars to shine through it at night. It was to serve as a permanent place of dwelling for the seven days (*ib.* ii. 9), and all males were obligated to reside in it, unless prevented by ill health or other cause (*ib.* ii. 7, 8, 9; Maimonides, "Yad," Sukkah, vi. 1, 2, 5, 6, 9; Shulḥan ʻAruk, Oraḥ Ḥayyim, 625, 629, 640).

The libation of water (Suk. iv. 1, 42b) was a ceremony to which grave importance was attached. The custom may perhaps be traced to the very ancient practise of drawing and pouring out water at

religious services as reported in I Sam. vii. 6. It is regarded as symbolic of rain, which, as has been seen, was already associated by Zechariah with the festival, and which is more clearly connected with it in later literature. So the statement is made (R. H. i. 2; Ta'an. 2a) that at Tabernacles judgment is passed in regard to the rain. The "four kinds" of plants are associated with the rain (see LULAB), and God is made to say (R. H. 16a), "Pour out water before Me on the festival in order that your rains for the year may be blest." A prayer for rain is recited on the eighth day (Ta'an. i. 1, 2; Ber. v. 2). The practise is assigned an ancient origin in the Talmud (see Yer. Suk. iv., beginning; Suk. 34a, 54b); it is said to be referred to in Isa. xii. 3 (Suk. 48b, 51a); and the claim is even made that it originated

The Libation of Water.

the evening of the first day in the "simhat bet hasho'ebah." Of this celebration it is said that whoever has not witnessed it has never seen a real festivity (Suk. v. 1). In the brilliantly illuminated court of the women, before the assembled multitude occupying the double gallery erected by the priests and Levites, the most prominent Israelites took part in a torch-dance, reciting at the same time hymns and songs of praise. Meanwhile on the steps of the inner court stood the Levites singing Ps. cxx.–cxxxiv., accompanied by various musical instruments. The celebration continued till cockcrow, when the two priests at the Nicanor gate sounded the signal, and the crowd departed, facing about, however, at the eastern gate, when the priests re-

PROCESSION SHOWING THE CARRYING OF PALMS DURING THE FEAST OF TABERNACLES.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

in the six days of creation (*ib.* 51a). A golden pitcher holding three logs was filled by a priest with water from the Siloah, and brought through the water-gate, the multitude reciting Isa. xii. 3. Amid trumpet-blasts the water was poured simultaneously with a libation of wine into a tube in the altar, through which it flowed, mingling with the libation of wine, by an underground passage to the Kidron (Suk. iv. 9, 10; Tosef., Suk. iv.; the Sadducees seem to have opposed this practise [see Yer. Suk. v., beginning; Suk. 55a], perhaps because it was a popular innovation); and the officiating priest was required to lift up his hands, so that the assembled worshipers might see that the function had been properly discharged. ALEXANDER JANNÆUS, who failed to do so, was pelted with etrogim by the multitude (Suk. iv. 9; "Ant." xiii. 13, § 5).

The festivity of the season attained its height on

cited, "Our forefathers in this place turned their backs on the altar of God and their faces to the east, worshiping the sun; but we turn to God" (comp. Ezek. viii. 15, 16; Suk. v. 1–4; Tosef., Suk. iv.). Plutarch probably had in mind either this portion of the festivity or that connected with the lulab when he spoke of the festival as being one held in honor of Dionysus (*l.c.* iv. 6, 2). As the sukkah was later made symbolic of the "clouds of glory" with which God shielded Israel from harm in the wilderness (Orah Hayyim, 625, 1), and the LULAB was likewise given symbolic significance, so this ceremony was spiritualized. In Yer. Suk. v. it is called "the house of drawing the water" because thence the Holy Spirit is drawn (comp. Tosef., Suk. iv., beginning; Levy, "Neuhebr. Wörterb." *s.v.* "Sho'ebah").

With the destruction of the Temple such practises as were bound up with the feast disappeared or were

modified to fit altered conditions. The sukkah and the lulab remained; the latter was, however, not to be used on the Sabbath, even when this was the first day. In the synagogue the season was distinguished by the liturgy. The entire "Hallel" was recited even on the intervening days ("ḥol ha-mo'ed"). Hymns ("piyyuṭim") containing allusions to the festival were introduced in both morning and evening prayers. At the "Hallel" the lulab was waved as it had been in the Temple.

Every day selections from the Torah were read. The sections from the Pentateuch and the haftarot are such as refer to the festival. Thus on the first and second days Lev. xxii. 26–xxxiii. 44, which concludes with the Biblical law on Sukkot, is read; for the Maftir the selection is the sacrificial prescription for the day (Num. xxix. 12–16). The haftarah for the first day is the passage already discussed above (Zech. xiv. 1–21), and that for the second day is 1 Kings viii. 2–21, recounting the dedication of the Temple, an event which occurred on the festival.

Torah and Haftarah.

For the intervening days the Scriptural selection is from Num. xxix. 17–34, except when a Sabbath occurs, when the appropriate section from this passage is read for the maftir, and the Scriptural reading is Ex. xxxiii. 12–xxxiv. 26, wherein are contained the laws commanding the observance of Sabbath (xxxiv. 21) and of Tabernacles (xxxiv. 22); the haftarah is Ezek. xxxviii. 18–xxxix. 16, which is understood to refer to the time prophesied by Zechariah in ch. xiv. (For the readings from the Torah see Meg. 31a.) The Book of Ecclesiastes is read on such a Sabbath just before the Scriptural section, or, if no Sabbath occurs, it is read on Shemini 'Aẓeret. Ibn Yarḥi assigns as a reason for the practise that King Solomon read this book to the people who had assembled on Tabernacles ("Ha-Manhig," section "Sukkah," 27; see note to Ḳohelet in the Rödelheim edition of Maḥzor for Sukkot).

The Musaf is recited every day. On the first two days and on the last two the Dukan is pronounced. On the first seven days, except on a Sabbath, the Musaf is followed by a procession, the worshipers, lulab in hand, marching around the reading-desk and reciting hymns having as their refrain "Hosha'na!" (Deliver Thou!). This custom is a memorial of the libation of water in the Temple (see Vitry Maḥzor, ed. Hurwitz, § 381, p. 443; see also Hosha'na Rabbah; Shemini 'Aẓeret; and Simḥat Torah).

Bibliography: Maimonides, *Yad, Sukkah* and *Lulab*; *Shulḥan 'Aruk, Sukkah* and *Lulab*; *Vitry Maḥzor, Sukkah*; Herzog-Hauck, *Real-Encyc.* vii. 15, 19, and the bibliography there given.

J. H. G. F.

ṬABI: 1. Slave of Gamaliel II., known for his acquaintance with the Talmudic laws and for his piety; mentioned in several instances in the Mishnah. During the Feast of Tabernacles, Ṭabi used to sleep under the bed in the booth. In allusion to this habit Gamaliel observed, "Ṭabi, my slave, is a scholar; he knows that the law of booths does not apply to slaves, and therefore he sleeps under the bed" (Suk. ii. 1 [20b]). Yet Ṭabi used to wear phylacteries, a duty and privilege of free men; but, his piety being known, he was not interfered with (Yer. 'Er. x. 26a). Wishing to free him, but unable to do so since it would be contrary to the Law, Gamaliel, ostensibly by accident, put out one of his slave's eyes; then, meeting R. Joshua, he expressed his great joy at having found occasion to free his slave (comp. Ex. xxi. 26–27). Joshua, however, told him that he was mistaken, since no witnesses had been present and since he had confessed to the act himself (B. Ḳ. 74b; comp. Yer. Ket. iii. 28a). When Ṭabi died his master received condolences from his friends, a rare occurrence in the case of slaves (Ber. 16b). It is said in Azariah da Fano's "Gilgule Neshamot" (*s.v.* "Gamaliel") that Gamaliel's soul emanated from that of Shem, while Ṭabi's soul emanated from that of Ham, who was destined to be a slave to his brother (comp. Gen. ix. 25). Besides, according to the lesser numerical values ("mispar ḳaṭon") of the letters of the alphabet, the names of Ham and Ṭabi both have the same numerical value, namely, twelve.

2. Amora of the third generation (third and fourth centuries); mentioned in both Talmuds as transmitting halakot of R. Hamnuna (Yer. Suk. iv. 1), of R. Ḥisda (Yer. Shab. iii. 1), and, more often, of R. Josiah (Ber. 15b *et al.*). He disputed with Naḥman b. Jacob (Tem. 34b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Levy, *Neuhebr. Wörterb.*

W. B. M. Sel.

TABLE. See Furniture, Household.

TABLE, GOLDEN. See Showbread.

TABLES OF THE LAW: Tablets containing the Ten Commandments.—**Biblical Data**: Moses, bidden to go up to God on the mountain to receive "tables of stone, and a law ["Torah"], and commandments ["miẓwot"]" (Ex. xxiv. 12, R. V.), is given "two tables of testimony, tables of stone, written with the finger of God" (*ib.* xxxi. 18) "on both their sides" (*ib.* xxxii. 15), "the work of God" (*ib.* xxxii. 16). Descending from the mount with these two tables, Moses, beholding the iniquity of the golden calf (see Calf, Golden), cast them "out of his hands and brake them" (*ib.* xxxii. 19). Later he was ordered by God to hew two tables of stone like unto the first; and on these God wrote the words that had been written on the original tablets (*ib.* xxxiv. 1–4), that is to say, the words of the covenant, the Ten Commandments (*ib.* xxxiv. 28). These new tables also are designated "the two tables of the testimony" (*ib.* xxxiv. 29). According to I Kings viii. 9, these tables of stone were put by Moses into the Ark at Horeb (*ib.* xxv. 10 *et seq.*), and were still in it when the Solomonic Temple was dedicated. Compare Decalogue; Engraving; Revelation.

E. G. H.

—**In Rabbinical Literature**: The two tables furnish copious suggestions for amplifications and analogies. According to R. Berechiah, the tables were six handbreadths in length. In their delivery to Moses two handbreadths were held in the grasp of the Almighty, two constituted the distance between God and Moses, and two were seized by Moses (Ex. R. xxviii.). The number of the tables, two,

corresponds to the natural coupling of pairs, such as bridegroom and bride, heaven and earth, this world and the world to come. By the circumstance that "luḥot" is written defectively without "waw," לחת, not לחות, the fact is indicated that the two tablets were perfectly equal (*ib.* xli.). The splendor of Moses' face (Ex. xxxiv. 30) was derived from the part of the tables that was between God

Why Two Tables.

her, but would most likely require her to draw up the second agreement (Deut. R. iii.; Ex. R. *l.c.*; Tan., Ki Tissa, ed. Buber, p. 117a). The word חרות in Ex. xxxii. 16 must be pointed חירות ("free"), indicating that death, earthly governments, and pain had no power over the Israelites, who accepted the tables (Lev. R. xviii.; Pirḳe R. El. xlvi.).

Moses had in his tent a block of sapphire, created for the very purpose, from which he hewed the sec-

TABLES OF THE LAW FROM AN ITALIAN SYNAGOGUE, DATED 1671.
(In the Victoria and Albert Museum, South Kensington, London.)

and himself (*ib.* xlvii.). The first tables were given to Moses without effort on his part; the second, only after forty days of self-humiliation and privations (*ib.*). The angels objected to the writing of the second set by Moses on the ground that he might claim to be the author of the tables or might even go so far as to change their text and content; but God trusted him implicitly (with reference to Num. xii. 17; Ex. R. *l.c.*). Moses was commanded to write the second set, just as a royal husband who had written a matrimonial pact with his wife might, upon discovering that she had violated it, pardon

ond set of tables (Pirḳe R. El. *l.c.*). The tables had a weight of 40 seah (Tan., *l.c.* p. 117b). Indeed, from the sale of the chips made in the course of the dressing of the block, Moses became rich (Ned. 38a). This sapphire was of a nature that admitted of the tables being rolled up (Ex. R. viii.; Cant. R. v. 14). The fact that the tables were of stone is emphasized as indicating that stoning was the punishment for infractions of the laws written thereon (Tan., *l.c.*, ed. Stettin, p. 158a). The letters of the inscription were 613 in number,

Moses' Block of Sapphire.

suggesting the 613 COMMANDMENTS (Num. R. xviii.). Moses having thrown away the first set, it was only fair that he should provide the second (Deut. R. iii.). The sapphire from which Moses hewed the tables had been quarried from the solar disk (Cant. R. v. 14).

As to the arrangement of the words, rabbinical opinions differ: according to some, five commandments were inscribed on one table and five on the other; according to others, each table contained the complete DECALOGUE (Cant. R. v. 14). Moses was able to carry the heavy tables because God helped him; but when God saw that the people were worshiping the GOLDEN CALF, He withdrew His support; and this compelled Moses to cast the tables away. According to another version, the letters supported themselves as well as the stone in which they were encased; but, learning of Israel's lapse from grace, they flew back to heaven, and thus Moses was left, too feeble to carry the heavy burden. Again, the account is varied to introduce a struggle between God and Moses, or between Moses and the letters, Moses doing his utmost to save the tables from falling (Yer. Ta'an. iv.).

The Breaking of the Tables.

After all, it was well that the first tables were not delivered to Israel; for, having been written by the finger of God, they would have brought about the annihilation of every creature on account of their intense brightness (Tan., *l.c.*). As the first set had been given after loud proclamation and amid great pomp, the EVIL EYE had control over the tables; therefore the second set was given quietly to teach the lesson of humility (*ib.*). The seventy elders, indeed, endeavored to prevent Moses from breaking the tables; but in the struggle Moses prevailed. He, knowing their contents, would not deliver them to the faithless Israelites lest he should entail punishment on them; but when the letters flew away Moses was forced to drop the tables. When Moses broke the tables God was wroth with him: "Hadst thou worried and labored to produce them, thou wouldest have been more careful"; therefore Moses was commanded to hew the second set, which was given on the Day of Atonement, in the afternoon (Yalḳ., Ex. 392). According to some, Moses did not cast away the first set until God had encouraged him, saying, "May thy strength increase because thou brakest the tables" (Ab. R. N. ii. 3; Yalḳ., Ex. 363, 740). The instrument by which the inscription was traced was God's third finger (Pirḳe R. El. xlviii.). Moses broke the first set on the 17th of Tammuz (*ib.* xlvi.).

The tables were not of earthly but of celestial origin. The stone had been in existence from the very beginning of time, and the writing, too, had been extant equally long (*ib.*). The letters "mem" (final) and "samek" were miraculously supported in the stone, indicating "Meṭaṭron" and "Sandalfon" (comp. "Yalḳuṭ Ḥadash," p. 121a). In cabalistic expositions the numerical values of the text or of single words are utilized very extensively to indicate mystic and occult suggestions. The Divine Name, for instance, is by this method alleged to be found in the tables in varied combinations (see, for examples, *ib.* s.v. לוחות).

In the Cabala.

Both the second set and the fragments of the first were deposited in the Ark (Ber. 14b); and in connection with this the expression "fragments of the tables" came to be used to designate a learned man who in consequence of old age or infirmity had forgotten his learning, but to whom respect was nevertheless due. Similarly the phrase "the tables of the covenant" (לוחות הברית) was employed to paraphrase "the heart of Rabbi" (Yer. Kil. ix. 32b, above).

W. B. E. G. H.

——**Critical View:** In the account of the tables of the Law two historical reminiscences have been combined: (1) that in olden times laws and other public documents were written on stone; and (2) that a stone of some sort served as a tribal or national palladium, and was transported from place to place (in times of war more particularly) in a box specially made for it (comp. ARK OF THE COVENANT).

Tables of laws would naturally be set up in conspicuous places, and not, as in the case of those mentioned in Exodus, hidden away where none could see them. A "holy" stone, however, would thus be screened from vulgar eyes; for a profane gaze to rest upon it meant sure death for the perpetrator of the insufferable transgression. The early references to the Ark in Samuel make no mention of the tables which, according to the later theory, were contained therein. Furthermore, tradition is uncertain concerning the text of the inscription engraved on the tables (see DECALOGUE). This uncertainty probably gave rise, on the one hand, to the explanation that an older set of tables had been broken, and, on the other, to confusion with the invisible fetish hidden away in the chest. If none had seen the tables, there is small wonder that there was no agreement concerning the inscription. Furthermore, the dimensions of the ARK make it very improbable that two tables of the kind presupposed could be stored away therein. Significant as referring to tables of stone is Jeremiah's simile of "tables of the heart" (Jer. xxxi. 32).

E. G. H.

TABOR: 1. Mountain of Palestine, the modern Jabal al-Ṭur, on the northern edge of the plain of Jezreel. It is a dome-shaped hill with softly rounded outlines, and rises about 400 m. above the surrounding plain and 562 m. above sea-level. Standing out boldly on all sides, except in the northeast, where a low ridge connects it with the hill-country of Nazareth, it rises high above all the elevations in its vicinity and forms a landmark visible at a great distance. From the southwest it forms almost a semicircle. Its beauty and symmetry, together with its isolated position, render it, like Carmel and Hermon, important in history and tradition (Jer. xlvi. 18; Ps. lxxxix. 13 [A. V. 12]). In ancient times it formed the boundary between Zebulun, Issachar, and Naphtali (Judges iv. 6, 12, 14); and there Barak assembled his army to battle against Sisera (*ib.* iv. 6), while it was also the center of an ancient cult (Hos. v. 1). The Tabor mentioned in Judges viii. 18 must not be identified with this mountain, even in case the text does not require emendation (comp.

Moore, "Judges," p. 228), but is rather to be localized in the vicinity of Ophrah, the home of Gideon. In like manner "the plain of Tabor" mentioned in I Sam. x. 3 has no connection with the mountain under consideration, but the name seems to have been a frequent designation for places in the territory of Benjamin.

In later Jewish history Tabor is mentioned in the wars between Antiochus III., the Great, and Ptolemy VII., Philopator, the city of Atabyrium, which was situated on this mountain, being taken by Antiochus in 218 B.C. In 55 B.C. the proconsul Gabinius, the general of Pompey, defeated Alexander, the son of Aristobulus, in a bloody battle at the foot of Tabor. The mountain was fortified against Vespasian by Josephus as governor of Galilee (67 C.E.); but lack of water compelled those who survived the defeat in the plain to surrender to the general Placidus (Josephus, "B. J." iv. 1, § 8; *idem*, "Vita," § 37).

The sanctity ascribed to the mountain from very early times reappears in Christian legend; for the Gospel according to the Hebrews designates it as the scene of the transfiguration of Jesus (Matt. xvii. 1; Mark ix. 2; Luke ix. 28), and as early as the fourth century churches and monasteries were built on its summit. This tradition is incorrect, however; for a comparison of the statements of the Evangelists shows that they localized the event on a mountain north of the Lake of Gennesaret.

2. A city of Zebulun bordering on Issachar (Josh. xix. 22); a priestly city of the family of Merari (I Chron. vi. 62 [A. V. 77]). It was situated on a peak of the mountain of the same name, and covered a level surface of considerable extent, being about 900 m. from east to west and 400 m. from south to north, with a periphery, according to Josephus, of 26 stadia. The place existed even in the post-exilic period. Polybius (v. 70) calls it "Atabyrium"; and the walls with which Josephus fortified it may very possibly correspond to the outer walls of the peak in modern times.

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E. C. I. BE.

TÁBÓRI, ROBERT: Hungarian author; born at Almas Nov. 10, 1855; educated at Baja, Budapest, and Vienna. He began his literary career in 1874 as a journalist on the Vienna "Fremdenblatt," later joining the staff of the "Morgenpost." From 1887 to 1890 he edited the "Südungarische Zeitung" at Temesvar, and at present (1905) he is the editor of the literary magazine "Uj Idök" in Budapest.

Of Tábóri's works, which have become especially popular among the young, may be mentioned: "A Szobor Titka," 1885, a novel; "Kulturképek," 1889, short stories; "Ildiko," 1890, a drama; "Párboj," 1890, a novel; "Az Etet Fobytatásokban," 1890, a novel; "Atalakulások," 1893, a novel; "Szabadtág hösok," 1894, a novel; "Korhadt Oszlopok," 1895, a novel; "Oceania," 1898, short stories; and "Megfagyott Pezsgö," 1899, a novel.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

TABYOMI (generally known as **Mar**): Babylonian amora of the fifth century; died at the end of Yom Kippur, 468. He achieved a reputation as a teacher of the Law even during the lifetime of his father, Asiri, the famous director of the Academy of Sura (see Ber. 26a; Hul. 76b, 98a); and there is an allusion to his marriage, which took place in his father's house (Ket. 8a). Tabyomi was not elected director of the Academy of Sura until 455, twenty-eight years after his father's death, when he was chosen under the extraordinary circumstances narrated in B. B. 12b. He then officiated for the remainder of his life, a period of thirteen years.

Tabyomi continued his father's work in the revision of the Talmud; and Abraham ibn Daud mentions him, together with Maremar, as the final redactor of Babli. The statement of the same authority that Tabyomi received his name from the "happy days" ("yomin ṭobin") which prevailed during his lifetime, must be based on an earlier source, although this etymology is unhistorical, since the beginning of his official activity was marked by the bitter religious persecution by Yezdegerd III. That king died in 457; and his death was ascribed in part to Tabyomi's prayer (see Letter of Sherira Gaon in Neubauer, "M. J. C." i. 34, 187).

Few details are known of Tabyomi's official activity, although his relation to the house of the exilarchs is mentioned in Ḥul. 97b. He once alleged legal disability to sit in judgment on a scholar, making his plea in the characteristic words: "I love every scholar as myself; and no one can pronounce impartial sentence on himself" (Shab. 119a). The anecdote (Ḥul. 105b) which relates how he forced a demon into submission is typical of the views both of Tabyomi and of his time. His authority in the field of the Halakah is evidenced by a rule, probably of saboraic origin, in the "Seder Tanna'im we-Amora'im," to the effect that everywhere, with two exceptions, decisions are rendered according to Tabyomi's views (comp. Tosef., Sanh. 29b). No haggadic sayings of his have been preserved.

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W. B.

TACHAU: City in Bohemia, thirty-three miles west of Pilsen; seat of one of the oldest Jewish communities of the country, as is shown by the remains of an ancient Jewish cemetery. R. Samuel b. Ḥasdai, a contemporary of Isaac Or Zarua' of the thirteenth century, lived there, so that Talmudists must have resided in Bohemia as early as the tosafistic period. When the country was first divided into districts, Tachau was the seat of a district rabbi; but the rabbinate was abolished about a century ago. Rabbi Schidloff, who died in 1894 at an advanced age, was very active in behalf of the Jews of Bohemia, and frequently presented petitions to the Austrian Reichstag relating to the improvement of the circumstances and the efficiency of the rabbis. The Jewish population of Tachau is now (1905) 260, and its rabbi is Dr. M. Wohl. The foundations and societies include a ḥebra ḳaddisha (with a fund of 6,000 crowns), an Ahabat Torah (for the mainte-

nance of the school), a Talmud Torah, and a women's society for nursing and relieving the poor (with a fund of 8,000 crowns).

S. A. Ki.

TACITUS. See Classical Writers and the Jews.

TADMOR. See Palmyra.

TADSHE. See Midrash.

TAGIN (Aramaic, תגין, תאני, תנא; Hebrew, כתרים): Decorative "crowns" which are sometimes placed on the letters of the Hebrew alphabet. The taga is regularly composed of three flourishes or strokes, each of which resembles a small "zayin" and is called "ziyyun" (זיונים, זיון = "armor," *i.e.*, "dagger"). In the New Testament the taga is called "tittle" (Matt. v. 18). The seven letters צ, נ, ז, ט, ע, ש have the crowns on the points of the upper horizontal bars. The flourishes are placed on the tops of the letters, and they are found only in the Scroll of the Law, not in the printed copies of the Pentateuch. The tagin are a part of the Masorah. According to tradition, there existed a manual, known as "Sefer ha-Tagin," of the tagin as they appeared on the twelve stones that Joshua set up in the Jordan, and later erected in Gilgal (Josh. iv. 9, 20). On these stones were inscribed the books of Moses, with the tagin in the required letters (Naḥmanides on Deut. xxvii. 8). The baraita of "Sefer ha-Tagin" thus relates its history: "It was found by the high priest Eli, who delivered it to the prophet Samuel, from whom it passed to Palti the son of Laish, to Ahithophel, to the prophet Ahijah the Shilonite, to Elijah, to Elisha, to Jehoiada the priest, and to the Prophets, who buried it under the threshold of the Temple. It was removed to Babylon in the time of King Jehoiachin by the prophet Ezekiel. Ezra brought it back to Jerusalem in the time of Cyrus. Then it came into the possession of Menahem, and from him was handed down to R. Neḥunya ben ha-Ḳanah, through whom it went to R. Eleazar ben 'Arak, R. Joshua, R. Akiba, R. Judah, R. Miyasha (מייאשא), R. Nahum ha-Lablar, and Rab."

The Aramaic language and the Masoretic style of the "Sefer ha-Tagin" would fix the time of its author as the geonic period. But the frequent references in the Talmud to the tagin suggest the probability of the existence of "Sefer ha-Tagin" at a much earlier period. Raba said the seven letters צ, נ, ז, ג, ט, ע, ש must each have a taga of three daggers (Men. 29b). The letter ה likewise has a taga (*ib.*). The taga of the ד is also referred to (Soṭah 20a). The taga of the "ḳof" is turned toward the "resh" (Shab. 104a; 'Er. 13a). R. Akiba was wont to interpret every point ("ḳoẓ") with halakic references ('Er. 21b). The Haggadah calls the tagin "ḳetarim." "When Moses ascended to heaven he found the Holy One 'crowning' the letters" (Shab. 89a). In the Midrash, in the comment on Hezekiah's reception of the ambassadors of Merodach-baladan, to whom he showed the "precious things" (Isa. xxxix. 2), R. Johanan says, "He showed them a dagger swallowing a dagger"; and R. Levi adds, "With these we fight our battles and conquer" (Cant. R. iii. 3; comp. Sanh. 104a; Pirḳe R. El. lii., end).

Referred to in the Talmud.

Naḥmanides (1194–1270) quotes this midrash with the reading, "Hezekiah showed them the 'Sefer ha-Tagin'" (comment on Gen. i. 1). Maimonides evidently quotes the formula of the tagin for the phylacteries and the mezuzah scrolls from the "Sefer ha-Tagin" (see "Yad," Tefillin, ii. 9; Mezuzah, v. 3); in his responsa "Pe'er ha-Dor" (No. 68, p. 17b, ed. Amsterdam, 1765) he says, "The marking of the tagin in the Sefer Torah is not a later custom, for the tagin are mentioned by the Talmudists as 'the crowns on the letters.' . . . The Torah that Moses wrote also contained tagin."

The Vitry Maḥzor of R. Simḥah (written in 1208), a disciple of Rashi, copied the "Sefer ha-Tagin" (pp. 674–683). Menahem b. Zerahiah (1365), in "Ẓedah la-Derek" (I. i., § 20), says, "The 'Sefer ha-Tagin' is veiled in mysticism." Profiat Duran, in the introduction to "Ma'aseh Efod" (ed. Friedländer, p. 12, Vienna, 1865), says of the "Sefer ha-Tagin," "They were scrupulous in maintaining the form of the letters as revealed to Moses, inasmuch as they feared that a change might affect the efficacy attached to them." To R. Eleazar of Worms (1176–1238), the author of "Roḳeaḥ" and of several cabalistic works, also is ascribed a "Sefer ha-Tagin" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1566), which was, perhaps, his commentary on the text of "Sefer ha-Tagin"; he was not the author of the original book, as Zunz erroneously thought (see Zunz, "Z. G." p. 405, and note 2), since Naḥmanides, who flourished about the same time as R. Eleazar of Worms, quotes the "Sefer ha-Tagin" from the Midrash.

Cabalistic Significance.

The significance of the tagin is veiled in the mysticism of the Cabala. Every stroke or sign is a symbol revealing, in connection with the letters and words, the great secrets and mysteries of the universe. The letters with the tagin are supposed, when combined, to form the divine names by which heaven and earth were created, and which still furnish the key to the creative power and the revelation of future events. These combinations, like the Tetragrammaton, were sometimes misused by unscrupulous scholars, especially among the Essenes. Hence, perhaps, the injunction of Hillel: "He who makes a common use of the crown [taga] of the Torah shall waste away" (Ab. iv. 7); to which is added, "because one who uses the Shem ha-Meforash has no share in the world to come" (Ab. R. N. xii., end); the words of Hillel, however, may be interpreted figuratively (Meg. 28b).

A plausible explanation of the tagin is that they are scribal flourishes, "'iṭṭur soferim" (decoration of the scribes), the intention being to ornament the scroll of the Law with a "keter Torah" (crown of the Law), for which purpose the letters ז, נ, ט, ע, ש, צ, נ were chosen because they are the only letters that have the necessary bars on top to receive the tagin, excepting the letter "waw," of which the top is very narrow, and the "yod," whose head is turned aside and has a point ("ḳoẓ") on the bottom. The tagin of the other letters were intended probably to serve as diacritical points for distinguishing between ב and כ, ה and ח, ד and ר, ו and ז, ם and ס wherever a mistake was possible. Technically, as noted above, a taga is composed of three

ziyyunin, or daggers. A line or stroke placed on a letter with a flat top is called "ḳeren" (= "horn"), but as a rule authors are not careful to discriminate between the terms "horn" and "dagger."

The "Sefer ha-Tagin" gives a list of the unusual occurrences of the tagin and other flourishes in the Pentateuch, as follows (the tops of the letters being called "heads" and the shafts "legs"): (1) *alef*, 7 letters each with 7 tagin; (2) *bet*, 4 letters with 3; (3) *gimel*, 3 letters with 4; (4) *dalet*, 6 letters with 4, and 1 letter with 1; (5) *he*, 360 letters with 4 horns disjoined (not penetrating inside); (6) *he*, 18 letters with 1 horn and joined (penetrating inside); (7) *waw*, 38 letters with raised heads and legs coiled forward; (8) *zayin*, 14 letters with only one taga in the center; (9) *zayin*, 9 letters without tagin, but with coiled heads; (10) *ḥet*, 28 letters with 3 horns, 2 backward and 1 forward; (11) *ḥet*, 37 letters with legs astride; (12) *ṭet*, 67 letters with 4; (13) *yod*, 83 letters coiled like a "kaf"; (14) *kaf*, 58 letters with 3; (15) final *kaf*, 74 letters with 4 horns; (16) final *kaf*, 3 letters with their legs coiled forward; (17) *lamed*, 44 letters with long necks, and tagin lowered from the top beside the neck, forming something like a "yod" at the lower end; (18) *mem*, 39 letters with 3; (19) final *mem*, 130 letters with 3 tagin disjoined; (20) *nun*, 50 letters with their hooks coiled backward; (21) final *nun*, 16 letters with heads coiled, but without tagin; (22) *samek*, 60 letters with 4 tagin disjoined; (23) *'ayin*, 17 letters with hind heads suspended; (24) *'ayin*, 8 letters with tails coiled backward; (25) *'ayin*, 6 letters with heads coiled backward; (26) *pe*, 83 letters with 3; (27) *pe*, 191 letters without tagin, but with the mouth coiled inside; (28) final *pe*, 11 letters with 3; (29) final *pe*, 3 letters with mouth coiled inside; (30) *ṣade*, 70 letters with 5; (31) *ṣade*, 2 letters without tagin (all the rest have 3 tagin); (32) final *ṣade*, 8 letters with 5; (33) *ḳof*, 181 letters with 3 tagin disjoined; (34) *ḳof*, 2 letters without tagin, but with legs coiled backward; (35) *resh*, 150 letters with 2 horns; (36) *shin*, 52 letters with 7 horns; (37) *taw*, 22 letters with higher heads than are usual.

List.

Letters with Tagin, as Described in "Sefer ha-Tagin."
(Compare "Sefer ha-Tagin," opposite p. 55; Vitry Maḥzor, opposite p. 800).

There are some variations of this list in the Vitry Maḥzor, in the "Badde ha-Aron" of R. Shem-Ṭob (13th cent.), and in Ginsburg's "Massoretico-Critical Text of the Hebrew Bible." Maimonides (Responsa, No. 68) says, "The tagin vary in the number of daggers, some letters having one, two, three, or as many as seven. . . . Owing to the lapse of time and the exilic troubles there were so many variations in this Masorah that the authorities considered the advisability of excluding all tagin. But since the validity of the scroll does not depend on the tagin, the Rabbis did not disturb them." This probably accounts for the fact that only the tagin on the letters צ, נ, ז, ט, ע, ש have been retained; those on all the other letters have been omitted in the scrolls of the Law used during the last three or four centuries (see R. Judah Minz, Responsa, No. 15; Shulḥan 'Aruk, Oraḥ Ḥayyim, 36, 3).

Variations.

Bibliography: *Sefer ha-Tagin* (*Liber Coronularum*) and *Badde ha-Aron* (with introduction by Senior Sachs and Latin introduction by J. J. L. Bargès, edited by B. Goldberg), Paris, 1860; D. Oppenheim, in *Orient, Lit.* p. 547; C. D. Ginsburg, *The Massorah*, ii. 680–701.

T. J. D. E.

TAḤANUN: Prayer for grace; said after the "'Amidah" of the morning ("shaḥarit") and afternoon ("minḥah") prayers on week-days. It is so called from the initial words of "Raḥum we-ḥannun" ("O Merciful and Gracious; I have sinned before Thee. O Lord, full of compassion, have mercy upon me and accept my supplications"). This is followed by Ps. vi., and then by "Wa-anaḥnu lo neda'" ("Neither know we what to do; but our eyes are upon Thee" [II Chron. xx. 12]) and several verses from the Psalms. On Mondays and Thursdays poetical verses are interpolated pleading for divine intervention, evidently composed during the Crusades and persecutions. These verses begin: "O Lord of Israel, turn from Thy fierce wrath. . . . Strangers say, 'There is no hope or expectation for thee.' Be gracious unto a people that trust in Thy Name. O Lord, spare us in Thy tender mercy, and deliver us not into the hands of the cruel . . . ." After every stanza the congregation answers with the refrain, "Yet, despite all this, we have not forgotten Thy Name; we beseech Thee, forget us not." On public fast-days is added "Shomer Yisrael" ("O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who recite 'Shema' Yisrael,'" etc.). The modern minhag always couples this with the "Taḥanun." The verse "Wa-yomer Dawid" (II Sam. xxiv. 14), preceding the "Taḥanun," is a later addition, first mentioned by Jehiel Michael Epstein in his "Kiẓẓur Shelah" (p. 56, Amsterdam, 1701). Its insertion is due to the fact that it contains the words, "Let us fall," since the "Taḥanun" is known also as the "prostration" prayer, it being customary for the worshiper while reciting the prayer in silence to sit with the head resting on the arm and with the face downward. The head reclines on the left arm, unless the tefillin are adjusted on that arm,

Prostration.

when the right is substituted. Prostration is not performed in a place where there is no Sefer Torah. The "Taḥanun" is entirely omitted in a case of mourning or of joy; nor is it said on Sabbath, holy days, or semiholy days.

The ceremony of prostration is derived from Moses, who "fell down before the Lord" (Deut. ix. 18), and Joshua, who "fell to the earth upon his face" (Josh. vii. 6). The custom is connected with the expression "mappilim taḥanunenu" (Dan. ix. 18), which means, literally, "we cause our supplications to fall." It is mentioned in the Talmud as being the practise of the Babylonian Jews: when Rab happened to be in Babylon on a public fast-day he noticed that all the people fell on their faces in supplication. He, however, refused to do so, because, it is explained, he either considered it a pagan custom or regarded it as not obligatory upon a distinguished personage (Meg. 22b). The efficacy of prostration is shown in the case of R. Eliezer b. Hyrcanus, who in that way brought about the death of R. Gamaliel ha-Nasi (B. M. 59b).

The Zohar connects Ps. xxv. with the prostration prayer (Zohar, section "Ba-Midbar," p. 120b). This psalm is also given in the Vitry Maḥzor (p. 70), and is substituted in the Sephardic ritual for Ps. vi. Maimonides ("Seder Tefillot") gives quite a different version of the "Taḥanun"; the fact is that there was no fixed formula for this prayer up to the fourteenth century (see Ṭur Oraḥ Ḥayyim, § 131); and even as late as the sixteenth century it was composed in various forms to suit different minhagim (Shulḥan 'Aruk, *l.c.*). See Adoration, Forms of.

J. J. D. E.

ṬAHARAH: Ceremony of washing a dead body before burial. This rite is performed by the members ("mit'assekim") of the "ḥebra ḳaddisha." The body is lifted from the ground, where it has been placed after death, and laid, feet toward the door, on the cleansing-table known as the "ṭaharah-board." The black cover and the old garments are removed, and a white sheet put under it, while the members assembled say a prayer for the dead, and recite, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. iii. 4). Then begins the washing. The body is thoroughly rubbed and cleansed with lukewarm water, during which process the mouth is covered so that no water may enter it. Next water is poured over the head, while Ezek. xxxvi. 25 is recited: "Then will I sprinkle clean water upon you, and ye shall be clean." This is followed by washing each limb downward, the appropriate verses of Cant. v. 11 *et seq.* being repeated as the washing progresses: "His head is as the most fine gold . . . His eyes are as the eyes of doves," etc.

The position of the body is changed with the successive stages of the operation. First it lies face upward; next, upon the right and the left side; finally it is returned to its original position. After the body has been cleansed nine measures ("ḳabs") of cold water are poured over it while it is in a partly upright position. This last operation really constitutes the ceremony of ṭaharah. The body is then thoroughly dried, care being taken to keep it covered. It is then clothed in the shroud, appropriate verses being recited. The bodies of women undergo the same process of purification at the hands of their own sex (comp. Acts ix. 37).

A more elaborate ceremony is performed over the body of a great man. The order of the "grand washing" ("reḥiẓah gedolah") for such occasion is credited to Hillel the Elder (see "Ma'abar Yabboḳ," p. 42b, end). The ceremony should be performed by two persons at least, and the water be perfumed with essence of roses, with myrtle, or with spices. Fumigation with aromatic spices is an ancient custom (II Chron. xvi. 14); the Mishnah mentions especially the myrtle in connection with ceremonies for the dead (Beẓah 6a; Ber. viii. 1). The Mishnah mentions also the practise of cleansing and anointing the body, forbidding the ceremony on the Sabbath (Shab. xxiii. 5). It appears that in the early periods the body was washed in a regular bath; and Babylon was criticized because the ceremony was not observed there, and was called "Shinar" (see Gen. xi. 2) because the Babylonians "die in filth, without a candle and without a bath" (Yer. Ber. iv. 7b; Gen. R. xxxviii. 5; see Joseph Perles, "Leichenbestaltung," p. 12). The so-called "Tombs of the Kings" in Jerusalem has a bath below the entrance to the courtyard. Other ancient tombs are similarly provided with baths.

The reason assigned for the washing is the verse "As he came, so shall he go" (Eccl. v. 15, Hebr.): "When born he is washed, and when dead he is washed" ("Sefer Ḥasidim." § 560).

Object of Washing. The washing is for the purpose also of removing all impurities, that the body may not be repulsive to the attendants ("Kol Bo," p. 114). The "Kol Bo" gives as a reason for rubbing the dead with beaten eggs that eggs symbolize the perpetual wheel of life (*ib.*; see the cabalistic view in "Ma'abar Yabboḳ," iii. 12). R. Benjamin, in his "Binyamin Ze'eb" (responsum No. 204, ed. Venice, 1539), records the testament of R. Eliezer ha-Levi ordering that his body should be cleansed carefully, including the ears and the fingers, and that his nails should be pared and his hair combed, that he may go to his rest as he was wont to go to the synagogue on Sabbath eve ("Darḳe Mosheh" on Ṭur Yoreh De'ah, 352). In ancient times the hair was cut (M. Ḳ. 8b), but now it is only washed and combed. The nails are not cut, but are cleansed with a special kind of pin.

After the ceremony the ṭaharah-board is cleansed and dried. There is a superstition that if it is turned with the upper surface downward, another person will die within three days (R. Judah he-Ḥasid, Testament, vi. 10). Those who perform the ṭaharah cleanse their hands with salt water.

In the time of R. Jacob Mölln (d. 1427) there was in Prague a separate cleansing-house ("bet ṭaharah") annexed to the cemetery ("Sefer ha-Maharil," end; "Yosef Omeẓ," p. 190a). In modern times the ṭaharah is performed in the house of the deceased. See Burial; Funeral Rites; Purity of Race.

Bibliography: Modena, *Ma'abar Yabboḳ*, iii., §§ 11 and 12, and pp. 41a, 45b, ed. Amsterdam, 1732; Landshuth, *Seder Biḳḳur Ḥolim*, Introduction, § 22, and p. 86; A. P. Bender, in *J. Q. R.* vii. 259.

E. C. J. D. E.

TAḤASH (תחש): A word translated in the A. V. by "badger." Taḥash-skins were used in making the outer covering of the tent of meeting (Ex. xxvi. 14), and covers for various utensils used in the Tabernacle: for the Ark of the Covenant (Num. iv. 6), the showbread table (*ib.* iv. 8), the candelabrum (*ib.* iv. 10), the golden altar (*ib.* iv. 11), and the altar (*ib.* iv. 14). They were used also in the making of sandals (Ezek. xvi. 10). The Targum on Ex. xxv. 5 translates "taḥash" by "brilliant"; the Septuagint reads *ὑακίνθινα* = "hyacinth-colored"; the Vulgate, similarly. Rashi and Ibn Ezra take it as the name of an animal, but make no attempt at identification (commentary *ad loc.*). Modern commentators disagree. It has been suggested that it means the dolphin, or some animal like it. This is based on a comparison with the Arabic "tukhas." An Egyptian origin is assigned it by Bondi. Delitzsch ("Prolegomena," pp. 77 *et seq.*) has probably solved the problem by a comparison with the Assyrian word "taḥshu" = "wether," and from the passages quoted it is clear that wether-skin was also used by the Assyrians for purposes of covering; *e.g.*, Shalmaneser used such skins for covering boats. The expression used by him, "mashak taḥshu," corresponds exactly with the Hebrew term "'orot teḥashim" (= A. V. "skins of badgers"); and the Targum translates "'orot" by "mashke," which is exactly the same word as the Assyrian "mashak." "Wether-skins," therefore, seems the most probable interpretation of the Hebrew "'orot taḥash"; at all events, "badger-skins" is quite impossible, since far too few badgers were to be found to allow of such extensive use as is indicated by Num. iv. and Ex. xxvi.

J. JR. G. B. L.

TAḤKEMONI. See Al-Ḥarizi, Judah.

TAIKOS (טייקוס), GEDALIAH BEN ABRAHAM MENAHEM: German scholar of the eighteenth century. Under the title "Be'er ha-Torah" he translated into German the Pentateuch, the Haftarot, and the Five Scrolls, and published the work in Amsterdam in 1758. Taikos was the author of: "Sefer Torat Ḳaṭan," divided into two parts, the first, entitled "Eleh ha-Miẓwot," containing the 613 commandments, and the second, entitled "Ḥen ha-Lashon," comprising the rudiments of Hebrew grammar (*ib.* 1765); and "Emunot Yisrael," the ethical principles of Judaism, with a German translation (Amsterdam, 1764; Wilna and Grodno, 1837; Warsaw, 1844 and 1861).

Bibliography: Fürst, *Bibl. Jud.* iii. 406; Fuenn, *Keneset Yisrael*, p. 210; Benjacob, *Oẓar ha-Sefarim*, letter S, No. 770.

E. C. I. Br.

ṬAITAZAḲ: Name of a prominent Spanish family, several members of which distinguished themselves as Talmudic authorities. Various opinions have been expressed as to the origin of the name, the exact orthography and signification of which can not be ascertained. After the expulsion from Spain in 1492 Solomon Ṭaitazaḳ, with his two sons Joseph and Judah, settled at Salonica, where members of the family subsequently became the leading spirits of the community. The most prominent were:

Jacob ben Samuel Ṭaitazaḳ: Talmudist of the sixteenth century; author of a responsum inserted in Samuel di Medina's collection entitled "She'elot u-Teshubot MaHRaSHDaM" (vol. iii., § 203, Salonica, 1598).

Joseph ben Solomon Ṭaitazaḳ: Talmudic authority and cabalist; lived at Salonica in the fifteenth and sixteenth centuries. With his father and his brother he went in 1492 from Spain, his native land, to Salonica, where he became rabbi. He was considered one of the greatest Talmudists of his time, even Joseph Caro invoking his authority ("Abḳat Rokel," § 56). Among Joseph's disciples were Isaac Adarbi and Samuel di Medina. Joseph was a fervent adherent of the Cabala, in which he was well versed, and led an ascetic life. Elijah de Vidas, in his "Reshit Ḥokmah" ("Sha'ar ha-Ḳedushshah," ch. vii.), relates that, with the exception of Sabbath nights, Joseph for forty years never slept in a bed, but on a box, with his feet on the ground. With such a disposition to asceticism and mysticism it was but natural that Joseph should become enthralled by the Messianic vagaries of Solomon Molko, whom he supported while preaching at Salonica in 1529.

Joseph's scientific activity lay chiefly in the field of Biblical exegesis. He was the author of "Ben Porot," a commentary on Ecclesiastes (Venice, 1599), and of "Leḥem Setarim," on the Book of Daniel and the Five Scrolls (*ib.* 1608), and on Psalms, Job, and Proverbs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 206, 2; 329; 969; 2270, 8; 3521). Joseph wrote also: a commentary on the sayings of the fathers; responsa, some of which have been included in the writings of his contemporaries and pupils; notes on casuistical matters; commentaries on haggadic passages; and a treatise on the astrolabe (Neubauer, *l.c.* Nos. 834, 7, 10; 2080, 3; 2254, 8). According to Isaac Adarbi ("Dibre Ribot," p. 64), Joseph was the author also of novellæ on Alfasi.

Bibliography: Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 49a; Conforte, *Ḳore ha-Dorot*, p. 35a; Azulai, *Shem ha-Gedolim*, i. 40; De Rossi, *Dizionario*, p. 314; Geiger, *Zeitschrift*, iii. 285, No. 21; Steinschneider, *Cat. Bodl.* col. 1533; Grätz, *Gesch.* ix. 35, 236, 260.

Judah ben Solomon Ṭaitazaḳ: Talmudist; brother of Joseph ben Solomon; lived at Salonica in the fifteenth and sixteenth centuries. He was the author of "She'erit Yehudah" (Salonica, 1599–1600), commentating and supplementing Joseph Caro's "Bet Yosef," on the second volume of the Ṭurim.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 34b; Steinschneider, *Cat. Bodl.* col. 1373.

Samuel Ṭaitazaḳ: Talmudist; lived at Salonica in the sixteenth century. He was the author of "She'elot u-Teshubot," responsa, some of which have been included in Judah Taitazaḳ's "She'erit Yehudah" and in Samuel di Medina's collection of responsa.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 38a; Azulai, *Shem ha-Gedolim*, i. 88; Steinschneider, *Cat. Bodl.* col. 2481.

S. I. Br.

TAḲḲANAH (plural, **Takḳanot**): An enactment which (1) revises an ordinance that no longer satisfies the requirements of the times or circumstances, or which (2), being deduced from a Biblical passage, may be regarded as new. It is, therefore, the antithesis of the Gezerah. Taḳḳa-

not were framed even in the time of the Second Temple, those of unknown origin being ascribed to earlier leaders, and they have been promulgated at all subsequent periods of Jewish history. The term is applied also to the institution provided for in the enactment.

Among the earlier takḳanot are especially noteworthy the institutions ascribed to Moses (see also Sinaitic Commandments): (1) the observance on holy days of the ceremonies peculiar to the festivals in question (Meg. 32a; comp. Tosef., Meg. vii.); (2) reading aloud from the Torah on the Sabbath, on holy days, on New Moons, and on the semifestivals (Meg. 28a; Yer. Meg. iv. 1); (3) the first blessing in the grace after meals (Ber. 48b); (4) the eight watches of the priests, four by Eleazar and four by Ithamar, which Samuel and David increased to twenty-four (Ta'an. 27a); (5) the seven days of wedding festivities for a virgin, and seven days of mourning for the dead (the festivities for a widow's wedding were later ordained to last three days; Yer. Ket. i. 1; comp. Ket. 3a, b). Other takḳanot were ascribed as follows:

To Joshua: (1) the second blessing in the grace after meals (Ber. 48b); (2) ten regulations which, however, are not takḳanot in the strict sense of the term (B. Ḳ. 80b, 81b, 114a; Tosef., B. M. xi.: comp. Bloch, "Institutionen des Judenthums," i. 54–68).

To Boaz, the ancestor of David: the salutation in the name of God (Ber. 54a).

To David: (1) increase of the eight watches of the priests to twenty-four (see above); (2) the recitation of a hundred benedictions daily (Num. R. xviii., but comp. Men. 43b); (3) the third blessing in the grace after meals (Ber. 48b).

Takḳanot of Moses, Solomon, and Others.

To Solomon: (1) the practise regarding the 'Erub (Shab. 14b; 'Er. 21a; Yalḳ., Cant. 23); (2) the washing of the hands before Ḳiddush, which Shammai and Hillel made obligatory for Terumah as well, while later authorities extended it to still other occasions (Shab. 14b; 'Er. 21b); (3) the regulation regarding entrance upon another's fields after the harvest (possibly enacted by Joshua also; B. Ḳ. 80b).

To the Earlier Prophets: (1) the singing of Hallel on every important occasion, and especially after escape from danger (Pes. 117a); (2) the introduction of twenty-four divisions of laymen, corresponding to the twenty-four watches of the priests (Ta'an. 27a).

To the Prophets before the destruction of the Temple: (1) the payment of terumah and tithes in Babylon as well as in Palestine (Yad. iv. 3); (2) the payment of the second tithe ("ma'aser sheni") in the seventh year (*ib.*); (3) payment of it in Egypt, Ammon, and Moab likewise (*ib.*); (4) payment of the tithe for the poor ("ma'aser 'ani") even in the seventh year (*ib.*).

To the Prophets after the destruction of the Temple: fasting on the Seventh of Tammuz, Ninth of Ab, First of Tishri, and Tenth of Ṭebet ("Yede Eliyahu," ed. Constantinople, 1728, xl. 14).

To Ezra: (1) the reading of ten verses of the Torah by three men on Monday and Thursday (Men. 82a); (2) the reading of Lev. xxxiii. 14–46 before the Passover, and of Deut. xxvii. 15–69 before New-Year (Meg. 31b); (3) sessions of the courts on Monday and Thursday (B. Ḳ. 82a); (4) the washing of clothes on Thursday (*ib.*); (5) the eating of garlic on Friday (*ib.*); (6) early rising on Friday morning for the purpose of baking (*ib.*); (7) the wearing of a girdle by women for reasons of modesty (*ib.*); (8) the obligation of the ritual bath (*ib.*); (9) the regulation obliging pedlers to traverse the city in case they deal in articles necessary for women (*ib.*); (10) ritual baths for those who have become unclean (*ib.*).

Takḳanot of Ezra.

To the 120 elders, including the Prophets (the "men of the Great Sanhedrin"): (1) the recitation of the "Shemoneh 'Esreh" on week-days; (2) the insertion of the prayer against heretics in the time of Gamaliel, and, much later, of the "Adonai Sefatai" before the "Tefillah," and of the "Yiheyu le-Raẓon" after it (Meg. 17b).

To Ezra and his court: the use of the words "min ha-'olam we-'ad ha-'olam" as the conclusion of the blessings in the morning prayer.

To the "men of the Great Synagogue": (1) the reading of Megillat Esther in the villages and unwalled cities on the Fourteenth of Adar and in walled cities on the following day; banquets on those days; and the giving of alms (Meg. 2a); (2) the introduction of seven blessings into the "Tefillah" on the Sabbath and on holy days; the addition of nine benedictions to the musaf for the New Moon and for the semifestivals, and of twenty-four on fast-days (Ber. 33a); (3, *a*) recitation of a number of prayers, (*b*) period of duration of each prayer, (*c*) the offering of prayer daily, (*d*) three times on week-days, (*e*) four times on the Sabbath, festivals, fasts, and New Moons, and (*f*) five times on the Day of Atonement; later addition of the "Magen Abot" from the "Tefillah" on Friday evening, and the genuflection before and after the first blessing ("Abot") and before and after the penultimate "hoda'ah" (Ber. 26b); (4) introduction of Benediction, prayer, Ḳiddush, and Habdalah (Ber. 33a).

To John Hyrcanus (135–106 B.C.): (1) decree forbidding the recitation of the prayer of thanksgiving, "Widdui Ma'aser" (Deut. xxvi. 5–10), by any who have not paid the proper tithes at the end of the third year (Yer. Soṭah ix. 11); (2) the appointment of officials to collect the tithes (Tosef., Soṭah, xiii.; Ma'as. Sh. v. 16); (3) the use of rings in the shambles to force the animals to stand still (Soṭah 47a); (4) prohibition of blacksmithing on semifestivals (*ib.*; M. Ḳ. 11a).

In his "Hodegetica in Mischnam" Frankel considers the first generation of the Tannaim as the true period of the takḳanot; but only a few of the extant ordinances of this period are ascribed to Simeon b. Shetaḥ or to John Hyrcanus, the remainder being attributed to the court of the Hasmoneans or to the "court of the priests." The following ordinances were instituted in the first century B.C.:

By the court of the Hasmoneans: (1) the solemn celebration of the Ḥanukkah festival, beginning on the 25th of Kislew (Meg. Ta'an.; Shab. 21b); (2) insertion of the name of God in legal documents (R. H. 18b; subsequently abrogated).

By the court of the priests: (1) the daughter of a priest to be entitled to 300 zuzim under her marriage contract, and the widow of a priest to 100 zuzim (Ket. 12a); (2) the ketubah of a woman about to contract a levirate marriage to form a lien on the property of her first husband; and if he had no property, that of the levir to be appropriated (Yeb. 39a; Ket. 82b); (3) the ketubah of a virgin to be of the value of 200 zuzim, and that of a widow or divorcée, 100 zuzim (Ket. 10a).

Takḳanot of Simeon ben Shetaḥ.

By Simeon b. Shetaḥ: (1) all the real estate of the husband to be entered in the marriage contract in favor of the wife (Shab. 14b; Ket. viii., end), but the former may employ the dowry in his business; (2) compulsory attendance at school (*ib.*); (3) the declaration that foreign glass is impure (*ib.*).

By Hillel (75 B.C.–5 C.E.): (1) introduction of the Prosbul (Sheb. x. 3, 4; Giṭ. 36a); (2) the purchase-money of a house to be deposited in the Temple; the original owner may seize it by force in order to prevent its payment to the seller before the expiration of a year ('Ar. 31b; Giṭ. 74b).

By Gamaliel I. (middle of 1st cent.): (1) the condemnation of 2,000 (subsequently increased) ells of ground in which the New Moon witnesses might freely move on the Sabbath (R. H. 23b); (2) the full names of the husband and the wife to be inserted in a bill of divorce (Giṭ. 34b); (3) the signatures of witnesses to the bill of divorce (*ib.*); (4) a widow may take the portion secured to her by her marriage contract only after all claims of the orphans have been fully satisfied (*ib.*); (5) a bill of divorce may be declared invalid only in the presence of the messenger who has brought it, or in the presence of the wife before she has received it (Giṭ. 32a).

The following takḳanot date from the last century before the common era and the first century of that era:

Priestly Ordinances.

Enactments concerning the priestly office: (1) the casting of lots by the priests for taking the ashes from the altar (Yoma 21a); (2) the exact determination of the time of the daily sacrifice (Pes. 58a); (3) the festal sacrifice ("ḥagigah") on the day of the Passover (Pes. 69b); (4) the distribution of the skins of the sacrificial victims (Tosef., Yeb. xi.); (5) the expense of the drink-offerings to be defrayed by the communal treasury from the "lishkah" (Shek. vii. 4, 5); (6) the same ordinance for the sacrifice by a Gentile (*ib.* vii. 6); (7) the same for a dead proselyte (*ib.*); (8) in case of the death of a high priest, his sacrifice to be offered at the expense of the community (*ib.*); (9) the priestly usufructs of the salt and wood given to the Temple (*ib.*); (10) abrogation of the sacrifice for the use of the ashes of the red heifer (Men. 51b); (11) a pair of doves which have become unfit for sacrifice to be replaced at the expense of the community (Shek. vii. 7); (12) those who guard the after-growth in the fields during the Sabbatical year to receive their wages from the "terumah ha-lishkah" (Shek. iv. 1; B. M. 118b; Men. 84a); (13) the priest who burns the red heifer becomes unclean (Parah iii. 7), and (14) must pass the period of his uncleanness in a certain hall of the Temple (*ib.* iii. 1); (15) the mezuzah at the door of the antechamber in which the priest spends the time before the Day of Atonement (Yoma 10a); (16) promulgation of rules concerning the shekels on the First of Adar (Ex. xxx. 11 *et seq.*); the reading on New Moon in case it falls on a Sabbath (Ex. xxx. 11; Shek. i. 1); (17) exhortation to caution against sowing mixed seed (Shek. i. 1); (18) men must be sent on the Fifteenth of Adar to repair the public highways, grounds, and cisterns, to repaint tombstones, and to perform similar duties (*ib.*); (19) each man must have the "widdui bikkurim" (see Deut. xxvi. 3) recited, or repeat it himself, in the presence of the person whom it concerns (Bik. iii. 7); (20) double separation of the Ḥallah, once for the heave-offering and once for the priest (Ḥal. iv. 8); (21) for this purpose a housewife gives one part in twenty-four, and a baker one in forty-eight (Ḥal. ii. 7); (22) the great heave-offering, when given by a generous person, amounts to one part in forty; when given by an avaricious man, to one in sixty; and when given by one who is neither, to one part in fifty (Ter. iv. 3); (23) an ox, corresponding in value to the terumah, may be brought to the priest (Ḥal. 134b); (24) every one must have the Lulab in the house on the first day of Sukkot, in case this festival falls on a Sabbath (Suk. 42); (25) the lulab and the "'arabah" preponderate in the Temple on the Sabbath in case that day coincides with the seventh or last day of Sukkot (Suk. 42b); (26) testimony relating to the New Moon may be received only from those who are properly qualified (R. H. 22a); (27) the reading of Ex. xxx. 11, Deut. xxv. 18, Num. xix. 1, and Ex. xii. 1 on the four special Sabbaths before the Passover; (28) regulations governing the reading of the Torah (Meg. 21a); (29) permission to import vegetables in the Sabbatical year (Sheb. vi. 4); (30) concerning the collection of wood and stones in a neighbor's field.

Takḳanot of Johanan ben Zakkai.

Ordinance ascribed to Joshua b. Gamla (*c.* 65 C.E.): appointment of teachers in all the cities of Judea for children between six and seven years of age (B. B. 21a).

Most of the ordinances of Johanan b. Zakkai were promulgated before the time of the destruction of the Temple, and were consequently modified after the year 70. Frankel enumerates eleven of these decrees in his "Hodegetica," although Bloch lists nine only (comp. R. H. 31b), which are as follows: (1) the New Moon witnesses must go to the place where the court assembles (R. H. 31b); (2) the testimony of such witnesses to be received at any time during the day (*ib.* 30b); (3) they may not desecrate the Sabbath by traveling, except in Nisan and Tishri, the most important two months (*ib.* 21b); (4) the shofar to be blown even on the Sabbath (R. H. 29b); (5) the lulab to be swung on all the seven days of the festival (*ib.* 30a); (6) the consumption of new grain is forbidden during the entire day of the waving of the 'Omer (*ib.*); (7) priests may not wear sandals when they ascend the "dukan," or platform, to pronounce the benediction (Soṭah 40a; R. H. 31b); (8) a proselyte must deposit a quarter-shekel in the treasury to be able to bring his sacrifice when the Temple shall be re-

built (this was repealed by Johanan b. Zakkai himself; Ker. 9a; R. H. 31b); (9) abolition of the ritual governing trials for adultery (Soṭah 47a).

Ordinance ascribed to Gamaliel II. and the court of Jabneh: agriculture is permitted until the first day of the Sabbatical year (Tosef., Sheb. i.).

Takḳanah ascribed to the court of Jabneh: the fourth benediction in the grace after meals in memory of those who fell at Bethar (Ber. 48b).

After R. Gamaliel's death the Sanhedrin of Jabneh seems to have gone to Usha (the modern Al-Us) for reasons which are no longer known, and the grounds of its takḳanot are equally obscure. In view of their ethical import, however, these enactments soon became binding. They were as follows: (1) a man must support his minor children; (2) if a man transfers his property to his sons, both he and his wife enjoy a life income from it; (3) the gift of more than one-fifth of one's property for alms is forbidden; (4) a father must deal gently with his son until the latter reaches the age of twelve; but after that age he may be severe with him; (5) after a wife's death the husband may sell the property included in her dowry; (6) one who attacks an old man must pay one pound of gold for the injury; (7) elucidation of the seven doubtful reasons through which the terumah becomes unfit for use and must be burned (Ket. 49a, 50b; Yer. Ket. iv. 28b; M. Ḳ. 17a; Yer. M. Ḳ. iii. 8; Shab. 15b). These ordinances were enacted by the rabbis of the second generation of tannaim, R. Ishmael being especially mentioned (B. B. 28b; Niddah 14b).

An ordinance is also extant which dates from the time called the period of religious persecution ("shemad"). When Hadrian issued his decree forbidding the Jews to observe their religion, the teachers, including R. Akiba, R. Ṭarfon, and R. Jose the Galilean, met in council and agreed that during the time of the persecution the Law might be transgressed in all respects, except as regarded the commands relating to idolatry, chastity, and morality, although this regulation was observed only superficially and only when necessary in order to deceive the Roman spies.

Three ordinances have been preserved which were promulgated by R. Jose b. Ḥalafta of Sepphoris, of the third generation of tannaim, who flourished about the middle of the second century. They are as follows: (1) during a funeral the mourners must remain standing while those who console them pass by (Sanh. 19a); (2) women living in lonely places must associate with one another, so as not to attract the attention and evil desire of any man (*ib.*); (3) a child accompanied by its mother must not lag behind on the road, lest it come to harm (*ib.*).

Ordinances of the Last Tannaim.

The following ordinances are ascribed to the last generation of tannaim (end of the second and beginning of the third century): To R. Judah I., ha-Nasi: (1) messengers must be sent every month to announce the new moon to the Diaspora (R. H. 22b); (2) concerning the purchase of fields among the Sicarii (Giṭ. 55b); (3) on menstruation (Niddah 66a).

Ordinances from the period of the Mishnah and relating to women are as follows: (1) an orphan girl married during her minority may leave her husband without a bill of divorce on attaining her majority (Ket. 46b); (2) the permission to marry a feeble-minded girl (Yeb. 112b); (3) a virgin should be married on a Wednesday (Ket. 1a); (4) various laws of purification (Niddah 11a); (5) the earnings of the wife belong to her husband (Ket. 46a); (6) the husband must pay all bills for his wife's illness (Ket. 51a); (7) a husband must ransom his wife from captivity (*ib.* 76b); (8) a husband must defray the expenses of his wife's burial (*ib.* 76a); (9) whatever is found by the wife belongs to her husband (B. M. 12a); (10) a widow is entitled to remain in the house of her deceased husband and to share in the income (*ib.* 52b); (11) orphan girls share the income from their father's estate until they reach their majority (*ib.* 52b); (12) male heirs succeed to the property of the mother, even after their father's death (*ib.* 52b); (13) the daughter is entitled to a certain portion of her father's estate as her dowry (*ib.* 67a); (14) a bill of divorce must be written and signed in the presence of the messenger who is to deliver it (Giṭ. i. 1); (15) the date must be given in all legal documents (*ib.* 17a); (16) in a bill of divorce the date must be given according to the state calendar (Giṭ. 79b; later it was also dated according to the era of Creation); (17) witnesses must sign a bill of divorce in the presence of each other (*ib.* 10a); (18) introduction of the "get mekushshar" to make divorce more difficult (B. B. 160a); (18) a woman becomes free even though only a single witness testifies to her husband's death (Yeb. 87b).

Ordinances "for the Sake of Peace."

The more the Jews came in contact with the Romans and the Persians, the more they were obliged to modify the letter of their laws, and to introduce ordinances of the class characterized as necessary (*a*) "for the preservation of the order of the world," or (*b*) "for the sake of peace." The regulations of this type, like those already mentioned, date from the mishnaic period, and were promulgated for the sake of morality. In addition, there were other takḳanot designed (*c*) to facilitate repentance and (*d*) to contribute to "the interests of the market" or of business.

(*a*) Takḳanot "for the preservation of the order of the world": (1) a servant who is half free may compel his master to manumit him entirely; but he must give a note for one-half his value; and this debt must be paid (Giṭ. 41a); (2) the ransom paid for prisoners must not exceed the usual sum (*ib.* 45i); (3) prisoners must not be allowed to escape (*ib.*); (4) phylacteries and other sacred articles must not be taken from any who are not Gentiles (*ib.*); (5) if land in Palestine is sold to a Gentile, the first-fruits must be forfeited (*ib.* 47a); (6) if one divorces his wife for immorality, he may never take her back again (*ib.* 45a); (7) on demand, one who has suffered injury is to receive reimbursement from the best of the estate; a creditor, from the medium; and a wife, with her marriage contract as security, from the worst (*ib.* 48b); (8) if there is any property without encumbrance, nothing may be taken in payment of a debt from a field which has been mortgaged (*ib.*); (9) the least desirable portion of the real estate of orphans may be taken in payment of debts (*ib.*);

(10) mortgaged property may not be applied to the pleasure or support of the wife (*ib.*); (11) one who finds anything shall not take an oath (*ib.*); (12) a guardian may not be compelled to take an oath (*ib.* 52a); (13) accidental defilement of holy vessels either by a layman or by the priest in the Temple is punishable (*ib.* 52b).

(*b*) Ordinances "for the sake of peace": (1) the call to the reading of the Law to be made in a definite order (Giṭ. 59a); (2) the "'erub" may be arranged even with unoccupied houses (*ib.*); (3) the cistern nearest the river is to be filled first (*ib.*); (4) hunting includes robbery (*ib.* 59b); (5) things found in the possession of one to whom they would not normally come imply theft (*ib.*); (6) the poor are permitted to pluck fruit from a neighbor's tree, but taking what remains on the ground is theft (*ib.*); (7) even the Gentile may share in the harvest gifts to the poor (*ib.*).

(*c*) Ordinances facilitating repentance: (1) one who steals a beam and builds it into his house need pay for the damage to the beam only (Giṭ. 55a); (2) if a robber or a usurer wishes to restore goods or money taken, they or it shall not be accepted (*ib.*); (3) purchase and sale by persons not regularly dealing in the wares in question are valid, in case such persons have reached years of maturity, in order that they may support themselves (Giṭ. 59a); (4) if one brings a stolen animal as a sin-offering before the theft is known, the sacrifice is valid (*ib.* 55a).

(*d*) Takḳanah in "the interests of the market" or of business: if one unwittingly purchases stolen goods, the owner must refund the money paid for them (B. Ḳ. 114b).

Business Takḳanot.

Ordinances relating to legal proceedings, like those which governed the religious life, were highly important so long as the Jews retained their own judicial system in the Diaspora. These regulations fall, according to Bloch (*l.c.*), into three categories: ordinances relating (*a*) to commerce; (*b*) to civil law; and (*c*) to the oath.

(*a*) Ordinances relating to commerce: (1) it is permissible to take possession of real estate under certain conditions (B. M. 10a, b); (2) movables may be acquired only by actual possession, not by purchase (*ib.* 44a); (3) movables when together with immovables are acquired by purchase or contract (Ḳid. 26a); (4) acquisition by a verbal conveyance of the three parties concerned is legal (Giṭ. 13b; Ḳid. 48a; this is not, however, expressly declared to be an ordinance); (5) a verbal conveyance of property by one who is moribund is legally binding (B. Ḳ. 146b); (6) a proselyte may be the heir of a Gentile father (Ḳid. 17b); even before taking possession a son may dispose of a part of his deceased father's property to defray the funeral expenses (B. M. 16a; Tosef., Ned. vi.).

(*b*) Ordinances relating to civil law: (1) in actions for debt testimony may be accepted without further investigations (Sanh. 3a, 32a); (2) actions for debt may be tried even by judges who have not yet received the "semikah" (ordination; Sanh., beginning); (3) a contract may be authenticated only by the witnesses who have signed it (Ket. 18b); (4) on the strength of his contract a creditor may collect his debts either from the heirs or from those who purchase from the debtor (B. B. 176a).

(*c*) Ordinances relating to the oath: (1) if a laborer demands his wages and his employer asserts that he has paid them, the former must take an oath before he can obtain payment (Shebu. 44b); (2) one who has been robbed must take an oath before he can recover his property (*ib.* 44b); (3) one who asserts that he has been injured by another person must take an oath before he can recover damages (*ib.*); (4) if a manager asserts that he has paid an employee, and the latter denies it, both parties take the oath, and the employer pays them both (*ib.*); (5) if a contract is falsified by the wife or by the creditor, they must each take an oath before they can receive payment (Ket. 87a); (6) if an employer has only one witness to testify to the payment of a contract, the claimants must take an oath before they can receive their money (Ket. 97a); (7) money due from the property of orphans may be paid only under oath (*ib.* 87a); (8) the payment of debts from mortgaged property may be made only under oath (*ib.*); (9) payment in the absence of the debtor may be made only under oath (*ib.*); (10) liquidation of a debt by means of property dedicated to the sanctuary may be made only under oath (Shebu. 42b); (11) expenses incurred in behalf of the wife's property may be recovered only under oath (Ket. 79b); (12) if two parties each claim to have received the same piece of property at the same time, they must take oath to that effect (B. M. 2a); (13) if one asserts that a piece of property entrusted to him has been stolen from him, he must take an oath to that effect (B. M. 34b); (14) one who has unwittingly purchased stolen property must take an oath before he can recover his money (B. Ḳ. 114b); (15) if one has unintentionally damaged the property of another, he must take an oath to that effect before he can be released from the payment of damages (B. M. 82b).

Ordinances on the Oath.

Other ordinances dating from the mishnaic period were as follows: Ordinances relating to the Passover: (1) leaven must be sought with a light on the eve of the 13th of Nisan (Pes. 2a); (2) on Passover eve bitter herbs, mixed with "ḥaroset," must be eaten (*ib.* 120a); (3) four cups of wine must be drunk (*ib.* 99b); (4) those who partake must recline while eating, in token of freedom (*ib.*).

Miscellaneous ordinances: (1) if a Sabbath follows a holy day, an "'erub tabshilin" is made in order that food for the Sabbath may be prepared on the holy day (Beẓah 15b); (2) on the Sabbath and on holy days one may move freely within a radius of 2,000 cubits ('Er. 49b); (3) the owner of lost property must bring witnesses to testify that he is not dishonest, and he must then describe his property before he is entitled to recover it (B. M. 28b); (4) lost articles to be announced in the synagogue (*ib.* 28a).

The privilege of making new ordinances did not end with the completion of the Mishnah; enactments were promulgated also in the amoraic, saboraic, and geonic periods, although their exact dates are no longer known. The post-mishnaic ordinances which belong in this category are as follows: (1) the dowry of a wife and the movables of orphans may be taken in payment of debt (comp. Mordecai on

Ket. 10; Maimonides, "Yad," Ishut, 15); (2) movables may be attached for the dowry of orphan girls (Ṭur Eben ha-'Ezer, 112, 113); (3) an oath is valid in cases involving real estate ("Halakot Gedolot," xxii.); (4) no oath may be taken on the Bible ("Sha'are Ẓedeḳ," v. 4, § 22); (5) criminal cases may be tried in Babylon (*ib.* iv. 1, § 62); (6) the property of orphans may be taken for the marriage portion of the wife ("Ḥemdah Genuzah," p. 60a); (7) the debtor must take an oath if he is unable to pay (Ṭur Ḥoshen Mishpaṭ, 61, 2); (8) the debtor must take an oath if he has obliged the creditor to do so (*ib.* 87); (9) a widow is obliged to take an oath only in case the property bequeathed to her by her husband is insufficient to discharge her marriage contract ("Sha'are Ẓedeḳ," iv. 59); (10) in legal trials both the principals and the witnesses must remain seated (Maimonides, "Yad," Sanhedrin, xxi. 5); (11) Mohammedan wine is not "issur" (responsa, "Ge'onim Ḳadmonim," xlvi.); (12) the priest to be the first one called up to the reading of the Law, he preceding even the nasi (Ṭur Oraḥ Ḥayyim, 135); (13) permission to trade with Gentiles on their holy days (Ṭur Yoreh De'ah, 149); (14) the fast-day on the Thirteenth of Adar (Abudarham, ed. Prague, p. 78d); (15) an apostate may draw up a bill of divorce ("Ḥemdah Genuzah," li., lxxxvi.); (16) if a Samaritan betroths a Jewess, she must have a bill of divorce before any one else can marry her (Ṭur Eben ha-'Ezer, 44); (17) the passage Ex. xxxii. 11–14 must be read on fast-days ("Ḥemdah Genuzah," iv.; Masseket Soferim xvii.; Meg. 31b; Tosef., Ber. xix.); (18) the interruption of the first and last three benedictions of the "Tefillah" by the supplications זכרנו לחיים, מי כמוך, וכתוב לחיים, בספר חיים ("Ḥemdah Genuzah," cxii.; "Halakot Gedolot," p. 9a); (19) the recitation of the morning benediction in the synagogue (Ṭur Oraḥ Ḥayyim, 46); (20) the recitation of the prayer "Ahabah Rabbah" in the morning and of "Ahabat 'Olam" in the evening ("Ḥemdah Genuzah," cxxv.); (21) the recitation of the Biblical passage "Praised be the Lord in eternity, Amen and Amen" (Ps. xli. 13) in the daily evening prayer before the "Tefillah" (Ṭur Oraḥ Ḥayyim, 236); (22) the insertion of the passage I Chron. xxix. 10–13 in the morning prayer (*ib.* 51); (23) the recitation of the "Shema'" in the "Ḳedushshah" (Abudarham, p. 53c); (24) introduction of the prayer beginning with the words כתר יתנו לך in the "Ḳedushshah" of the musaf, and the prayers beginning with the words אז בקול רעש and ממקומך מלכנו in the "Ḳedushshah" of the Shaḥarit Tefillah of Sabbath (Ṭur Oraḥ Ḥayyim, 221); (25) the recitation of Ps. cxix. 142 at the Minḥah prayer on the Sabbath, in memory of the death of Moses (*ib.* 292); (26) the benediction for the bridal night (Abudarham, p. 115a); (27) "Parashat ha-Musafim" (Ṭur Oraḥ Ḥayyim, 283).

Post-Mishnaic Ordinances.

The following are ordinances of the ninth century, chiefly directed, according to Weiss, against Karaite teachings: (1) the benediction when the Sabbath candles are lit (earliest source of the "Siddur Rab 'Amram"; Maimonides, "Yad," Shab. v.; ROSH on Shab. ii., § 18); (2) the counting of the "'omer" in the evening ("Halakot Gedolot," p. 101c); (3) the ring in the marriage ceremony ("Sha'are Ẓedeḳ," i. 3, §§ 12, 16); (4) the Mishnah "Ezehu Meḳoman" in the morning prayer (Ṭur Oraḥ Ḥayyim, 50).

Only the following five ordinances, so far as known, bear the name of a gaon: (1) of Rab Rabbah of Pumbedita and R. Huna of Sura (7th cent.): if a woman demands a bill of divorce, it must be drawn up for her immediately (Weiss, "Dor," iv. 5, 9, 37; "Sha'are Ẓedeḳ," iv. 4, § 15); (2) of R. Huna at Pumbedita and Mar Rab Bibai of Sura (8th cent.): a debt and a marriage portion may be recovered even from the property of orphans (*ib.* iv. 28, 37, 41, 45); (3) of Mar Rab Zadok of Sura (9th cent.): in suits relating to real estate the defendant must take an oath (controverting Shebu. 45a; Weiss, *l.c.* pp. 43, 123); (4) of R. Naḥshon of Sura (end of 9th cent.): the introduction of "Amen" before the "Tefillah" ("Seder ha-Eshkol," ed. Halberstadt, 1867, i. 9; Weiss, *l.c.* p. 124); (5) of Hananiah b. Judah of Pumbedita (1000): abrogation of the "ketubat benin dikrin" ("Sha'are Ẓedeḳ," iv. 4, 17; Weiss, *l.c.* pp. 162, 203).

Geonic Taḳḳanot.

Although the succeeding ordinances belong to the same period, their place of origin is Europe instead of the East. The first to promulgate enactments in Europe was R. Gershom; and, while it is no longer possible to determine how many rules he authorized, their number was doubtless considerable, since the renewal of old taḳḳanot in the thirteenth and fourteenth centuries seems to have been due to him. The following ten ordinances by Gershom are found in a manuscript in the possession of N. Brüll: (1) one who wittingly enters a thoroughfare against the orders of the court is liable to punishment; (2) the prohibition of bigamy; (3) respect for the privacy of letters; (4) services in the synagogue must not be interrupted on account of a quarrel; (5) the owner of a synagogue may not refuse admission to any one on the score of a personal grievance; (6) services may be interrupted to search for a lost object, and he who finds it without reporting the fact is liable to excommunication; (7) a majority may refuse to obey a regulation of the communal directors only with the consent of the court; (8) property held in trust may not be retained maliciously; (9) no case may be carried before a secular court except one involving heavy damages; (10) a divorce may not be forced upon a woman (comp. Meïr of Rothenburg, Responsa, p. 111d; "Kol Bo," ed. Fürth, Appendix, 1a).

Taḳḳanot of R. Gershom.

The following taḳḳanot also are ascribed to R. Gershom: (1) no one ought to leave the synagogue if only ten are present; but if one should leave, the service may be continued; (2) a Jew is forbidden to rent to another Jew who lives with a Gentile; (3) if absence or poverty renders it impossible for a man to support his wife, the community must provide for her; (4) in case of an altercation with serious consequences, both parties are liable to punishment; and if one of them falls ill a second time in consequence of the brawl, he may bring the matter into court; (5) one who is summoned to court by a messenger

must attend (Meïr of Rothenburg, *l.c.* pp. 112d–113a).

During the twelfth century rabbinical synods were convened for the first time in the post-Talmudic period in the chief cities where fairs were held. The object of these synods was to promulgate new ordinances as circumstances required and to harmonize Talmud law with the conditions obtaining in Christian Europe, from a religious, legal, and moral point of view. R. Tam seems to have acted as the chairman of several synods, although the precise ones over which he presided are uncertain. The chief scholars mentioned as members of these bodies were RaSHBaM, Isaac b. Solomon of Sens, Solomon b. Jacob of Auxerre, Isaac b. Nehemiah of Drôme, and Menahem b. Perez of Joigny. Seven ordinances are ascribed to these conventions, although their exact provenience is no longer known. One of the earliest of the enactments seems to have been that governing commercial relations with Christians, which was promulgated as a result of the persecutions during the Second Crusade. The ordinances in question are as follows: (1) no Jew may purchase crucifixes, ecclesiastical vessels, vestments, ornaments, or prayer-books; (2) cases may be tried in the national court only with the mutual consent of plaintiffs and defendants; (3) if the case of either party has been prejudiced by this procedure, the plaintiff must make amends according to the judgment of the seven directors of the community; (4) no one may accept an appointment from the government; (5) if a wife dies within a year of her marriage, her husband must return her dowry; (6) if the dowry was payable at a later date, the husband has no claims upon it; (7) a bill of divorce, when once drawn up, may not be questioned or criticized ("Kol Bo," ed. Fürth, 1782, § 117; "Sefer ha-Yashar," No. 579; Grätz, "Gesch." [Hebr. ed.] iv. 235–236).

Takḳanot of Synods.

When the representatives of the Jews convened at Mayence in the early part of the thirteenth century (1220 or 1223) to regulate the taxes and imposts to be paid to the emperor, they promulgated new ordinances which were accepted throughout Judaism, and they also revised earlier enactments. Among the members of the first synod were David b. Kalonymus of Münzenberg, Baruch b. Samuel of Mayence, Hezekiah b. Reuben of Boppard, Simḥah b. Samuel of Speyer, Eliezer b. Joel ha-Levi of Cologne, and Eleazar b. Judah of Worms. These ordinances have been preserved under the name of "takḳanot Shum" (שׁוּם = Speyer, Worms, and Mayence), and are indicative of the status of the German Jews of the period. Six of the enactments may be ascribed with some degree of certainty to the first synod, and are as follows: (1) no Jew should be guilty of bad faith toward a Christian, or of counterfeiting; (2) one who has caused harm by lodging information must make amends for it; (3) court Jews are not to be exempt from the communal taxes; (4) quiet and devotion must rule in the synagogue; (5) a brother-in-law must enter upon the levirate marriage without raising any objections; (6) controversies must be decided by the rabbis of Mayence, Speyer, and Worms (Meïr of Rothenburg, *l.c.* p. 112a; Moses Minz, Responsa, No. 202; Luria, "Yam shel Shelomoh" on Yeb. iv., No. 18).

In 1245 in one of these same three cities another synod of rabbis convened, at which David b. Shaltiel, Isaac b. Abraham, and Joseph b. Moses ha-Kohen were present. The ordinances of the earlier synod were confirmed, and two new ones were promulgated: (1) the rabbi may not excommunicate any one without the consent of the community, nor may the congregation do so against the will of the rabbi; (2) if rabbis from other cities should endeavor to induce a local rabbi to excommunicate any person, he must refuse to do so unless he gains the consent of the community concerned (Meïr of Rothenburg, *l.c.*, end; Moses Minz, *l.c.* No. 102, p. 153b).

The German rabbis again assembled at the time of the Black Death, to renew the ancient ordinances, their enactments referring chiefly to the dissolution of levirate marriages and to the division of an estate between the widow and the levir. Other synods convened toward the end of the fourteenth century (at Weissenfels) and in the middle of the fifteenth century (at Nuremberg and Bingen), but no record of their ordinances has been preserved. A single takḳanah by Jacob Weil, however, is extant, and reads thus: "The following is one of the many enactments which we have promulgated at Nuremberg: if one of the two parties wishes to use the German language in court, the other party must do likewise" (Weil, Responsa, No. 101). The ordinances which Seligman Oppenheim issued at the Bingen synod were originally intended to be enforced only in the district of the lower Rhine; and when he attempted to enforce them for the upper Rhine, a controversy resulted which destroyed the permanent validity of his enactments.

To these synods must be ascribed also the following ordinances of uncertain date which have been preserved under the name "takḳanot ha-ḳehillot me-ashkenaz": (1) no Jew may wear a garment or cuffs after the Christian fashion, nor may he have his beard cut with a razor; (2) no wine made by Christians may be used by Jews; (3) no Jew may cause a jar to be filled with water by a non-Jew on the Sabbath; (4) a Jew may not gamble with a Christian; (5) the punishment of guilt by solitary confinement in an apartment of the synagogue is enjoined; (6) entertainments and banquets are prohibited; (7) Jews who were recipients of charity had to give tithes of same; (8) all persons must wear the "kittel" in the synagogue; (9) the margins of a book must not be cut (Moses Minz, *l.c.* No. 102; "Codex Halberstadt," No. 49).

At the end of the fifteenth and at the beginning of the sixteenth century takḳanot were issued at Toledo; and after the expulsion from Spain others were promulgated at Fez by the scholars of Castile. Additional enactments seem to have been made by Isaac b. Sheshet (RIBaSH) and Simeon b. Zemah Duran (RaSHBaZ). Twelve ordinances were promulgated at Toledo, and thirty-two at Fez, the latter including four concerning the taking of a second wife in the lifetime of the first, five dealing with the attitude of a husband toward his wife when the latter has deserted him; and fourteen devoted to lawsuits ("Kerem Ḥamar," ii. 34a–36b).

Various takḳanot were also promulgated from time to time by the Council of Four Lands. Some of these ordinances, which were binding on all Polish Jews in the sixteenth, seventeenth, and eighteenth centuries, were published in a volume bearing the name of Joshua ben Alexander Falk ha-Kohen, and entitled "Ḳontres 'al Dine Ribbit" (Sulzbach, 1692; Brünn, 1775).

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W. B. S. O.

ṬAL. See Geshem.

TAL, TOBIAS: Dutch rabbi; born at Amsterdam 1847; died at The Hague Oct. 24, 1898; studied at Dünner's theological seminary (1862–74) and at the University of Utrecht (D.D. 1874). After officiating for a short time as rabbi at Amsterdam, Tal accepted a call as chief rabbi of Gelderland in 1880, and removed to Arnhem on June 26, 1881; here he remained until 1895, when he was called to The Hague as successor to chief rabbi Berenstein. From 1880 to 1881 he was engaged in a controversy with Professor van Oort of the University of Leyden concerning the ethical value of the Talmud.

In 1898 Tal published, under the title "Oranjebloesems," a history of the Jews of the Netherlands, deriving his material for this work chiefly from unpublished documents in the private archives of Queen Wilhelmina. He was the editor of "Choreben Jedidjah," a periodical which appeared in Rotterdam (1887), and in which he published several articles over the pseudonym of "Jotham."

Bibliography: J. H. Dünner, *T. Tal*, in *De Amsterdammer*, No. 1115, Nov. 6, 1898 (with portrait); *Centraal Blad*, Oct. 28, 1890, xiv. 30; *Weekblad voor Israelietische Huisgezinnen*, xxix. 44 (with portrait).

S. E. Sl.

TALKAR, DANIEL RAHAMIM: Beni-Israel soldier; enlisted in the 4th Rifles on April 1, 1842. He was made jemidar and native adjutant on Jan. 1, 1857; subahdar on Jan. 1, 1861; subahdar-major and bahadur in 1878. He served with the reserve forces in the expedition to Bahawalpur in 1846, and two years later left Karachi for Mooltan on field service, being present at the successful attack on the enemy's position in the suburbs of the latter city on Dec. 27, 1848. Though wounded he was with the regiment when it stormed the breach and captured the city, and he was engaged in all the subsequent siege operations until the capitulation of the fort and citadel on Jan. 22, 1849 (medal and clasp). Talkar served also in the Persian campaign of 1856–57, during which he was present at the occupation of the island of Kurrack, at the landing in Hallilah Bay, and at the advance on and surrender of the town and fort of Bushire; he took part also in the forced march on Barazgoon, the night attack of Feb. 6, 1857, and the battle of Khooshab (medal and clasp). In 1858 he served in the Central India Field Forces.

J. J. Hy.

TALKAR, EZEKIEL: Beni-Israel soldier; born at Ahmedabad, India, in 1848; joined the 3d Regiment, Native Light Infantry, now called Bombay Rifles, on Sept. 16, 1864. He was promoted jemidar Jan. 1, 1877; subahdar Oct. 5, 1879; and subahdar-major June 12, 1890. During this period the regimental school owed its efficiency in musketry largely to his skill, most of the officers and senior non-commissioned officers receiving from him instruction in the theory of firing small arms. Talkar served in the Kathiawar Field Forces from 1865 to 1868, took part in the Afghan war (1879–80), was engaged in the affair at Kucheli Pass (medal), and saw active service also during the Burmese war of 1886–88 (medal and two clasps). In 1893 he retired from the service and joined the Dhrangadhra State Police as police inspector, later acting in a similar capacity at the city of Bhavnagar. In 1896 the maharaja Saheb, who greatly appreciated his services, transferred him to the State Regiment, in which he still (1905) holds the rank of second in command.

J. J. Hy.

TALLAGE: A tax arbitrarily imposed upon a community, which was made collectively responsible for the entire sum. This tax was frequently levied on the English Jews during the twelfth and thirteenth centuries. A tallage of £60,000, known as the "Saladin tallage," was levied on them, for example, at Guildford in 1189, the ostensible object being the crusade then being prepared against Saladin. Another tallage, of 10,000 marks (£6,666 13s. 4d.), which was probably levied at an earlier date, is also referred to. It is reported that John tallaged the Jews in 1210 to the extent of 60,000 marks (£40,000). There are likewise records of tallages under Henry III. of 4,000 marks (1225) and 5,000 marks (1270). Important tallages were made by Edward I. in the second, third, and fourth years (£1,000), and in the fifth year (25,000 marks), of his reign. These taxes were in addition to the various claims which were made upon the Jews for relief, wardship, marriage, fines, law-proceedings, debts, licenses, amercements, etc., and which they paid to the English exchequer like their fellow subjects, though probably on a larger scale.

It has been claimed that the loss of the income from the Jews was the chief reason why Edward I. was obliged to give up his right of tallaging Englishmen in general.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 325–326; M. Schwab, *Documents sur les Juifs d'Angleterre*, in *R. E. J.* xi. 268–270; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. xvi.

J.

ṬALLIT (טלית): Mantle with fringes (ẓiẓit) at the four corners; a prayer-shawl worn over the garments, and used by men after marriage and, in modern times, by boys after their confirmation as "bar miẓwot." The ṭallit, which can be spread out like a sheet, is woven of wool or silk, in white, with black or blue stripes at the ends. The silk ones vary

in size, for men, from about 36 × 54 inches to 72 × 96 inches. The woolen ṭallit is proportionately larger (sometimes reaching to the ankle) and is made of two lengths sewed together, the stitching being

Karaite Ṭallit and Bag.
(From a photograph.)

covered with a narrow silk ribbon. A ribbon, or, for the wealthy, a band artistically woven with silver or gold threads (called "spania"), with the ends hanging, and about 24 inches long by from 2 to 6 inches wide, is sewed on the top of the ṭallit. From the four corners of the ṭallit hang ẓiẓit, in compliance with the Mosaic law (Num. xv. 38 *et seq.*; see Ẓiẓit). The woolen ṭallit is preferred by the pious, especially if made of coarse and half-bleached lamb's wool from the Holy Land, when it is known as a "Turkish ṭallit." Woolen ṭallits are made in Russia also, but are finer spun and almost pure white. The silken ṭallit was formerly made principally in Germany; but of late several silk manufacturers in the United States (at Paterson, N. J.) have produced the bulk of the American supply.

Jew with Ṭallit.
(From an illuminated maḥzor of the fifteenth century.)

The original ṭallit probably resembled the "'abayah," or blanket, worn by the Bedouins for protection from sun and rain, and which has black stripes at the ends. The finer ṭallit, very likely, was similar in

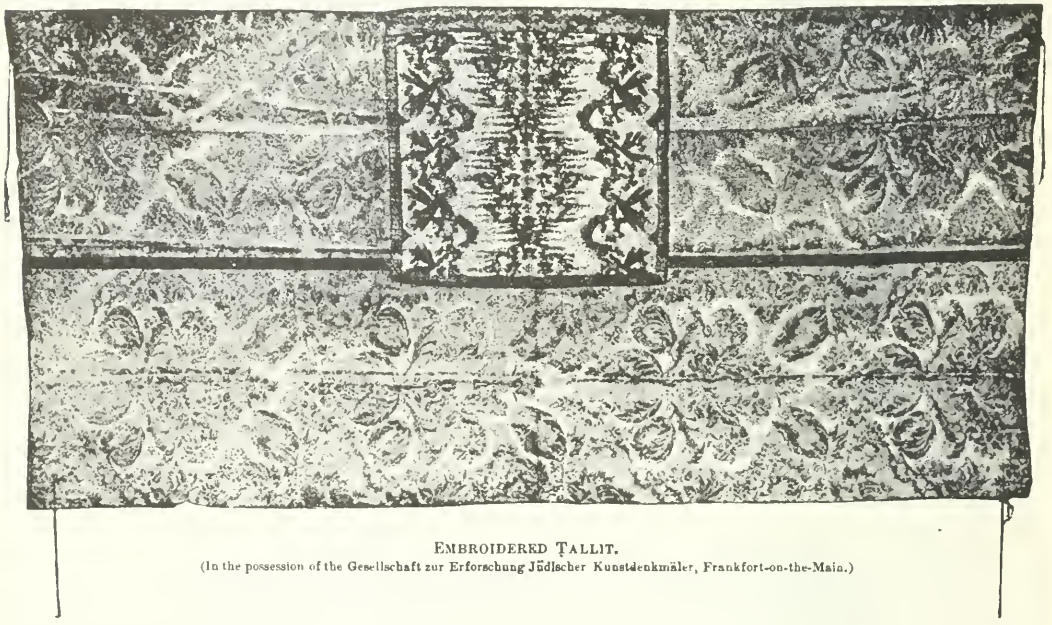
Jew with Ṭallit.
(From a drawing by Alphonse Lévy.)

quality to the Roman pallium, and was worn only by distinguished men, rabbis, and scholars (B. B. 98a; Gen. R. xxxvi.; Ex. R. xxvii.). The ṭallit of a "talmid ḥakam" extended to within a handbreadth of the length of the bottom of his undergarment (B. B. 57b). The ṭallit was sometimes worn partly doubled, and sometimes with the ends thrown over the shoulders (Shab. 147a; Men. 41a).

The most approved style of adjusting the ṭallit is the Turkish ("'aṭifat yishma'elim"), and is as follows. The scarf is thrown over the head with the middle point of one of the longer edges over the middle of the forehead and the left-hand end hanging over the left shoulder; the right end is then also thrown over the left shoulder

so that all the four corners are upon the left side; a short pause is then made, and the corners are allowed to fall back in their original position, two corners suspended from each shoulder. The portion covering the head is next pushed backward, and may be removed entirely therefrom and made to rest on the back of the neck. The more modern style is to roll up the ṭallit like a scarf, put it round the neck, and let the ends hang from the shoulders (comp. Yalḳ., Ps. 723; Pesiḳ. R., ed. Friedmann, ix. 32a, note).

The cabalists considered the ṭallit as a special garment for the service of God, intended, in connection with the phylacteries, to inspire awe and reverence for God at prayer (Zohar, Exod. Toledot, p. 141a). The ṭallit is worn by all male worshipers at the morning prayer on week-days, Sabbaths, and holy days; by the ḥazzan at every prayer while before the Ark; and by the reader of the scroll of the Law when on the almemar. In earlier times the ṭallit was likewise spread over the canopy at the nuptial ceremony.



EMBROIDERED ṬALLIT.
(In the possession of the Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler, Frankfort-on-the-Main.)

In the Talmudic and geonic periods the phylacteries were worn by rabbis and scholars all day, and a special ṭallit at prayer; hence they put on the phylacteries before the ṭallit, as appears in the order given in "Seder R. 'Amram Gaon" (p. 2a) and in the Zohar (Ba-Midbar, 120b). In later times, when the phylacteries came to be worn at morning prayer only, the ṭallit was put on first, after a special benediction had been recited. See FRINGES.

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J. D. E.

TALLY: A piece of wood on which is written a deed of indebtedness, the sum due being indicated by notches along the edge. The stick is then cut in two in such a manner that each piece thereof contains a part of every notch. One part is then given to the debtor, and the other to the creditor. This was, in the medieval ages, the ordinary way of giving receipts to Jews and others. A certain number of these tallies have been discovered at Westminster, each containing the record of a debt due to a Jew before the Expulsion. The object of the device was to prevent fraud. When a Jew claimed a certain amount as his debt, the two parts of the tallies were brought together, and if there was any discrepancy in the joining of the notches, the sum indicated in the tally kept in the archa by the chirographer for the debtor was held to be decisive. Tallies were used also for general receipts by the British exchequer, and it is stated that when the British Houses of Parliament were burned down in 1832 the fire was the result of carelessness in burning the stock of tallies. The same means of checking fraud was used in American cities; for example, Philadelphia, within the last thirty years.

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J.

TALMID ḤAKAM (plural, **Talmide ḥakamim**): Honorific title given to one well versed in the Law. Prizing knowledge, especially that of the Torah, above all worldly goods, the talmide ḥakamim formed in Jewish society a kind of aristocracy having many privileges and prerogatives as well as duties. To the Jews, birth, riches, and other advantages are as nothing in comparison with learning. The Mishnah says: "A scholarly bastard takes precedence over an ignorant high priest" (Hor. 13a). In the Middle Ages the talmid ḥakam enjoyed the full confidence of his coreligionists, who consulted him not only in spiritual matters, but also in worldly affairs. Even when he held no official position in the community, he supervised the cult, de-

termined the time and form of prayers, verified weights and measures, etc. To enable him to devote himself entirely to study, Jewish legislation exempted him from the payment of taxes and from performing any specific duties (Shulḥan 'Aruk, Yoreh De'ah, 243).

Although modesty is one of the cardinal virtues of the talmid ḥakam, he is enjoined to uphold his rank and not to compromise his dignity. As in the case of a king, he is not permitted to allow any one to omit the performance of any public act of reverence due to him, inasmuch as in him the Law is honored or slighted (Maimonides, "Yad," Teshubah, iii.). There are, according to the Talmud, six acts which a talmid ḥakam ought to avoid: to go abroad in perfumed garments; to walk alone at night; to wear shabby shoes; to converse with a woman in the street, even if she be his wife; to sit in the society of an ignoramus; and to be the last to enter the bet ha-midrash (Ber. 43b). With regard to association with an ignoramus, the Talmud says: "The talmid ḥakam is first likened by the ignoramus to a vase of gold; if he converses with him, he is looked upon as a vase of silver; and if he accepts a service from him, he is regarded as a vase of earth" (Sanh. 52b). Among the privileges of the talmid ḥakam is the right of declining to present himself as a witness in suits concerning money transactions before a judge who is his inferior in knowledge (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 28).

The talmid ḥakam was expected to be familiar with all branches of human learning. "He who understands astronomy," says R. Johanan, "and does not pursue the study of it, of that man it is written: 'But they regard not the work of the Lord, neither consider the operation of his hands'" (Isa. v. 12). R. Johanan says also that only he who is able to answer all halakic questions, even those which deal only with the insignificant treatise Kallah, is a talmid ḥakam worthy to be appointed leader of a community (Shab. 114a). In accordance with this view of the standard of learning required in one who aspires to the title of talmid ḥakam, some later rabbinical authorities assert that in modern times no one deserves to be called by that epithet ("Keneset ha-Gedolah" on Yoreh De'ah, § 18).

The principles in accordance with which the talmid ḥakam must live are enumerated in the first chapter of Derek Erez Zuṭa, opening with the following sentence: "The way of the wise is to be modest, humble, alert, and intelligent; to endure injustice; to make himself beloved of men; to be gracious in his intercourse even with subordinates; to avoid wrong-doing; to judge each man according to his deeds; to act according to the motto 'I take no pleasure in the good things of this world, seeing that life here below is not my portion.' Wrapped in his mantle, he sits at the feet of the wise no one can detect anything unseemly in him; he puts pertinent questions, and gives suitable answers."

E. C. I. Br.

END OF VOL. XI

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